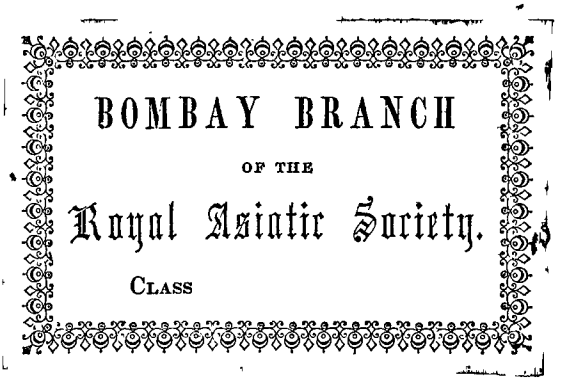
Vol 8



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HER FATHER'S HOUSE

By the same Author

THE BATTLE TO THE WEAK

HERE ARE LOVERS

THE INVADER

CHRISTIAN OBSERVER.

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THE

CHRISTIAN OBSERVER,

CONDUCTED BY

MEMBERS

OF THE

ESTABLISHED CHURCH.

Vol. 8

FOR THE YEAR 1809.

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THE

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RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

THERE are some relics of ecclesiastical biography in the preface to Burnet's Life of Bishop Bedell, being brief notices of bishops Patrick and William *Forbes*, the honourable bishop *Boyd*, and bishop *Scougal;* which I beg your permission to deposit in the reliquary of the Christian Observer, already enriched by many similar offerings. More complete accounts of these prelates may perhaps be found in some of our biographical collections; but I have no opportunity of consulting any of them; and it is unlikely, that the usual compilers of such works should imitate the simplicity, and understand the spiritual discernment, of Burnet; who, among his various episcopal qualifications, possessed that of being "*a lover of good men!*" (Titus i. 8.) I imagine, however, that he preferred (at least *cæteris paribus*) the good men of Caledonia; and I shall be the last to censure a partiality which I feel, and perhaps cultivate, in myself.

"England, with all thy faults, I love thee still!"

But I hasten to the Scottish bishops; of whom, says Burnet, one was "Patrick Forbes, of Aberdeenshire; a gentleman of quality and estate, but much more eminent by his learning and piety, than his birth or fortune could make him. He had a most terrible calamity on him in his family, which needs not be named. I do not know whether that, or a more early principle, determined him to enter into orders. He undertook the labour of a private cure in the country, upon the most earnest invitations of his bishop, when he was forty-eight years old, and discharged his duty there so worthily, that within a few years he was promoted to be bishop of Aberdeen, in which see he sat about seventeen years. It was not easy for king James to persuade him to accept of that dignity, and many months past before he could be induced to it, for he had intended to have lived and died in a more obscure corner. It soon appeared how well he deserved his promotion, and that his unwillingness to it was not feigned, but the real effect of his humility. He was in all things an apostolical man; he used to go round his diocese without noise, and but with one servant, that so he might be rightly informed of all matters. When he heard reports of the weakness of any of his clergy, his custom was to go and lodge, unknown, near their church, on the Saturday night; and next day, when the minister was got into the pulpit, he would come to church, that so he might observe what his ordinary sermons were, and accordingly he admonished or encouraged him. He took such care of the two colleges in his diocese, that they became quickly distinguished from all the rest of Scotland; so that when the troubles in that church broke out, the doctors there were the only persons that could maintain the cause of the church, as appears by the papers that passed between them and the covenanters. And though they first began to

manage the argument in print, there has nothing appeared since more perfect than what they writ. They were an honour to the church both by their lives and by their learning; and with that excellent temper they seasoned that whole diocese, both clergy and laity, that it continues to this day" (1685) "very much distinguished from all the rest of Scotland, both for learning, loyalty, and peaceableness; and since that good bishop died but three years before the rebellion broke out, the true source of that advantage they had, is justly due to his memory.

"One of these doctors was his son John, the heir of his virtues and piety, as well as of his fortune; but much superior to him in learning, and *he* was perhaps inferior to no man of his age. He was divinity professor at Aberdeen, an endowment raised by his father; but was driven out by the covenant, and forced to fly beyond sea. One memorable thing of his father ought not to be left unmentioned. He had synods twice a year of his clergy, and before they went upon their other business, he always began with a short discourse, excusing his own infirmities, and charging them, that if they knew or observed any thing amiss in him, they would use all freedom with him, and either come and warn him in secret of secret errors, or if they were public, that they would speak of them there in public: and upon that he withdrew, to leave them to the freedom of speech. This condescension of his was never abused but by one petulant man, to whom all others were very severe for his insolence, only the bishop bore it gently, and as became him.

"One of the doctors of Aberdeen, bred in his time, and of his name (William) *Forbes*, was promoted by the late king, while he was in Scotland, in 1633, to the bishopric of Edinburgh, that was then founded by him; so that that king said on some good grounds, that he had found out a bishop that deserved that a see should be made for him. He was a grave and eminent divine; my father, that knew him long and being of council for him in his law matters, had occasion to know him well, has often told me, that he never saw him but he thought his heart was in heaven, and he was never alone with him but he felt within himself a commentary on these words of the apostles, '*Did not our hearts burn within us, while he yet talked with us, and opened to us the Scriptures?*' He preached with a zeal and vehemence, that made him oft forget all the measures of time; two or three hours was no extraordinary thing for him. These sermons wasted his strength so fast, and his ascetical course of life was such that he supplied it so scantily, that he died within a year after his promotion. So he only appeared there long enough to be known, but not long enough to do what might have been otherwise expected from so great a prelate.

"Another of our late bishops was the noblest born of all the order, being brother to the lord Boyd—that is, one of the best families of Scotland—but was provided to the poorest bishopric, which was Argyle; yet he did great things in it. He found his diocese overrun with ignorance and barbarity; so that in many places the name of Christ was not known; but he went about that apostolical work of planting the gospel with a particular industry, and with equal success. He got churches and schools to be raised and endowed every where, and lived to see a great blessing on his endeavours; so that he is not so much as named in that country to this day but with a particular veneration, even by those who are otherwise no way equitable to his order. The only answer that our angry people in Scotland used to make, when they were pressed with such instances, was, that there were too few of them. But some of the severest of them have owned to me, that if

there were many such bishops, they would be all episcopal.

"I shall not add much of the bishops that have been in that church since the last re-establishing of the order; but that I have observed among the few of them, to whom I had the honour to be known particularly, as great and as exemplary things, as ever I met with in all ecclesiastical history; not only the practice of the strictest of all the ancient canons, but a pitch of virtue and piety beyond what can fall under common imitation, or be made the measure of even the most angelical rank of men; and saw things in them that would look liker fair ideas, than what men clothed with flesh and blood would grow up to. But of this I will say no more, since those that are concerned are yet alive, and their character is too singular not to make them to be as easily known if I enlarged upon it, as if I named them." (He particularly alludes to archbishop Leighton.)

"But of one that is dead I may be allowed to say somewhat, with whom the see of Aberdeen was as happy in this age, as it was in his worthy predecessor Forbes in the last, both in the number of the years (for he sat seventeen years in that chair), and in the rare qualities that dignified them both almost equally. He also saw his son fill the divinity chair, as the other had done. But here was the fatal difference, that he only lived long enough to raise the greatest expectation that I ever knew upon any of that nation of his standing; for when all hoped to see him a second Dr. Forbes, or, to bring it nearer home, another bishop *Scougal* (for that was his father's name), he died very young. The endearing gentleness of the father to all that differed from him; his great strictness in giving orders; his most unaffected humility and contempt of the world, were things so singular in him, that they deserved to be much more admired than his other talents, which were also extraordinary;—a wonderful strength of judgment; a dexterity in the conduct of affairs, which he employed chiefly in the making up of differences; and a discretion in his whole deportment. For he had a way of familiarity, by which he gave every body all sort of freedom with him, and in which, at the same time, he inspired them with a veneration for him; and by that he gained so much on their affections, that he was considered as the common father of his whole diocese, and the dissenters themselves seemed to esteem him no less than the conformists did. He took great pleasure in discoursing often with young divines, and set himself to frame in them right and generous notions of the Christian religion and of the pastoral care; so that a set of men grew up under his labours, that carry still on them clear characters of his spirit and temper.

"One thing more I will add, which may afford a more general instruction. Several years ago he observed a great heat in some young minds, that, as he believed, had very good intentions, but were too forward, and complained much of abuses, calling loudly, and not very decently, for a reformation of them: upon which he told them, the noise made about reforming abuses was the likeliest way to keep them up, for *that* would raise heats and disputes, and would be ascribed to envy and faction in them; and ill-minded men, that loved the abuses for the advantages they made by them, would blast and misrepresent those that went about to correct them, by which they would fall under the jealousy of being ill-affected to the church; and they being once loaded with this prejudice, would be disabled from doing the good, of which they might otherwise be the instruments. Therefore he thought a reformation of abuses ought to be carried on by every one in his station, with no other noise than what the things themselves must necessarily produce; and then

the silent way of conviction that is raised by great patterns would speak louder, and would recommend such practices more strongly, as well as more modestly. Discourses work only upon speculative people; and it has been so long the method of factious and ill-designing men, to accuse public errors, that he wished those to whom he addressed his advice would give over all thoughts of mending the world, which was grown too old in wickedness to be easily corrected, and would only set themselves to do what good they could, with less noise; and so to give less occasion to angry people to quarrel with them, and to justify those abuses which are, by such indiscreet opposition, kept in some credit and preserved; whereas, without that, they must have fallen into so general an odium, that few could have the face to excuse them."

I recollect reading somewhere, that archbishop Williams said, in allusion to Calvin's complaint about the *tolerabiles ineptias* of king Edward's Liturgy, that Calvin had his *tolerabiles morositates;* and I have been present in companies, where the talk has run high against what were alleged to be peccant parts of church and state, which, with all their peccancy, were more tolerable than the unmeaning and inflated ignorance of the talkers. Indeed, I will not deny, that some years since, when the novelties of the French revolution were dazzling so many of our countrymen, I became a promising reformer myself; and was able, at the shortest notice, to detail the mischiefs of any given project or act of government, having moreover in reserve an arranged system of objections against every thing already established. I did not, indeed, cease my attendance upon establishments, but, in the spirit of universal discontent, went, as before, to church; but to pick holes in the service, not without hope of shortly picking holes literally in the surplice, and tearing that and the aristocratical hood to tatters, unless the last could be made to serve for a patriotic scarf. Not that I cared for the doctrine either of prayers or sermon; but it was sufficient that both belonged to a Gothic institution. — Enough of this. — If experience have taught me any thing, I have learned to value the measured wisdom of such men as bishop Scougal. When awakened to the first impressions of life, we have frequently a morbid sensibility in the discernment or suspicion of the evil attached to the received maxims and practical conduct of mankind; and to this is sometimes added, a vivid perception of what is true and right in itself. But we are unable to repress or regulate the feelings of indignation which rise at the discovery of evil, because we are ignorant, in a degree that afterwards seems astonishing, of human nature. Especially we are so ignorant of ourselves, as not to take into the account, that the persons whom we find or judge to be the guilty actors on the stage of the world, are exact specimens of what we are to be, when we have learned our parts; or, at least, that if we do *not* become such, the circumstance will result from a spiritual change in our nature, which, had it taken place earlier, would have taught us to suspect none so keenly as ourselves. It may also be remarked, that a disposition to search out and proclaim the offences of others, when such offences are evidently theirs and not our own, tempts us to imagine, that because there is this difference—a difference favourable to the character of the accusers—the greater *quantum* of good must be on our side; so that, taken mass for mass, we are morally superior. But we ought to examine whether the sins, properly our own, be not equal to, or even outweigh, the sins which we charge so heavily upon others; and farther, how we should have acted had the same degree of temptation been applied to our own consciences.

Far be it from me to palliate what is undeniably wrong; but having "observed" (and felt too) "a great heat" about certain public and private evils, and having also observed and felt a great backwardness to do "good without noise," or indeed to do good at all, I am pretty well convinced, that every thing which diverts a man, beyond the fair duties of his station, and from self-intimacy, is more fallacious than safe. The old philosopher's aphorism, "The majority are wicked," seems to be an idle truism, compared with his brother's two words of advice, "Know thyself." If the *majority* be wicked, then most unquestionably we are least like to be in the other party. Seneca is a faithful remembrancer when he says,—

> "Illi mors gravis incubat,
> Qui notus nimis omnibus,
> Ignotus moritur sibi."

I think that the separatists from the national church are not sufficiently aware of the inconsistency, at least, of which they are guilty, in leaving that communion on grounds which, in another case, would probably not offend their consciences. For example, they scruple to submit to certain ceremonies; but the question is, whether (I speak of dissenters in general as I would of episcopalians in general, believing the scale of morals in both parties to be pretty much the same) they are equally scrupulous in respect to the commercial and pleasurable ceremonies and customs of the world. And indeed the inquiry is convertible: for it may be asked of the mass of their opponents, whether their refusal to go to a meeting prevents them from going to other places, which ought at least equally to alarm a tender conscience. We are here reminded of the old story of the drunken cavalier, who, staggering up to a church, declared, that "he would stick to the old jade to the last drop;" while, on the other side, no one will affirm, that the murderers of archbishop Sharp, or, to go farther back, of cardinal Beatoun, proved the tenderness of their consciences by such atrocities, or knew any thing of protestantism or presbyterianism, but as the rallying points of fanaticism and bloodthirstiness. And as far as I am able to read the characters of men in their writings, there was no more conscience or religion in Heylin's defences of the church, than in Robinson's attacks upon it. The difference between them was, that one spoke "loudly, and not very decently, for a reformation," and the other *against* it. Happy for them both, had they practically recollected the *notus nimis omnibus* of Seneca!

Some of the early reformers won their way by the weapons of the papists; and the conduct of bishop Scougal's countryman, Knox, was worthy of the worst cause. Our faithful church-historian, Milner, censures the levity and petulance of Luther, who was also personally reproved by the lowly-minded Melancthon. But I had hoped that the times were gone by, when men expected by bitterness or sneer to reduce the erroneous to the obedience of the truth, and that as we are now actually in the nineteenth century, the memorials of a less enlightened age might have been suffered to perish. On a recent occasion, however, I mean the agitation of the Indian missionary question, I have seen with regret a course pursued by at least some contemporary critics, very similar to that which is here condemned. They ought to have reflected, that, as Christianity will ever be repulsive to the men of the world, it seems to be our paramount duty to take care, if we presume to become its apologists, that we do not render it more repulsive by defending truth with the flippancy and acrimony befitting error. I remember from my schoolboy-days the policy of *mutemus clypeos*, &c. and its confounding consequences. All great moral revolutions have been la-

mentably retarded by pride, self-confidence, and impatience, and by "the jealousies of consorted powers," which have disconcerted and mortified the wisest of mankind. This consideration casts a shade over the most auspicious schemes of reform; and we have reason to intrude upon sanguine projectors the melancholy warning of the poet:

"Ah, tell them they are men!"

Yet it is an abuse of truth, to relax exertion in a good cause, because success is sometimes impossible, and generally tardy and incomplete. Archbishop Whitgift's motto, *Qui patitur vincit*, is an excellent practical maxim, teaching us to seek a reward not in success, but in the consciousness of labouring for it, and in disregarding the discredit of defeat.

AUSTRALIS.

To the Editor of the Christian Observer.

I HAVE read Dr. Adam Clarke's Discourse on the Eucharist, printed for Butterworth, 1808, with great satisfaction. His answer to the popish argument in favour of transubstantiation, from *Hoc est corpus meum*, is so satisfactory, that I am induced to send you a large extract from it, which I cannot help recommending it to you to insert. In these times, when plain, unlearned men are liable to be puzzled by the subtlety of the Catholic arguments, or overborne by their absurd and ill-grounded confidence, it is desireable that such men should be furnished with a short and convincing reply. I am, &c.,

J.

"*This is my body.*—Here it must be observed, that Christ had nothing in his hands at this time, but part of that unleavened bread which he and his disciples had been eating at supper, and therefore he could mean no more than this, *viz.* that the bread which he was now breaking *represented* his body, which, in the course of a few hours, was to be crucified for them. Common sense, unsophisticated with superstition and erroneous creeds; and reason, unawed by the secular sword of sovereign authority, could not possibly take any other meaning than this plain, consistent, and rational one, out of these words. But, says a false and absurd creed: "Jesus meant, when he said *hoc est corpus meum*, (this is my body) and *hic est calix sanguinis mei*, This is the chalice of my blood, that the bread and wine were *substantially changed* into his body, including flesh, blood, bones, yea, the whole Christ, in his immaculate humanity, and adorable divinity!" And for denying this what rivers of righteous blood have been shed by state persecutions, and by religious wars! Well, it may be asked, "can any man of sense believe, that when Christ took up that bread and broke it, that it was his own body which he held in his own hands, and which himself broke to pieces, and which he and his disciples ate?"

"Let it be observed, if any thing further is necessary on this subject, that the *Paschal Lamb* is called the *Pass-over*, because it *represented* the destroying angel's passing over the children of Israel, while he slew the first born of the Egyptians: and our Lord and his disciples call this lamb the *Passover*, several times in this chapter; by which it is demonstrably evident, that they could mean no more than that the lamb sacrificed on this occasion was a *memorial* of, and represented the means used for the preservation of the Israelites from the blast of the destroying angel.

"Besides, our Lord did not say, *hoc est corpus meum, (this is my body)* as he did not speak in the *Latin* tongue; though as much stress has been laid upon this quotation from the Vulgate version, by the Papists, as if the original of the three Evangelists had been written in the Latin language. Had he spoken in Latin, following the idiom of the Vulgate, he would have said,

panis hic corpus meum significat, or *symbolum est corporis mei—hoc poculum sanguinem meum representat*, or, *symbolum est sanguinis mei*: this bread *signifies* my body; this cup *represents* my blood. But let it be observed, that in the Hebrew, Chaldee and Chaldeo-Syriac languages there is no term which expresses *to mean, signify, denote*, though both the Greek and Latin abound with them: hence the Hebrews use a figure, and say, *it is*, for, *it signifies*. So Gen xli. 26, 27. "The seven kine *are*" (i. e. represent) "seven years." "This *is*," (i. e. represents) "the bread of affliction which our fathers ate in the land of Egypt." Dan. vii. 24. "The ten horns *are*" (i. e. signify) "ten kings." "They drank of the spiritual Rock which followed them, and the Rock *was*" (represented) "Christ." 1 Cor. x. 4. And following this Hebrew idiom, though the work is written in Greek, we find, in Rev. i. 20, the seven stars *are* (represent) the angels of the seven churches: and the seven candlesticks *are* (represent) the seven churches. The same form of speech is used in a variety of places in the New Testament, where this sense must necessarily be given to the word.—Matt. xiii. 38, 39. The field *is* (represents) the world: the good seed *are* (represent *or* signify) the children of the kingdom: the tares *are* (signify) the children of the wicked one. The enemy *is* (signifies) the devil: the harvest *is* (represents) the end of the world: the reapers *are* (i. e. signify) the angels.—Luke viii. 9. What might this parable *be?* τις ΕΙΗ η παραβολη αυτη; what does this parable *signify?*—John vii. 36. τις ΕΣΤΙΝ ουτος ο λογος; what is the *signification* of this saying.—John x. 6. They understood not what things they *were*, τινα ΗΝ, what was the *signification* of the things he had spoken to them.—Acts x. 17. τι αν ΕΙΗ το οραμα, what this vision *might be*: properly rendered by our translators, what this vision should *mean*.—Gal. iv. 24. For these *are* the two covenants: αυται γαρ ΕΙΣΙΝ αι δυο διαθηκαι, these *signify* the two covenants.—Luke xv. 26. He asked, τι ΕΙΗ ταυτα, what these things *meant*: see also ch. xviii. 36. After such unequivocal testimony from the sacred writings, can any person doubt that, "This bread *is* my body," has any other meaning than, "This *represents* my body!

"That our Lord neither spoke in *Greek* nor *Latin*, on this occasion, needs no proof. It was, most probably, in what was formerly called the *Chaldaic*, now the Syriac, that our Lord conversed with his disciples. Through the providence of God, we have complete versions of the Gospels in this language; and, in them, it is likely we have the precise words spoken by our Lord on this occasion. In Matt. xxvi. 26 and 27, the words in the Syriac version are — ܗܢܐ ܦܓܪܝ honau pagree, *this is my body*; ܗܢܐ ܕܡܝ henau demee, *this is my blood*, of which *forms of speech*, the Greek is a verbal translation; nor would any man, even in the present day, speaking in the same language, use, among the people to whom it was vernacular, other terms than the above to express, This *represents* my body, and this *represents* my blood.

"But this form of speech is common, even in our own language, though we have terms enow to fill up the ellipsis. Suppose a man entering into a museum, enriched with the remains of ancient Greek sculpture; his eyes are attracted by a number of curious busts; and, on enquiring what they are, he learns, this *is* Socrates, that Plato, a third Homer; others Hesiod, Horace, Virgil, Demosthenes, Cicero, Herodotus, Livy, Cæsar, Nero, Vespasian, &c. Is he deceived by this information? Not at all: he knows well that the busts he sees are not the *identical persons* of those ancient philosophers, poets, orators, historians, and emperors, but only *representations* of their persons in sculpture, between which and the originals there is as essen-

tial a difference as between a human body, instinct with all the principles of rational vitality, and a block of marble.—When, therefore, Christ took up a piece of bread, brake it, and said, "this *is* my body," who but the most stupid of mortals could imagine that he was, at the same time, handling and breaking his own body! Would not any person, of plain common sense, see as great a difference between the *man* Christ Jesus and the *piece of bread*, as between the block of marble and the philosopher it *represented*, in the case referred to above? The truth is, there is scarcely a more common form of speech, in any language, than this *is*, for, this *represents*, or *signifies*. And as our Lord refers, in the whole of this transaction, to the ordinance of the Passover, we may consider him as saying, "this bread is now my body, in that sense in which the Paschal Lamb has been my body hitherto; and this cup is my blood of the New Testament, in the same sense as the blood of bulls and goats has been my blood under the old. Exod. xxiv. Heb. ix. i. e. The Paschal Lamb, and the sprinkling of blood, represented my sacrifice to the present time: this bread and this wine shall represent my body and blood through all future ages: therefore, *Do this in remembrance of me.*"

"Perhaps, to many of my readers, it may appear utterly improbable, that in the present *enlightened age*, as it is called, any people can be found who seriously and consistently credit the doctrine of transubstantiation. Lest I should fall under the charge of misrepresentation, I shall here transcribe the eighth lesson of the "*Catechism for the Use of all the Churches in the French empire*," published in 1806, by the *authority* of the emperor Napoleon Buonaparté, with the *bull* of the Pope, and the *mandamus* of the archbishop of Paris.

"'Q. What is the sacrament of the Eucharist?

"A. The Eucharist is a sacrament which contains *really* and *substantially* the *body, blood, soul*, and *divinity* of our Lord Jesus Christ, under the forms or appearance of *bread* and *wine*.

"Q. What is at *first* put on the *altar*, and in the *chalice?* Is it not *bread* and *wine?*

"A. Yes: and it continues to be bread and wine *till the priest pronounces the words of consecration.*

"Q. What *influence* have these words.

"A. The *bread* is *changed* into the *body*, and the *wine* is *changed* into the *blood* of our Lord.

"Q. Does *nothing* of the *bread* and *wine* remain?

"A. Nothing of them remains, except the *forms*.

"Q. What do you call the *forms* of the *bread* and *wine?*

"A. That which appears to our senses, as *colour, figure*, and *taste*.

"Q. Is there nothing under the form of *bread* except the *body* of our Lord?

"A. Besides his body, there is his *blood*, his *soul*, and his *divinity;* because all these are inseparable.

"Q. And under the form of *wine?*

"A. *Jesus Christ* is there as *entire*, as under the form of the bread.

"Q. When the forms of the bread and wine are divided, is Jesus Christ divided?

"A. No: Jesus Christ remains entire *under each part* of the form divided.

"Q. Say, in a word, *what* Jesus Christ gives us under each form?

"A. All that he is, that is, perfect God and perfect man.

"Q. Does Jesus Christ leave heaven to come into the Eucharist?

"A. No: he always continues at the right hand of God, his father, till he shall come at the end of the world, with great glory, to judge the living and the dead.

"Q. Then how can he be present at the altar?

"A. By the almighty power of God.

"Q. Then it is not man that works this miracle?

"A. No: it is Jesus Christ, whose word is employed in the sacrament.

"Q. Then it is Jesus Christ who consecrates?

"A. It is Jesus Christ who consecrates; the priest is only his minister.

"Q. Must we worship the body and blood of Jesus Christ in the *Eucharist?*

"A. Yes, undoubtedly; for this body, and this blood, are inseparably united to his divinity.'

"To shew that this is consistent with the *canon of the mass*, I shall translate the *consecration prayer* from the *Roman Missal*. When the priest receives the bread and wine, he thus prays, making the sign of the cross where this mark † appears:

"'We beseech thee, O God, to render this oblation in all things bless † ed, approv † ed, effect † ual, reasonable, and acceptable, that it may be made to us the bo † dy and bl † ood of thy most beloved Son, our Lord Jesus Christ! who, the day before he suffered, took bread unto his sacred and venerable hands, and having lifted up his eyes to thee, O God, the Father Almighty, and, giving thanks to thee, bless † ed, brake, and gave it his disciples, saying, Take, and eat ye all of this, for this is my body.' (HOC EST ENIM CORPUS MEUM.)

"[*Then the priest adores, and elevates the consecrated host.*]

"'In like manner after he had supped, taking also this excellent chalice into his sacred and venerable hands, giving thee, also, thanks, he bless † ed and gave it to his disciples, saying, Take and drink ye all of this, for this is the chalice of my blood, (HIC EST ENIM CALIX SANGUINIS MEI) of the new and eternal testament, the mystery of faith which shall be shed for you, and for many, for the remission of sins, as oft as ye shall do these things, ye shall do them in remembrance of me.'

"[*Here the chalice is elevated and adored, and the Lord is besought to command his angel to carry these offerings into the presence of his Divine Majesty.*]—Order of the Mass, vol. i. p. xxiv., &c.

"In 'The divine office for the use of the laity,' the person who is to communicate is ordered to 'go up to the rails, kneel down, and say the *confiteor*, (confession) with true sorrow and compunction for his sins.' After the priest has prayed that God may have mercy upon him, and pardon all his sins, 'he takes the sacred host (i. e. the consecrated *wafer*) into his hand, and again turns about, and says, *Behold the Lamb of God! Behold him who taketh away the sin of the world!*' Then he and the communicant repeat thrice, 'Lord, I am not worthy thou shouldst enter under my roof; speak, therefore, but the word, and my soul shall be healed,' the communicant striking his breast in token of his unworthiness. 'Then,' says the directory, 'having the towel raised above your breast, your eyes modestly closed, your head likewise raised up, and your mouth conveniently opened, receive the holy sacrament on your tongue, resting on your under lip; then close your mouth, and say in your heart, *Amen: I believe it to be the body of Christ, and I pray it may preserve my soul to eternal life.*—Ordinary of the Mass, page xxxiii.

"Believing that these extracts are sufficient to expose the shocking absurdity of this most monstrous system, I forbear either adding more, or making any comments on those already produced."

To the Editor of the Christian Observer.

THE Christian Observer has very laudably endeavoured to expose a variety of errors prevailing among religious persons, and in this manner to lessen that offence which has been excited by the stricter professors of the gospel. It is not, however, to be expected that this offence

will ever entirely cease. At a time when you are thus labouring, and I trust successfully, to diminish the prejudice against serious and evangelical religion, you will, doubtless, permit me to offer a few remarks on the nature and degree of that opposition to the gospel, which, after all your endeavours, I affirm to be still likely to subsist.

I am aware that in the very opening of my subject I shall have to encounter objections. The world in general denies the doctrine which I am asserting, and lukewarm professors of the gospel are nearly agreed with them on this point. "It is wicked men (say they) who are persecuted; and even the reproach which religious persons incur, arises principally, if not entirely, from their faults."

In order to shew that I am not carried away by any violent opinions, I will begin by making a few concessions. I admit, therefore, in the first place, that not a few really religious persons, and many more who seem to be religious, give occasion for some part, at least, of the opposition which they endure. I would also observe, that there may be many young persons, who, though truly pious, cannot as yet have had much opportunity of experiencing the opposition of which I am to treat. I speak particularly of those who are placed in the bosom of religious families, and whose connections have been cautiously chosen for them by their parents on Christian principles. To none, however, will a discussion of the subject before us be more useful, than to these favoured individuals. I consider them as young soldiers, trained, though in the midst of peace, for future, and perhaps arduous service. They ought to hear something of the war which rages at a distance from them,—a war in which they must hereafter mix, and which they will be little qualified to sustain, if, through parental tenderness, the truth should be very carefully disguised.

I will likewise grant, that *persecution*, in the strict sense of the term, has undoubtedly ceased in this land; no opposition to Christianity, which is worthy of that name, being tolerated by the law. I will further concede, that the very tongue of slander may for a time be silenced in some favoured place, and silenced by the unexceptionable conduct of a select band of Christians, who may have lived down the general opposition. In short, I will freely grant, that circumstances of various kinds may serve to accredit religion for a season. Still, however, the old ground of hostility between the true church and the world will remain: and until the very Millennium shall have come, I apprehend that the passages of Scripture, which speak of the "enmity" between the seed of the woman and that of the serpent, which represent the "friendship of the world as enmity with God," and treat of the contrast between the children of God and the children of the world, must be interpreted as applicable to the existing days, though undoubtedly with some qualification of their strength.

Let us now proceed to open our subject, by considering, First, the general cast of the character of the true Christian.

He is a servant of God; a believer in Christ; a follower of the precepts of Holy Scripture. He has devoted himself unto the Lord in the spirit of the gospel. God is his Father; Christ is his Saviour; the Holy Spirit is his Sanctifier and Comforter; and it is his great ambition to promote the cause of his Redeemer in the world. Heaven is his home; he accounts himself a stranger and pilgrim upon earth, as all his fathers have been. He is all this, not in profession only, but in deed and in truth. There is therefore a practical difference between him and the generality of the men around him. He sees, indeed, among them, both the grave and the gay; both the good-tempered and the

morose; both the forward and the more modest character: but, amidst all those varieties, how few are there who are not lovers of this present world; how few who do not lay up their chief treasure upon earth; how few who can be said to have risen with Christ, and to seek those things which are above!

Perhaps, however, it will be affirmed, that no great hostility will necessarily arise on the part of persons merely of this generally irreligious character. But let us reflect on some of the consequences which must follow from so opposite a view of things. The Christian cannot but condemn the judgment of the world on account of their indifference to religion, and they will not fail to censure his judgment in their turn. There must be some controversy between the two parties; a controversy not perhaps always open and avowed, but often secret or half concealed. There may possibly be a few good-natured men, who, though possessed of no religious spirit, may speak kindly of their Christian acquaintance or friend, and may readily conform to his customs when they are with him. There will also generally be some, who may be considered as even retained on his side, by means of specific services which, in the abundance of his beneficence, he has rendered them. There will, in a country like this, be many, who take the part of an affluent Christian, in consequence of expectations of favour from him. Between the Christian, however, and his superiors, as well as equals, and many also of his inferiors, there will be a standing difference of sentiment, which can hardly fail to issue in no inconsiderable jealousy: for every where, and at all times, into whatever company he passes, whatever be the employment in which he engages, whatever the topic of conversation which he handles, some symptom of the diversity of judgment, created by strictly Christian principles, will be apt to manifest itself. What the Scriptures teach, that he believes, and endeavours according to his opportunity, to inculcate. What the God of heaven declares, that does he declare also. He deducts nothing, denies nothing, and wishes to withhold nothing. I am aware, that the generality of men profess, as well as he, to believe their Bible; and that few, even of our infidels, are disposed to controvert it in mixed company. But are there not many who deny Christianity by their works, and by the general turn of their conversation, though possibly not very heterodox in point of general doctrine? Are there not many Christians who lay their Bible upon the shelf, and forget it? God himself is also forgotten by them; he is not in all their thoughts; he is held in no reverence, as the profane use so often made of his name too clearly testifies. But the Christian is continually asserting the truths which are contained in Scripture. He applies them to many a topic of conversation which comes before him. He judges by this rule. He is a living witness for God, and is opposed, as it were, in God's stead, on account of his shewing to the sons of men the crookedness of all those sentiments and ways which deviate from the divine standard. His life, as well as his daily conversation, is a clear comment on the sacred word, and the world is perpetually condemned by his interpretation of it.

But let us be more particular. The Christian sometimes experiences violent opposition from a few of the more openly wicked and profane. For the most part, indeed, he and they agree to separate. A few instances may occur of his even gaining their good word, by some condescending attention to them, in the midst both of their vice and misery. He will, however, be pre-eminently disliked by the generality of them. He will be the song of the drunkard, and an object of scorn to the profane; for he stands in the front of the battle. Their dishonesty is sometimes detected by his per-

severing diligence and integrity; their crooked interests are crossed by his determined spirit of reformation.

But the opposition which he will most sensibly feel, is often that of a very different description of persons. There is a large class of men, by no means religious in their turn of mind, who lay some claim to virtue, and also make strong pretensions to liberality. By these persons a rival goodness to that of the Christian is set up, which all men who enter into their society are required to fall down and worship. The Christian, therefore, not only has a few enemies among the profligate, whose designs he has traversed, and who are on the watch to take advantage of his unpopularity; he stands opposed, at the same time, to a great mass of more decent persons, on many radical points, which are continually coming, either directly or indirectly, under decision. For example, some clearly irreligious, but popular and well-accredited person, who has recently performed some kind action, or has achieved some public service, is spoken of. He is the private friend perhaps of the individual who introduces the mention of him, and his virtue is extolled to the stars. A chorus of applause is heard on every side. The Christian sits by, and is silent, or he qualifies the terms in which he expresses his approbation. It is now imputed to him, that he cannot fully praise any one who is not of his sect. He is a bigot. The rest of the company are liberal, but he is illiberal: they can acknowledge merit wherever they see it; but he must measure his words, unless he knows the individual in question to be exactly of his religion. O how often is the serious Christian compelled to exercise this species of bigotry, by the remembrance of those awful words—"He that believeth shall be saved, but he that believeth not shall be damned." —"Now the works of the flesh are manifest; and they which do such things shall not inherit the kingdom of God"—"Without holiness no man shall see the Lord"—"That which is highly esteemed among men, is often an abomination in the sight of God."

It is one of the leading objects of the Christian; it is one of the consequences of his very love to his fellow-creatures, that he endeavours to expose that false goodness with which he sees so many men contenting themselves. As our Saviour laboured to unmask the Pharisees, who were had in high reputation among the Jews; so the Christian, with less right undoubtedly to judge, but with a mind instructed by the doctrines and precepts of his Master, strives to shew the nothingness of that virtue which is not bottomed in the fear of God, or accompanied with any love to his gospel. He is odious in the eyes of many, in proportion as he does it. He is not heard on this subject with any great patience. He is misrepresented by malice. He is but half understood, in consequence of the prevailing ignorance. Who now, that understands the human heart, can fail to perceive how general will be the opposition against him? Here will be a little leaven of ill-affected people, who have been specially piqued by intimations, which he is supposed to have given, of the unsafeness of their religious state and the inadequacy of their virtue, associated with a great body of lax and self-indulgent livers, who are ready to misrepresent the ground and nature of his strictness; eager to detect faults in his character, which may be equivalent to the general irreligion of theirs; prompt to charge him with inconsistency; apt to blame the very things which are his chief praise, and anxious to reduce him to their own level, imagining that in proportion as they can attack his conduct, they defend their own. It is true, that he may find many moral persons, who will agree with him up to a certain point, and with whom he may cooperate against the vicious for some

important purposes. Grounds of difference, however, will occur even here. He is for mending the root; they are for lopping off the branches. He is for inculcating religious and truly evangelical principles; they are enslaved by the opinion of the world, and ever in dread of being thought to carry things too far. Their grosser sense can only discern the more manifest and full-grown vices; he acts from a nice and exquisite perception of moral good and evil. They are for improving the condition of men in this world; he is for securing to them heavenly felicity, and is therefore zealous in communicating the knowledge of Him, whom to know is life eternal.

(To be continued.)

To the Editor of the Christian Observer.

It has long been a subject of well-founded complaint, that, amidst the vast multitude of sermons which have issued, and are daily issuing, from the press, in this country, few are to be found sufficiently plain and intelligible, for that class of persons, which forms the bulk of our country congregations, and from which our domestic servants are usually taken. In common with others, I have lamented this deficiency, and have greatly desired that it might be supplied; but hitherto in vain. The attempt made for that purpose by Mr. Burder, in his Village Sermons, has succeeded better than perhaps any other; and yet, I need not say, that even in these there occur many passages, which no man of sound judgment and correct taste would choose to read to the family circle, without having altered the phraseology, and in some cases the sentiment also. This is a subject by no means unworthy of your attention, and that of your able correspondents. What I would propose to you is, that there should appear in each succeeding number of your work A Family Sermon, which may be either composed for the occasion, or taken from the works of some eminent divine of the Church of England, whose writings may not be accessible to the generality of your readers. In the latter case, it will almost always be necessary to simplify the language and to abridge the length of the discourse, which ought not to exceed what may be read with deliberation in fifteen or twenty minutes.

To illustrate my meaning, I inclose a sermon, which has been abridged from one written by the excellent Bishop Beveridge, and which, if it should meet your approbation, may form the first of the proposed series of family readings. Whatever may be its merits in other respects, I trust it will be found to be sound in its theology, practical in its tendency, and in its language intelligible to the meanest capacity. I am, &c.

Dec. 10, 1808. S.

FAMILY SERMONS. No. I.

2 Cor. v. 17.—*Therefore, if any man be in Christ, he is a new creature.*

Although we are assured by the word of God that *Jesus Christ came into the world to save sinners*, that *he gave himself a ransom for all*, that *he tasted death for every man*, that he is a *propitiation for the sins of the whole world;* yet it is no less certain, that there are many sinners who will not be saved by him. Indeed, we have great cause to fear that but few will be saved; few, not in themselves considered, but few in comparison of those who will be lost. This, however, cannot be imputed to any want of power in Him who is almighty to save, nor to any want of willingness in Him who *died for all*, and would have *all men to be saved*, and *to come to the knowledge of the truth*. Where then lies the fault? In men themselves: they are not willing to be saved. Christ hath purchased salvation for men with his own most precious blood,

and he freely offers it to them in his gospel, addressing them as reasonable agents, capable of knowing and choosing what is good, and refusing what is evil. He does not, however, force salvation upon them, whether they will or no: if, therefore, they refuse and slight it, preferring the things of this world before it, when they come at length to see their folly, as they assuredly will, they can only blame themselves.

Ye will not come to me, said our Saviour to the Jews, *that ye might have of life*. The same may be said of the greatest part, not only of mankind in general, but even of those who profess to believe the gospel;---they will not come to Christ for salvation. Some are so full of themselves, that they feel no need of a Saviour. Others shut their eyes, and will not see the way that leads to him. Others see it, but will not walk in it: they have their business to attend to; their land to till; their families to provide for. These things are present with them, and make a strong impression on their minds. Their future state is a thing remote, and out of sight, and scarcely affects them; or if they should be led to think of it, they console themselves with the reflection that they are Christians; they were baptized in early youth; they have not renounced their baptism, they still continue members of Christ; they believe that he is the Saviour of the world, and his merits will supply what is lacking in them; whatever, therefore, may become of others, who are without the pale of the Church, they cannot doubt that they shall be saved.

This is the language, at least these are the thoughts, of the greater part of those who are called Christians. They believe Christ to have been the founder of their religion, and that the religion he taught is the true one; but they give themselves no serious concern about it. And this is the great reason, why of so many who *profess* to believe in Christ, so few are saved: whereas, if they really did what they profess to do, if they believed in him aright, they would certainly obtain salvation. But they would in this case discover Christianity to be a very different thing from what they had supposed: it would produce such a change in them, as would make them radically to differ, not only from other men, but from what they themselves formerly were. If they truly believed in Christ, they would be *in him*; and the apostle tells us, that *if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new*. And to the same purpose is that passage in his Epistle to the Galatians; *in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature*. If a man be not created anew, whatever he hath or hath not, whatever outward privileges he enjoys or wants, he is no true Christian: if he were *in Christ*, he would be *a new creature*.

Let us consider the meaning of these terms.

1. *What is it to be in Christ?* This is a phrase which is often used in Scripture; and if we consider the manner in which the Holy Spirit uses it, we must acknowledge that there is in it something very remarkable. *There is, therefore*, saith St. Paul, *now, no condemnation to them that are* IN CHRIST JESUS; clearly implying, that those who are in Christ have obtained the pardon of their sins, and are justified, or accounted righteous, before God. The same apostle, in another place, states himself to have suffered the loss of all things, and to count them but dung, *that I may win Christ, and be found* IN HIM; *not having mine own righteousness, which is of the law, but that which is through the faith of Christ*. Here we may observe, that St. Paul regarded being *in Christ*, as the greatest of all possible blessings; and that his desire was, so to be found in him as to have the righteousness of Christ for his own,

that he might thereby be justified. —I shall only notice one text more to the same effect, though many might be adduced. *Abide* IN ME, saith Christ to his disciples, *and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches.* Hence it appears, that we are said to be in Christ as a branch is in the vine. But a branch is really a part of the vine, and derives from it all the nourishment required for preserving its life, and rendering it fruitful. But it may be said, the analogy is defective, because we are not naturally in Christ, as the branch is in the vine. The apostle removes this difficulty, by explaining that we are in Christ, as a branch that is grafted into a tree. Rom. xi. 17. We are cut off from the former stock *(the wild olive)* and grafted into Christ, *the true vine.* We no longer participate in the guilt, condemnation, and misery, brought upon us by the first Adam; but being in Christ, the second Adam, we are absolved from our sins and justified before God.

But is there nothing required on our parts in order to this change of state? It is required that we truly believe in Christ; for *whosoever believeth in him, shall not perish, but have everlasting life;* and *we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end.* That is, if we begin and continue stedfastly to believe and trust in Christ, we are thereby made partakers of him, and interested in him, so as to be accepted of God: And he who is thus in Christ, says St. Paul, is *a new creature.*

2. What are we to understand by *a new creature?* As the body of man, which was not at first created out of nothing, but formed of the dust of the ground, might properly be called a new creature; so a man's soul and body, though not raised again out of nothing, yet if raised out of a state of sin, and inspired with the Holy Spirit of God himself, may truly be said to be a new creature. He is altogether a different man from what he was before; for *he is now transformed, by the renewing of his mind; old things are past away; behold, all things are become new.* He is the same person indeed, but he no longer understands, judges, thinks, wills, and acts, as he did before. He has a new sense of things, a new judgment, new desires and affections, new hopes and fears, new joys and griefs, and so leads a new life. He hath *put off the old man, with his deeds, and hath put on the new man, which is renewed in knowledge, after the image of Him that created him;—which, after God, is created in righteousness and true holiness.*

Suppose a person living in sin; talking and discoursing perhaps of religion, but no more concerned about God, or any spiritual object, than if there were no such thing in being; under the dominion of his senses and passions; given up, it may be, to gross vices, or if free from these, yet the subject of pride, ambition, covetousness, or some other *spiritual wickedness;* looking no farther than this world, his mind chiefly intent on the pleasures, honours, or riches to be acquired in it; consulting his credit and worldly advantage, and not conscience, or the will of God, in the sins which he avoids; a stranger to any abiding fear or love of God, or any habitual desire to please and serve him; wholly uninterested in the religious worship in which, from custom, or for the sake of appearances, he occasionally joins; and unimpressed by the most striking exhibitions, either of the terrors of the law, or the grace of the gospel:—of a man characterized by all or any of these marks, it surely may with truth be said, that he is *without God in the world,* that he is *dead in trespasses and sins.*

Now let us suppose the same person directing his views to those things which *are not seen;* setting God *always before him,* and beholding his wisdom, power, goodness,

and mercy, and all his glory shining continually around him, so as to have his soul filled with a supreme love to God, to long after him, to rejoice in him, and to trust on him; living by *faith*, and not by *sense*, so that all sensible objects appear to be, what they are in themselves, little and low, yea, even as *nothing*, in comparison of those high, and great, and spiritual objects with which he is chiefly conversant; renouncing not only the more gross and notorious sins, but all sin, to the utmost of his power; abhorring secret no less than open sin, and this not from any worldly motive, but because it is a transgression of God's law, and an offence to Him whom he loves above all things; having his hopes, his expectations, *his treasure, his heart*, in another and a better world, and valuing the good things of this life no farther than as they may be made subservient to his happiness in the next, and to the glory of God; making it his main business to live in the true *faith and fear of God*, and in the enjoyment of communion with him; worshipping God in public and in private, with all the reverence he can express, and praising him with his whole soul; hallowing God's Sabbaths, and attending all his ordinances; hearkening diligently to the word of God, whether read or preached, applying it to himself, and resolving, by Christ's assistance, to believe and live according to it; being sound, orthodox, and stedfast in the faith which was *once delivered to the saints*; being sincerely devout and pious towards God, making it his great care to serve, honour, and please him; being meek and lowly in his own eyes, modest, sober, and temperate in all things; being true and faithful to his word, just and righteous in his dealings, kind and charitable to the poor; honouring all men, loving the brotherhood, fearing God, honouring the king:—in short, endeavouring, to the utmost of his power, to walk in all the commandments and ordinances of the Lord blameless; and if he fail in any instance, deeply lamenting his failure, and resolving, by the help of divine grace, to walk more circumspectly for the future. Suppose, I say, the man to be thus changed; thus turned *from darkness to light, and from the power of Satan unto God;* his mind thus purified, his *conscience purged from dead works*, and all his faculties reduced to their proper order; then he may truly be said to have become *a new man, renewed* and *born again* of God's Holy Spirit; he leads *a new life;* he is *a new creature.*

3. The doctrine which has now been insisted on may seem to be contradicted by our ordinary experience, the greatest part of those who call themselves Christians being almost as far from having any title to be regarded as *new* and holy creatures, as they are who never heard of Christ. The truth is, men usually embrace and profess Christianity, only because it is the religion transmitted to them from their ancestors, and established in the country where they happen to dwell. They are Christians merely by chance, as it were. They never look farther into Christianity, nor consider the mighty advantages it holds out to them: it is no wonder, therefore, that they are like other men. But as the apostle has told us, that *he is not a Jew which is one outwardly—but he is a Jew which is one inwardly*, so it is here:—all are not *in Christ* that are of his religion; neither is he truly a Christian who is so *outwardly*, by the mere profession of the Christian faith; but he, and he alone is truly a Christian, who is so *inwardly*, in his heart; who really believes in Christ, and partakes of the sanctifying grace of his Holy Spirit, being united to him by faith. He who is thus in Christ, is *a new creature. He is created in Christ Jesus unto good works.* This is the end of his new creation, that he may do good works, which he never could do, were he not in Christ; whereas by

being in him, he is fully enabled to do them. *I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it that it may bring forth more fruit. I am the vine; ye are the branches: he that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing.* Hence it is manifest, that as no man can do any good without him, so no man can be considered as abiding really in him, who does not bring forth much fruit, who is not *a new creature.*

Again, *whosoever abideth in Christ sinneth not*—that is, does not live in any known sin, nor in the neglect of any known duty; for *they who are Christ's, have crucified the flesh with the affections and lusts;* their *old man is crucified with Christ, that the body of sin might be destroyed, that henceforth they should not serve sin.* They cease to serve sin: they must therefore serve God, it being a sin not to serve him. They are in the Fountain of all goodness, and therefore must needs be good. They dwell in Him in whom all fulness dwells; and of his fulness, they receive, and *grace for grace*—all the grace necessary for doing the good which God requires them to do. They *can do all things through Christ, which strengtheneth* them.

From what has been said we come to this conclusion, that as he who is not *in Christ,* is not *a new creature*; so he who is not *a new creature,* is not *in Christ.* Therefore men may pretend what they will, and make what shew they can of the religion of Christ; they may be baptized into his name and continue members of his church; they may profess to believe in him as their only Saviour, to serve and honour him as their Lord and Master; they may undertake to argue and dispute for him, to vindicate and defend him; they may pray unto him; they may read and hear his word; they may admire his divine sayings; they may reverence his ministers; they may approach to his table; and yet after all, unless they become such *new creatures* as have been described, unless they are sanctified so as to walk before him in newness of life, they have no ground to expect any thing from him; they are no way concerned in any thing he hath done and suffered for mankind. Such only as are so renewed in the spirit of their minds, as to make it their constant and sincere endeavour to please God and to do his will, can hope to be saved by him: *Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.*

And here we are reminded of the miserable condition of those who are not converted and made new creatures. Such are, to use the apostle's words, *without Christ, aliens from the commonwealth of Israel, strangers from the covenant of promise, having no hope, and without God in the world.* Consider this, ye who are still in your sins, before it be too late. You may be living, at present, in ease and plenty; but what will this avail you, if you continue under the displeasure of the Almighty Governor of the world? The blessings you now enjoy, will in that case only aggravate your ruin. The dreadful judgments which God has threatened in his word against sinners, hang over your heads, and must fall on you at last, if you turn not to him. You will then feel that it is indeed a fearful thing to *fall into the hands of the living God.* He will summon you to appear before his tribunal, and there condemn you to that everlasting fire *prepared for the devil and his angels,* where you will be punished with *everlasting destruction from the presence of the Lord, and from the glory of his power;* with torment not for some months, or years, or ages, only, but for ever and ever. This is the true state of their case, who live and die in their sins. God grant that none of us may find it true by our own

experience! There is no possible way to avoid it, but by believing in Christ Jesus, so as to be made *new creatures* by him. *Put off*, therefore, *concerning the former conversation, the old man, which is corrupt according to the deceitful lusts, and put on the new man, which after God is created in righteousness and true holiness.* And to excite you the more to this, consider how happy they are who are in Christ, and who in him are *created unto good works*, made *new creatures*. They are as happy as the others are miserable. Through Christ Jesus their sins are pardoned, and they accounted righteous before God. From him they have all the graces of God's Holy Spirit to make them like himself. In him Almighty God is well pleased with them, and is become their friend and loving Father. Through him they receive all the blessings which he hath purchased for them with his blood; all, in short, which they can ever want or desire to make them completely blessed. All things shall work together for their good, while they continue in this world; and after their departure hence, they shall be advanced to the highest conceivable degree of bliss in the kingdom of their heavenly Father, where they shall live in light, in glory, in joy, not only now and then, but continually; not for a time only, but to all eternity.

Now if these things are so, as doubtless they are, who would not be *in Christ?* Who would not become *new creatures?* And, blessed be God, all may if they will. Christ died for all, and is ready to receive all who come unto him: *Him that cometh unto me*, he saith, *I will in no wise cast out.* Let us, then, close with him on the terms he hath offered in his Gospel; and let us walk in those ways that lead to him, believing and trusting on him to *create in us a clean heart, and to renew a right spirit within us;* to crucify our old man, and to make us *new creatures*, creatures after his own heart; and to keep us always firm and stedfast in his true faith and fear, that we may both live and die in him, our ever blessed Redeemer; to whom, with the Father and the Holy Spirit, be all honour and glory, for ever and ever. Amen.

BEVERIDGE.

To the Editor of the Christian Observer.

IN your number for April 1806 you called the attention of your readers to the address, published by the directors of the London Missionary Society, in favour of the Jewish nation. The observations which you then made produced a strong impression on my mind, and I have ever since been anxious to find some means of promoting the important object, which you so justly represented, as calling for the labours and the prayers of every real Christian.

Experience has convinced me that unconnected individuals can do little in a case of this nature; but I cannot repress the persuasion that much good might result from the formation of a Society of which the sole object should be *the conversion of the Jews.* This society, I think, would most properly consist of members of our established church, and, if formed under the auspices of our venerable prelates, would possess an importance in the eyes both of Jews and Christians which might greatly conduce to the efficacy of its exertions.

I trust that it is needless to enlarge upon the motives which should induce the members of our established church to associate for so benevolent a purpose. Blessed as we have long been with the uninterrupted enjoyment of the privileges which Christianity affords, and of the hope which it inspires; protected as our church has been by a gracious Providence, whilst others have become the victims of superstition or infidelity; surely we are peculiarly called upon to labour for the salva-

tion of all who are yet strangers to the grace of Christ.

On many accounts the Jews have special claims upon us. The benefits which have through their means been transmitted to us; the unworthy treatment which they experienced from our ancestors, and for which we owe them retribution; the ease with which we can communicate with them in our own language; and the appeal which we are able to make to the Scriptures, of which we in common acknowledge the authority; these, and various other considerations, appear to point out the duty of labouring for their eternal welfare.

We have the promise of God himself, that they shall one day be reunited to his flock; and many reasons concur to favour the opinion, that that day is at hand. But, even if it be distant, any efforts which we may employ, may, through the divine blessing, prepare the way for the accomplishment of this glorious purpose. We may labour, and others may enter into our labours; we may sow seed which shall one day spring up and afford a glorious harvest; nay, we may even be permitted to reap the first fruits of that harvest, by turning some few of the nation from the error of their ways, and saving their souls from death.

If you concur with me in these sentiments, you will, perhaps, have the goodness to give this letter an early insertion in your valuable publication. I am, &c.

CLERICUS.

P. S. If any of your readers should be inclined to honour me with a communication on this subject, he may learn my address from Mr. Hatchard.

To the Editor of the Christian Observer.

THE following extracts from Strype's Life of Archbishop Parker, may perhaps throw some light on the questions relative to the selection of the church lessons, proposed by "A Minister Ecclesiastical," in the Christian Observer for August 1808.

Book ii. chap. 3.—"The archbishop, sitting with the rest of the ecclesiastical commission, which was now on foot, found some chapters, appointed to be read in the ordinary course of the Common Prayer, to be less profitable for vulgar auditors; and therefore thought fit they should be changed for others tending more to edification. He found also great neglect in many churches," &c.—After mentioning some instances of which, our author states, that "for the amendment of these disorders and inconveniences, the archbishop procured letters, under the queen's great seal, dated Jan. 22 (1560) to the commissioners, for their greater authority; and particularly to himself, with the bishop of London, Dr. Bill the queen's almoner, and Dr. Haddon, or any two of them, for the redressing and correcting of these matters, viz. to peruse the order of the lessons throughout the whole year, and to cause new calendars to be printed, and to take some remedies about decays of churches," &c. Then follows the archbishop's mandate, and other things relating to these letters; after which Strype proceeds thus: "Before this reformation of the lessons, it was recommended to the discretion of the ministers, to change the chapters for some others more proper. For so it is in the admonition to the ecclesiastical ministers set before the second book of Homilies (but I suppose erroneously, belonging rather to the first book, which was printed this year, 1560), where it is said," &c. Here he quotes the passage, on which your correspondent grounds his queries, and concludes thus: "But when the abovementioned commissioners had altered the lessons, and made a new calendar, and tables directing the chapters to be read, this liberty was no longer indulged to every private minister."

I feel very much inclined to subscribe to Strype's opinion on this subject, when I consider the irregularities which might ensue from such a reference to private judgment. The hazard to that good order, which contributes so much to the beauty and excellency of our church-service, appears to me to be a greater evil, than any which can arise from those points in our present selection, against which exceptions may be taken, of which I do not think that a great number could be produced. The practice of the primitive Christians may be alleged in favour of the regular appointment of a chapter out of each Testament; for Cassian tells us, as Wheatly has pointed out, that "it was the custom of all the Christians throughout Egypt to have two lessons, one out of the Old Testament, and another out of the New, read immediately after the Psalms; a practice so ancient, that it cannot be known whether it was founded upon any human institution."

I remain, &c.

F. H.

MISCELLANEOUS.

MEMORANDA RESPECTING HAYTI.

(*Continued from p. 776.*)

Plan of Defence.

The plan for defending their liberty and their lives against the next French invasion had been deliberately settled by the negro chiefs, and the necessary preparations made for it.

On the first appearance of a hostile force, destined for the conquest of the island, the towns, which are all on the coast, were to be destroyed, and the negro army to retreat to forts which they had built in very strong positions in the interior country.

Mr. —— once observed to Dessalines,—"You wish to encourage us merchants, and to increase the commerce of Hayti as much as possible; but how can you expect us to form large establishments, or keep great magazines of goods, while we know that the moment a peace is signed between England and France, all our property will be in the greatest peril; and that what we cannot remove before a French force arrives, will be certainly destroyed?" The black emperor's answer was,—"I wish you to know, at all events, what you have to trust to: I have made this necessary plan of defence an article in the constitution, so that you will not have any cause to accuse me of having deceived you. I cannot help this harsh course of proceeding; for it is of the last importance to prevent my enemies from finding any cover on shore upon their arrival."

The interior positions they had chosen were well selected, and strongly fortified. The artillery of the Cape, which consisted chiefly of brass cannon, and was in great abundance, had been removed to these hill forts, where great magazines of powder, shot, &c. were also collected. Mr. —— said they were abundantly stocked with ammunition of all kinds. As to provisions, their plan was this. The sides of the hills, and ravines that connect them, were all cleared and planted with bananas, plantains, yams, and other native provisions, which flourished there so much, and are reproduced so fast, that they calculated that the garrisons could be subsisted without foraging beyond the reach of their guns. Mr. —— described to me sugar-loaf hills with an equable ascent, on the summit of which the forts were placed so as to sweep the sides to the utmost

range of cannon shot, and make it impossible for an enemy to cut off their communications with these native magazines. These positions also were well supplied with water, the want of which obliged Dessalines, in Toussaint's war, to abandon the strong position of Crete-à-Pierot. The French gazettes admitted that on that occasion he made a brave retreat, which cost them dear. The fact was, that, after having been three days without water, of which the enemy had contrived to prevent his supply, Dessalines cut his way through the whole French army, which was concentrated in that single service, routed them with great slaughter, and brought off his garrison with a very insignificant loss. The French were three times his force.

After hearing a full account of this plan of defence, I am sorry to say I think it a very bad one. The destruction of the towns is judicious and necessary. They should not leave the French, if possible, a single roof to cover them in the whole island. They would then either lose time in building barracks and hospitals, till disease began to work among them on shipboard; or, by exposure to the elements in that noxious climate, would experience in a few weeks the mortality which it took months to produce on the former occasion. None of the forts are further from the coast than forty miles; some of them are nearer. Here, therefore, the French would be able, by a two days' march, to come up with their sable enemies; to find them concentrated at single points, in divisions, bearing a considerable proportion to their whole regular force; to surround these divisions successively with their whole force; and to employ against them the superiority of their military science. The different divisions of the negro army, shut up in separate and distant forts, would not be able to assist or relieve each other, and the capture of one of these positions would naturally tend to dishearten the rest. Besides, this defensive and quiescent system is a renunciation of the great physical advantages in that climate to which the negroes might most safely trust for ultimate success. They should separate into small parties; retreat into the woods; draw the enemy after them in difficult and laborious marches; form ambushes in his way; and, in a word, practise against him the mode of warfare called bush-fighting. To facilitate this system of defence, they should avail themselves of their present inestimable opportunity, not to drag cannon to the tops of mountains, but to clear provision-grounds, and plant bananas, yams, &c. in the bosom of the woods; to lodge also small depôts of ammunition in a variety of places known only to the chiefs or field-officers. These resources should be provided at considerable distances from the open and settled parts of the island; and then supposing only a regular force of 15,000 men, firm and unanimous in the defence of their freedom, they must, humanly speaking, ultimately triumph.

Mr. —— concurred with me in this view of the subject. He thought, however, that it would cost France, in any event, a hundred thousand soldiers to subdue the island effectually, even supposing that work to be practicable; and justly observed, that, after all, the conquest would be worthless. Yet he doubted not that Bonaparte would make the attempt, and persevere to the utmost in it. It seems that madame Bonaparte, whose influence over him is so fatally great, is connected with St. Domingo as well as the Windward Islands.

Religion.

Mr. —— stated, that public worship was very well attended, and religion generally prevalent in Hayti. They had a sufficient number of priests, not only from the French clergy who remained, and were spared in the massacre, but from a considerable supply of Spanish ec-

clesiastics, who had been brought, or induced to migrate, from the Spanish division of the island. On all public days, as well as Sundays, prayers or mass began and ended the solemnities of the day. Dessalines had by no means the religious disposition of Toussaint, any more than his other virtues; but from policy, if not from a better motive, he protected the clergy, and paid a decorous attention to the exterior forms of Christianity.

All children were baptised; and in general it would appear, that such religion as popery amounts to, was among this people an object of public and general interest.

Education.

But what would have surprised me most in Mr. ——'s information, if we had not before heard something of the same kind from America*, was, the general extension of the benefits of education. The young Haytians were almost universally taught to read and write. I questioned my informant closely on this point, and have no doubt, from the manner and matter of his intelligence, that a fact so creditable to the negro government, may be entirely relied on. Mr. —— said, that they had in the priests and among the mulattoes and mustees, a sufficient number of competent instructors; that there were schools in almost every district; that the negroes, seeing the ascendency of those who had been educated, were all anxious to have their children taught; and that he doubted not this new people, if left to themselves for twenty years, would be the most literate peasantry in the world.

Constitution and Government.

Dessalines was perfectly absolute, having had power even to set aside the whole or any part of the constitution. He had power also to name his successor. The government was purely military: but there were civil judges; and, in questions of property, justice was very fairly administered. Telemaque was one of the judges of Cape François. Mr. —— himself had been another; for they appointed foreign magistrates indifferently with Haytian subjects to try commercial questions. There were twelve in all. The capital crimes were tried by a court-martial.

(To be continued.)

* See Christian Observer for 1805, p. 57.

REVIEW OF THE REIGN OF GEORGE III.

No. XI.

"Non dimicare est vincere."

THE celebrated act called the Stamp Act, by which duties were imposed on various legal and commercial instruments made use of in America, was passed in the year 1765. Neither its principle nor merits underwent much discussion in parliament. Mr. Burke says, he sat in the gallery of the House of Commons during the progress of the bill, and never heard a more languid debate. Petitions were presented against this measure by the agents appointed from the colonies; but they were disregarded. It is said, however, that a compromise was offered by the British government, and rejected; probably because the colonists would not consent to admit the right of internal taxation.

But the sensation excited in America by this alarming stretch of authority, formed a striking contrast to the indifference with which it was beheld in Great Britain. The people of this country seem to have contemplated the measure, if not with satisfaction, at least with that philosophic resignation which men are apt to shew in surveying the misfortunes of their neighbours; while the colonists evinced that keen sensibility and hearty uneasiness which calamities that press upon ourselves never fail to excite.

The stamp act arrived at an unfortunate moment. Some late contests with the American Indians had

exposed the provinces to ravage, and left the inhabitants sore and ill-natured; the peculiar severity with which contraband traffic was, about that time, repressed, made Great Britain very unpopular; and the cession of Canada, in 1763, by removing all danger of subjugation from the French, removed also those apprehensions from the minds of the colonists which would probably have kept them dependent upon this country. Violent murmurs arose; tumult ensued; associations were formed; resolutions passed; the rights of the Americans, and even the rights of man, began to be talked of; combinations against the use of stamps were entered into; and a meeting of deputies from the colonial assemblies, afterwards too well known under the name of Congress, was agreed on and effected.

The rumour of discontents and risings in America, was soon heard in Great Britain; and the retreat of Mr. Grenville and his friends having made way for the Rockingham administration, two bills, called the repealing and declaratory bills, were, by them, introduced, and, in 1766 passed into laws. By the first of these the duties imposed by the stamp act were abolished. By the second, the general legislative authority of the British parliament over the colonies was declared. These measures in some degree allayed the heats in America; but suspicion was still alive, and all compensation to those who had suffered in the late disorders was neglected or refused. Lord Chatham soon afterwards became minister, and some slight alterations were introduced in the mutiny act, by which the provincials were obliged to supply the military with some trifling articles of necessity. The assembly of New York, jealous of any approach to the principle of taxation, refused compliance; and the legislature of that state was in consequence suspended by act of parliament. By another statute duties were imposed on glass, paper, and other articles, payable on their importation into America; and the revenue thence arising, was directed to be applied to the purposes specified in the stamp act. This last most impolitic measure was adopted in the year 1767, just before the close of Lord Chatham's administration; but at a time when his ill health had left the cabinet without a leader. The effects which it produced in America, were instant and formidable. The old spirit of tumultuous violence revived throughout the colonies, with greater exasperation and consistency. In Massachusett's Bay the bitterest disputes broke out between the governor and the assembly. Town meetings, and conventions unknown to the constitution, were regularly held; and a licentious mob committed the most shocking outrages with impunity. To awe this disposition to revolt, the House of Commons in 1768 addressed his Majesty to issue a special commission, under an obsolete statute of Henry VIII., by which offenders in foreign parts might be tried in Great Britain;—a harsh and oppressive measure *, which made a statute passed for the protection of liberty, subservient to very different purposes. But this wise scheme proving totally abortive, Lord North †, to whom the reins of government were now committed, in the year 1770, found it necessary once more to make a trial

* Mr. Grey Cooper assured the House of Commons, that "no intention was entertained, of putting the act in execution; but the address was moved merely to shew the Americans *what government could do on an emergency.*" This is an exact portrait in miniature of the whole of our American policy.

† Some official arrangements were made at the close of 1767, by which Lord North became chancellor of the exchequer, and the Duke of Grafton, minister. In January 1770, a more thorough change took place, and Lord North was appointed first lord of the treasury.

of conciliatory measures; and the whole of the late tax laws, except the duties upon tea, were repealed.

The violence of the colonists was somewhat softened by this concession; but their jealousies were now become incurable. Habit, too, had reconciled them to those disorderly proceedings, which at first shocked the more considerate part of the community; and the indecision of the British government rendered its menaces contemptible. The disposition to independence was evidently spreading widely, and taking deep root in every part of the provinces; and this disposition was increased by a measure which it is difficult wholly either to condemn or approve. The judges hitherto had been appointed by, and held their offices at the will of, the Crown; but their salaries, which were very low, were paid by the colonists. It was soon found that magistrates, thus dependant on the bounty of those whose licentiousness they were called on to restrain and punish, were neither willing nor able to perform the duties of their offices. Libels, riots, and seditious proceedings, were become virtues in America; and the magistrates were too weak to punish what the body of their fellow-citizens approved. To remedy this mischief, the Crown thought it expedient, in 1772, to make the judges independent of the colonists by granting them fixed salaries. Undoubtedly some measure was necessary to restore to the laws their just authority; yet the Americans, not without reason, insisted, that the ministers of public justice were thus bribed against them. Indeed, the case was a very delicate one; nor is it easy to suggest the course which would have been most advisable. To have secured the judges in their offices for life, would, in such a state of things, only have been bribing higher.

Considering the reigning temper, as well as violent acts of the provincials, it is not extraordinary that the general court assembled at Boston should at last, in the close of the year 1772, proceed to deny, in their address, the competency of parliament, not only to levy taxes, but to legislate for them in any respect. This was soon afterwards followed by the publication of some letters from Hutchinson, the governor of Massachusett's Bay, to different members of the ministry, in which the conduct of the colonists was severely commented on. These had (it has never been ascertained in what manner) fallen into the hands of Dr. Franklin, who employed them, not very honourably, to exasperate the minds of his countrymen. His attempt succeeded; and the most violent resolutions were passed by the town-meetings and committees, which had for a long time been regularly held in every quarter of the provinces. Just at that moment intelligence arrived of an act passed by the British parliament, which permitted the exportation of tea to all parts of the world free of duty, except to America, where a trifling poundage was made payable on its arrival. The ferment was now increased to such a height, that on the arrival of some ships from Europe laden with the detested article, a mob, disguised like Indians, sallied forth, boarded the ships, split open the chests, and committed their contents to the ocean.

In consequence of these violent proceedings, a bill was, early in 1774, introduced and passed into a law, for shutting the port of Boston. Two other acts followed; one for better regulating the government, the other for the impartial administration of justice in Massachusett's Bay. These measures, as well as most other of the improvident acts of the ministry, were opposed by governor Pownall; who, in one of the debates, pronounced a very remarkable prediction of the course which the Americans would pursue,

and the issues to which affairs would certainly arrive. He was powerfully supported by Mr. Burke, who about this time pronounced the first of his two celebrated speeches on American affairs. It is worthy of observation, that these two men, the first of whom was the most intimately acquainted with the habits and dispositions of the colonists, and the other the most profoundly versed in human nature, as well as political philosophy, appear to have entertained similar sentiments on the course to be adopted by this country towards the colonies. Thus will it generally be found, that deep thought and accurate observation, enlarged theory and well-digested experience, conduct us to the same results.

Affairs were now hastening fast to a crisis. On the arrival of the Boston-port bill, the town and province was in an uproar; and the cause of their distressed brethren was warmly espoused by the other states. The drafts of the two other bills added fresh fuel to the flame, which already burnt too fiercely. Riots and outrages ensued. Gage, who commanded in New England, assembled bodies of the military, but even their presence was not sufficient to awe the violence of the Boston mob. A provincial congress was formed in Massachusett's Bay, and the general Congress, which met at Philadelphia, published a violent manifesto, called a Declaration of Rights; accompanied by addresses to the people of England, to the Colonists, and to their neighbours in Quebec.

It was evident that America was now hurrying fast into rebellion; and five different schemes of policy appear to have been proposed in this country, which deserve to be mentioned. 1. To submit instantly and unconditionally to the demands of the colonists. 2. To abandon finally the project of taxation, and revert to the old commercial system. 3. To throw off the Americans at once, as rebellious and ungrateful. 4. To denounce and punish their offences. 5. To unite both force and temper; to controul and conciliate.—None of these measures, it is probable, would at that time have proved successful. The opposition favoured the second, which perhaps was even then the best. The ministry adopted the first, which was the most plausible and the worst *.

In 1775 the fatal moment arrived. Some military stores having been collected about fifteen miles from Boston, General Gage sent a detachment of the military to seize them. The party met on their way a provincial corps, under arms, whom they ordered to disperse. While the Americans hesitated, some pieces were discharged from behind a wall, at the king's troops; the fire was instantly returned, and some persons were killed. "Ille dies primus lethi." The Rubicon was past.

From this short historical abstract, the most obvious of all conclusions is, that the conduct of both parties was reprehensible. The measures adopted by Great Britain were neither wise nor equitable; severe without firmness, and weak without moderation. The Americans were at first violent, always unreasonable, and at last rebellious.

But this summary inference, though very plain, and, like other plain things, very true, is also very unprofitable. Every body can see that one man is wicked and another imprudent; yet these gross truths teach nothing. The analysis of guilt and folly, the dissection of character, the developement of the principles, habits, and passions which make up the compound; this is the process which is at once difficult and useful; and though I cannot at-

* It was just before hostilities commenced, that Mr. Burke moved a string of pacific resolutions in the House of Commons, which he supported by the second of the speeches on America, printed in his works. It is less dazzling than the first; but more richly stored with valuable knowledge, and maxims of political wisdom.

tempt to perform this anatomical operation upon the whole of the American disputes, some few observations may be added to the many valuable truths which have been insisted on and established by abler writers.

It has been pretty generally assumed, that all colonies, possessing from local circumstances the power of expansion, will certainly break away from the mother country, soon after they have become strong enough to be independent; and as America is supposed to have arrived at this maturity about the time when the discontents began, her separation from Great Britain is imagined to have been an event, a little accelerated perhaps by the mismanagement of this country, but in its nature and essence unavoidable. Nobody indeed thought of this at the time; but, as soon as our colonies were lost, men rushed at once to the conclusion. Yet there is some room for scepticism in this matter. Philosophers indeed are quite clear about it; but philosophers, it must be observed, are not a sensitive class; and in all those cases where the feelings of men are likely to affect events, they must not too hastily be trusted. In considering the relations of a country and her colonies, they reason thus:—as a colony grows in strength, it will gradually become more and more disposed to contend for its interests, whenever they are invaded or restrained by the authority of the parent state. This disposition will probably be resisted, and the resistance will excite irritation. Thus interest and passion uniting, must at last issue in independence. But it is forgotten, in this calculation, that the inhabitants of a colony are linked to the mother country by a thousand ties of sentiment and affection; and are restrained also by the powerful controul of moral principle. Woe were it for man, if interest and passion alone determined the course of human events! It is certain they powerfully influence them: but no government, even purely municipal, could exist, in an enlightened age, during half a century, if it was necessary for its security that the people should never be deceived into the belief that they have an interest in overturning it, or hurried away by those angry passions which are careless of all consequences. Something must be allowed for the salutary operation of fear; and much, except in a very corrupt age, for sentiments of loyalty, and a sense of the duty of obedience. These causes act as well in securing the allegiance of foreign as of domestic subjects. They act indeed less powerfully, and much delicacy and moderation therefore is required in the conduct of a government towards its colonists. But, since we know experimentally how long a community may be held together internally by the principles abovementioned, is it not rash to affirm, that notwithstanding the action of the same principles, even though diminished in their influence, large foreign possessions cannot be retained in subjection to any empire, long after they have acquired strength to become independent?

The truth is, our reasoning on this topic must at best be very speculative, for the world has not yet supplied us with a sufficient number of facts to establish any safe hypothesis. I suspect, however, that there is in all communities, more particularly in growing colonies, a certain period, during which, as in domestic life, and for nearly the same reasons, government is an affair of great delicacy. The period is that, when the consciousness of newly acquired strength first produces a tendency to insubordination; when the awe of long-established authority begins to wear away; and knowledge has generated presumption, but has not yet been softened into wisdom. This period immediately precedes real maturity, in which greater sobriety and a more enlarged view of self-interest will be acquired, and habit rivet the connection which

necessity at first prescribed. After the crisis has passed, I apprehend authority is easily preserved, though it will naturally have assumed a less arbitrary character; but there is great danger lest, during the interval, the passions of those who are controuled, or the injudicious severity of their governors, should dissolve their relation altogether.

America appears to have reached the crisis last mentioned, at about the time when Mr. Grenville first introduced his project of taxation. Had events been suffered to proceed in their natural course, without any legislative interference, government, it is likely, would still have found it difficult enough to maintain the ascendancy of Great Britain unimpaired; and a slight practical relaxation of the severe parts of our commercial system, would probably have been found expedient, though without any distinct abandonment of right, in the points conceded. This is what the changed and changing situation of things seemed to require; and it is the part of true wisdom, in politics, as in common life, to accommodate itself to existing circumstances, without being very tenacious of names and abstractions. If, however, Great Britain thought fit to hold high her ancient authority, nor suffer it to descend a foot below its accustomed level, either by any open concession of right, or that quiet departure from the former strictness, which is often the more convenient method, her policy was plain and single. Refusing to win allegiance by her kindness, she could only look to preserving it by force. She ought therefore undoubtedly to have adopted, either a system of terror, which might compel subjection; or a system of conciliation, which would have bound the colonies fast to their mother country, by affection and interest for ever. What now was the course actually pursued? At the moment when our external government was, from the necessary progress of events, becoming daily more delicate, we did not merely insist, with inflexible tenacity, on the strict letter of the ancient right, but a system of policy was introduced essentially new; in its principle disputable, and very uncertain in its operation. —It is said, indeed, there were precedents*; but this language is not to be tolerated in a free country. Men must not be cheated out of their liberties; and if the partial, intermitted, exercise of a questionable authority, in a manner which, because it invades no enjoyments, excites no alarm, is to be considered as finally establishing the principle which, in strict logic, may be involved in it, tyranny can never want a plea to justify its aggressions. The system of internal taxation, as applied to America, though something like it may perhaps be found in older statutes, was substantially novel both to this country and to the colonies. The first plotters of the mischief claimed credit for it as a discovery full of wisdom; the first opposers of it abjured or resisted it as a novelty full of evil; and political questions are to be tried by the actual sentiments and conduct of men, not by the subtilty of forensic or legislative dialectics.—If, then, the intervention of power would have been necessary, in order to secure the continued enjoyment in its full extent even of the old authority, nothing can be more evident, than that this necessity became much more urgent and obvious the instant an attempt was made to carry that authority higher than ever, both in principle and practice. Great Britain, if she hoped to succeed in her attempt to raise a revenue in America, should from the first have assumed an hostile attitude, and, refusing all compromise and discussion, have beaten down with an arm of iron the first risings of discontent. How different was her conduct? Having strained her claims of right to the

* Vide Adolphus.

utmost, she quite forgot that means should be provided for enforcing them. She made as little account of resistance, and was as little prepared or disposed to encounter it, as if her measures had always tended to harmony and confidence. When disturbances became frequent, she neither dared to crush nor would submit to compose them. She became involved in a war of declarations and resolutions, which in Great Britain were breath, but in America were arms; was entangled in a quarrel, which it was almost immediately evident would leave her no choice but concession or hostilities; and had the peculiar infelicity at last to be forced into war, after having abandoned every thing in profit, and almost every thing in principle, for which it could be undertaken.

It will naturally be inquired, how it happened that a system so questionable in justice, and so indefensible in policy, should have been continued during a series of years, notwithstanding the jealous inspection which the parliaments of this country are believed to exercise on the conduct of their governors.—The cases, perhaps are few, in which the frame of our excellent constitution does not secure more attention to the general interest, than could be exacted under a simpler form of government; but the cases, I fear, are numerous, in which the dangers or mischiefs which must occasionally arise from the course of natural events, or a partial mal-administration of affairs, are likely to derive strength and duration from those very institutions which are our boast and our happiness. Among these I must reckon our contest with the Americans. Had the monarchy of Great Britain been less strictly limited, two main advantages would have been secured: the sentiments of loyalty entertained by the colonists towards the crown, would probably have been found far more effective in securing submission; and the ability of this country to resist aggressions on the part of the colonists would undoubtedly have been greater: the danger of rebellion would have been diminished, and the means of repressing it increased. These advantages were, in a great measure, lost by the popular form of our government. The Americans were constant to the last in their professions of loyalty and attachment to the king; but they hated the parliament, whose dignity they did not respect, and whose authority they would not recognize. Thus they were at war with a part of the government, while they avowed allegiance to the rest; but it could require little sagacity to foresee, that in the progress of passion, the Americans would forget their loyalty to the king in their violence against the two houses; that being unable practically to separate the monarch and his estates, they would hazard resistance to both.—I need hardly observe, how greatly the distraction of the British councils, the continual changes of the administration, and the consequent imbecillity of all cabinets, tended to ensure success to the malecontents in the colonies. It is difficult to conceive a course of policy so bad, that a steady perseverance in it would not have been better than the ever-shifting follies of our ever-changing ministers.—Much then appears to have been lost to this country, in the contest with America, by the popular form of our constitution, both in the motives which might have prevented disobedience, and in the means of punishing it. I am not sure that any thing was gained in wisdom or moderation. Absolute kings may doubtless tyrannize, and so may absolute parliaments too. Those who are the most jealous of their own freedom, will not always be found the most liberal in allowing the claims of others. Liberty is power; at least in state matters it is so, or it would soon be lost; and power is apt to corrupt all who possess it, from the king to the cot-

tager. During the contest between Great Britain and her colonies, though the dispute involved the very question which brought one of our best kings to the scaffold, very little anxiety was expressed or felt for the liberties of America. The stamp act passed through the House of Commons with a single division, in which the minority consisted only of forty. The folly and ill success of ministers afterwards created more opposition in parliament; but the cause was popular with the country almost to the last; and the readiness with which the first and strongest measures were sanctioned by the legislature, shew that they would not have condemned them as unjust, if they had not, too late, discovered that they were impolitic.

Among the political phenomena, which mark the period of our contest with America, none was more fatal to this country, or is, even now, a subject of more anxious speculation, than the utter inefficiency of every administration to which the conduct of our affairs was entrusted. Much was said in those days of a secret influence; and many believed that a systematic plan had been adopted for lowering the pride and power of the Whig aristocracy. There is reason to believe that neither of these suspicions was groundless, though too vehemently and too long insisted upon. But I am apprehensive that the evil (a sore evil indeed it is) is too deeply planted in every free state, to be attributed principally to temporary or external causes. There is an evil and a good necessarily inherent in popular legislative assemblies. They must give birth to parties, till men shall all become perfectly wise and honest. They allow also the full developement of talents, and thus become the nurseries of exalted genius. Now parties, it is plain, always tend to disunion and weakness; and as these are, if I may so speak, perennial, divisions, distraction, and imbecility seem, though in proportions continually varying, necessarily incident to the administration of a free country. Occasionally, indeed, some man of transcendent talents presses into the front, and the disease is awhile suspended. Such a man creates a strong administration, just as a Condé or Cromwell would form a powerful army. He infuses the spirit; he inspires the confidence; he supplies the wisdom, knowledge, and energy which are the very elements of strength; and, as power, like riches, accumulates in proportion to its quantity, the authority of such a minister may become so great, as even to pass the line of optimism, and become formidable to the liberties of the community. These extraordinary characters must, however, be very rare, and their production seems regulated by no certain or calculable causes. We can always make fire-works, but the lightning blazes when it will. I am afraid, therefore, weak administrations are the natural growth of popular governments; and I am more inclined to attribute the distraction of parties and the imbecillity of our cabinets in the early part of this reign, to the natural course of things, than to any of the causes so anxiously sought for, and so passionately condemned, by the popular leaders of those days.

Lest the observations just offered should leave an impression on my readers unfavourable to free constitutions, let me shortly observe, that evils of a similar, but worse kind, exist under more arbitrary governments. In free countries, a strong administration can rarely be formed; but in almost every cabinet, a considerable portion of worth, knowledge, and ability will be found. Where the monarch can select his ministers at pleasure, there is generally no want indeed of strength, but a woful deficiency of wisdom and virtue. I need not say which danger is the greatest. We may be fretted at the inefficiency of the Bedford or the Grafton

administration, but what is this to the profligate violence of Buckingham or the Cabal?

"Whatever may have been the misconduct of those who administered the affairs of this country during her fatal struggle with the colonies, it is but just to observe, that the Americans were far more inexcusable. The errors indeed of our government were great, but the Transatlantic patriots had no reason to complain of its severity. It is true, the first measures were harsh, and the right of taxation must be allowed to be questionable: the first discontents, and even tumults, among the colonists, may therefore be excused. But what can justify the insolence and licentious disorder, the menaces and confederations, ending in rebellion, which grew in extent and violence throughout the provinces almost in exact proportion as their real grievances were diminished. Men are apt to speak of tyranny with disgust, and of resistance with little less than approbation and triumph; but let us not forget, that if the spirit of Christianity condemns oppression, its precepts as plainly enjoin a ready submission to all lawful authorities. It may be well to recollect also, that men seldom need to be reminded of their rights; but both exhortation and example may be profitably bestowed in teaching them to attend to their duties.

CRITO.

REVIEW OF NEW PUBLICATIONS.

Zeal without Innovation.

(*Continued from the former Volume, p. 792.*)

THE next section of our author's third chapter is "on the Sentiments of the Evangelical Clergy respecting the Doctrine of Justification." "The doctrine," he says, "of justification by faith" (by faith *only* is the term used in one part of the eleventh Article of our church) "is not an appropriate part of Calvinism." It was the doctrine of Arminius, as he shews by a Latin quotation from that author*.

At the period of the reformation, when theological subjects were freely discussed, the term justification by faith was generally understood; and they who affirmed this tenet were accounted sober and orthodox Christians. The doctrine was considered as characteristic of protestantism. The papists taught the merit of good works; and in their zeal on this side, spoke of works of supererogation. The protestants insisted that our works, though the necessary fruit of faith, have no part whatever in our justification. In these times, the science of theology has fallen into such comparative neglect, especially among the higher classes, that when a certain portion of ministers of the church are reported abroad to be preachers of justification by faith only, not a few of our churchmen, if they chance to hear of these opinions, are disposed to smile at the absurdity, or to wonder at the extravagance, or to declaim against the licentiousness of those who hold them. It is assumed that they can be no true sons of the church; that they must be fanatics, Calvinists, and sectarists; that "too much theological learning has made them mad;" that they must be some of those "quaint practitioners," whose extravagances, being unchastized by means of the ordinary intercourse of society, bid defiance to common sense, and have "grown

* See also, in proof of this, Christian Observer for 1808, p. 269.

up into an enormous size of absurdity." The ministers of our church indeed, all of whom have read and subscribed, and many of whom we trust have studied her eleventh article, must stand excepted from the number of those more ignorant as well as violent objectors. Even of these, however, many, we believe, may be heard to contradict in their sermons the doctrine, as laid down in the article; and a portion of those who profess to hold it, are studious rather to devise some means of softening down the ancient language of the church in this particular, and of reconciling it to their own preconceived opinions respecting good works, than to assert with due force the main point for the sake of which the article has been written. Even the Bishop of Lincoln, as it appears to us, has been more eager to guard than to affirm the doctrine; and we have no doubt that some of our lax interpreters will accredit themselves in part under his authority, and extend the error, to which he has given place by his mode of explanation *.

* The article is as follows: "We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings: wherefore, that we are justified by faith only is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification."

The bishop, in explanation, observes, that "such is the corruption of human nature, &c., that if God were to enter into judgment with his servants, upon the *strict* ground of their own works or deservings" (surely the word strict might have been omitted, since the object of the article is *totally* to negative the doctrine of justification by works), "no man living would be justified; and, therefore," adds his lordship, borrowing the strong words of the article, "we are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by faith." His lordship next introduces some very pertinent texts of Scripture in proof of the article; but it is observable, that when he quotes the text, "For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God," he forbears from adding the immediately succeeding, and, as it appears to us, very relevant and material words, "Not of works, lest any man should boast."—"By the faith here spoken of," he goes on to say, "we are to understand that lively faith which worketh by love, which purifieth the heart, which keepeth the commandments of God: which faith is not so meritorious in its own nature as to entitle us to the reward of eternal life; it justifies us only by being the condition upon which"—(the means through which, we should incline rather to say) "it has pleased our Almighty Father to offer us salvation." "Our justification," as he then well and accurately remarks, "is not to be attributed to the inherent efficacy of faith, but to the mercy of God and merits of Christ, from which, alone, that efficacy is derived."

Our author, after admitting in terms sufficiently large, that "some

His lordship, in then proceeding to reconcile St. James with St. Paul, represents St. Paul, when he speaks of a "man's being justified by faith without the deeds of the law," as meaning by the term works and deeds *of the law*, "those numerous outward ordinances which were prescribed by the Law of Moses, and abolished by the Gospel of Christ;" and he distinguishes these works (these "rites and ceremonies of the Jewish laws," as he calls them in another place) from works in general, or moral works; of which works in general, or moral works, he describes St. James as speaking. "St. James," he observes, "does not say by the works *of the law*," but "by *his* works;" that is, by a man's own works or actions." By thus limiting the meaning of the term works, when employed by St. Paul, to ceremonial works of the Jewish law, he seems to us to represent St. Paul as merely teaching that it is not by *ceremonial* works that we are justified, and to give encouragement, or at least to give permission, to his reader to consider those works which are moral, and not ceremonial, as having, according to St. Paul, some share in the office of effecting our justification. St. James is also made, by the interpretation of his lordship, to favour this sentiment. That expression of St. Paul, which we have already intimated our regret that his lordship should have omitted to include in one of his quotations, namely, the expression "*not of works*, lest any man should boast," since it evidently means not merely ceremonial works, but works in general, would have obviated misconception upon this point: for St. Paul (having first affirmed that justification or salvation is by

preachers of the soundest opinions on this subject have exceeded the due measure of attention to it, and have thereby generated too

grace, through faith) proceeds by those words *altogether* to deny that it is by works; placing works (namely, works in general) in opposition to faith, so far as respects justification. "Therefore, it is of faith," says he, "that it might be by grace." If justification is of grace, if it is of faith, in order that it might be of grace; it is not of works, either ceremonial or moral. "Not of works," it is also said, "lest any man should boast." And again: "Where is boasting? It is excluded. By what law? Of works? Nay; but by the law of faith." But is boasting excluded, if men may be justified by their moral, and only cannot be justified by their ceremonial works? Undoubtedly some part of the Bishop of Lincoln's interpretation of this article favours the idea of our being justified, in his lordship's opinion, neither by our moral, nor yet by our ceremonial observances; but the passage which we have quoted, points, as we think, to a contrary conclusion; and we submit whether his lordship is as strong and clear on this important point, as that homily of our church to which the article sends us for further explanation, and to which indeed his lordship also refers the theological student. For the sake of elucidating this important subject, we beg leave to present our readers with the following quotations from the excellent homily in question, entitled OF SALVATION. "Because all men be sinners," "therefore" (says this Homily) "can no man by his own acts, works, and deeds," (meaning, doubtless, either moral or ceremonial) "seem they never so good, be justified and made righteous before God; but every man of necessity is constrained to seek for another righteousness or justification, to be received at God's own hands, that is to say, the forgiveness of his sins." "And this justification, or righteousness, which we so receive of God's mercy and Christ's merits, embraced by faith, is taken, accepted, and allowed of God for our perfect and full justification." The same Homily observes, that "St. Paul declareth nothing upon the behalf of a man concerning his justification, but only a true and lively faith, which, nevertheless, is the gift of God, and not man's only work without God. And yet that faith doth not shut out repentance, hope, love, dread, and the fear of God, to be joined with faith in every man that is justified; but *it shutteth them out from the office of justifying*; so that although they be all present together in him that is justified, yet they justify not altogether: neither doth faith shut out the justice of our good works necessarily to be done *afterwards* of duty towards God (for we are most bounden to serve God, in doing good deeds, &c.), but it excludeth them so that we may not do them to this intent, to be made just by doing of them." "Our justification," it is added, "doth come freely by the mere mercy of God," &c.

In the second part of the Homily *of Salvation* we read,—"The sum of all Paul's disputation is this; that if justice come of works, then it cometh not of grace; and if it come of grace, then it cometh not of works." "And after this wise, to be justified only by this true and lively faith of Christ, speak all the old and ancient authors, both Greeks and Latins, of whom I shall specially rehearse three, Hilary, Basil, and Ambrose. St. Hilary saith these words, 'faith only justifieth.' And St. Basil, a Greek author, writeth thus; 'This is a perfect and whole rejoicing in God, when a man advanceth not himself for his own righteousness, but acknowledgeth himself to lack true justice and righteousness and to be justified by the only faith in Christ. And Paul,' saith he, 'doth glory in the contempt of his own righteousness, and that he *looketh for the righteousness of God by faith.*' And St. Ambrose saith these words, 'This is the ordinance of God, that they which believe in Christ should be saved without works, by faith only, freely receiving remission of their sins. Consider diligently these words, Without works, by faith only, freely we receive remission of our sins.' These and other like sentences, that we be justified by faith only, freely, and without works, we do read oftimes in the best and most ancient writers." This saying "is spoken to take away *clearly* all merit of our works, as being unable to deserve our justification at God's hand;" "and therefore wholly to ascribe the merit and deserving of our justification unto Christ only, and his most precious bloodshedding. This faith the holy Scripture teacheth us; this is the strong rock and foundation of Christian religion;" "this advanceth and setteth forth the true glory of Christ, and beateth down the vain glory of man; this whosoever denieth, is not to be accounted for a Christian man, nor for a setter-forth of Christ's glory; but for an adversary to Christ and his Gospel, and for a setter-forth of men's vain-glory." Again: "Justification is not the office of man, but of

much of a turn for controversial divinity; thus ably and judiciously pleads the cause of the evangelical clergy against their opponents.

"Justification, they state, to be an act of God's free grace, by which they who turn to God, are treated as if they had never violated the law of their Creator. To show mankind the *true ground of our acceptance with God*, is their aim in treating of this subject: and farther than to prove, that this hope must rest solely on the mediation of Christ, and not on the ground of any supposed worthiness in themselves, either in whole or in part, few of them carry their discussions on the point. When justification begins, whether it may be lost, and then recovered, or whether when once obtained it can never be forfeited; these are questions which I have never heard any of them discuss in the pulpit, and with which few of them, I believe, ever perplex their hearers.

"They are accused of attributing to faith, as a work, a certain virtue in the business of justification, as if this would *entitle* a man to the benefits of it. The fact is, that the sole cause of their laying so much stress on faith is this, that that term expresses something distinct from every thing that implies a work or a performance, on which a claim to any privilege or enjoyment can be founded: faith being the mere act of receiving the benefit conferred."

"It is not therefore faith, as a commutative act, or something that will answer the purpose of universal obedience, that they enforce; but as an act involving in its very nature the renunciation of all claim upon the Divine goodness. Yet because they maintain, that we are justified by faith, and not by works, they are represented as abettors of the solifidian heresy. And such is the light in which they are held by the public. They are considered as teachers, who reduce all religion to a single article; and as leading people, like some enthusiasts of former days, to depreciate all means of grace; all duties of natural religion; all relative obligations; all endeavours after personal improvement in morals; and to place all religion in a high persuasion that Christ will save them.

"This opinion of them would have something for its support, were the doctrine in question set up by them to the prejudice of moral duties; as it would be, were it so stated as to give people an idea that the Christian scheme of justification was a new constitution, which superseded the obligation of personal obedience. But is the doctrine so stated by them? Is there a single requirement of the moral law set aside by them? Is there in their discourses on this subject so much as an insinuation, that *believing* is a commutation for *doing*; or that the obedience and death of Christ released men from the obligation of the law, in any one particular? Those who attend their preaching, well know the contrary. Their discourses teach men to conceive of the law of God, as an emanation of divine wisdom and justice, of eternal and unchangeable obligation; and of Christianity, as a constitution intended to raise the mind of fallen man to the highest pitch of reverence for the law; and to form him to a willing observance of all its requirements, in their full extent, while it reveals the way, in which the salvation of penitent transgressors may be obtained. Such are the sentiments of the writer of these pages concerning the law and the Gospel. And if the men of whom he is speaking taught otherwise, he should think it his duty (if he wrote about them) to warn the Christian world against them, as corrupters of the doctrine of Christ.

"It has been objected to them, however, by some of their fairer opponents: 'that they do not hold forth obedience to the precepts of Christianity, as the *condition* of justification.' But if they urge the indispensable necessity of good works to salvation, their teaching tends as effectually to the production of Christian practice, as if they maintained, that justification was incomplete without the performance of good works. Both they who insist on works as a condition of our justification, and they who reject this language as unscriptural, maintain the absolute necessity of holiness; but each on different grounds: one contending, that justification is suspended on our sanctification; the other, that sanctification is so inseparable from a justified state, that where the former is not, the hope of being in the latter is a delusion. Were the teachers last mentioned to enforce obedience as the condition of justification, they would say no more to deter men from resting in the mere belief of the doctrine in question, than they already do, by

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God." "It is not a thing which we render unto him, but which we receive of him."

We trust that we shall be excused for having offered so long a note upon this subject. A large part of the singularity of the present evangelical clergy is affirmed, on all sides, to consist in their mode of treating this doctrine. But their sentiments, as we believe, remarkably accord with those expressed in the homily which we have quoted.

declaring, that '*without holiness no man shall see the Lord*;' and in constantly maintaining, that that faith which is not accompanied with good works, is a '*dead faith*.'

"Against the term *condition*, there seems to be a narrow prejudice among the advocates" [some of the advocates] "for the doctrine of justification by faith; as among other divines, there is perhaps as bigotted a tenaciousness of the term. It is not difficult to account for this. Disgusted with the antinomian cast which many of the preachers during the usurpation gave to their discourses, the clergy of the Church of England set themselves to restore that regard to the preceptive part of Christianity, which had been neglected by the popular preachers of the day. From hence, as it is in human nature to run from one extreme to another, a strain of preaching obtained, in which a grievous dearth of evangelical language is observable. The *terms of the Christian Covenant*, the *conditions of salvation*, the *reward of a well-spent life*, became the reigning phraseology. This strain, accompanied not unfrequently with some slighting insuendoes at grace and faith, begat in minds deeply impressed with the importance of the neglected truths, a degree of prejudice against a term which (properly defined) need not offend any Christian mind. For what objection can there be against the word *condition*, provided it be understood to mean, as Mr. Daubeny defines it, 'not the *cause by which* an effect is produced, but the *circumstance without which*, that effect will not take place*?'

"To the term so understood, many of the advocates for the doctrine of justification by faith have nothing to object, when used in reference to the final result of religion. But confining the word justification to the simple question to which it relates, namely, to the *being treated as righteous*, they know not how to speak of conditions on such a subject. And that, not merely because there is no such expression in the Scriptures as the *conditions of justification*, for neither are the words *conditions of salvation*, to be found there, which yet they do not object to: but because there seems to be nothing said in the Scriptures on the subject that implies the idea. In all the writings of St. Paul, in which so much occurs on this subject, nothing do we find opposed to what the corrupters of the doctrine advanced, that implies any other idea of justification, than that of its being a perfectly gratuitous act of God.

"It is contended, however, and that upon the authority of only one text, James ii. 24, that the holy Scripture teaches us, to consider works as having a hand in our justification. This is maintained by a writer now living, ever to be honoured for the truly Christian temper with which he has stated his sentiments†. No person indeed can more explicitly assert than he does, that the sole ground of our justification is the merit of Christ; yet his reasoning on the passage alluded to, tends to lead the reader to consider works as concurring in the believer's justification†." p. 78—84.

Our author, after considering at some length the argument drawn from the last mentioned passage of Scripture, in favour of that system of doctrine which represents works as a condition of justification, makes the following remarks, which appear to us to be at once candid and just.

"To speak of conditions then in the matter of justification, seems to be a language not authorized by the passage generally adduced for the purpose. But this is not the only objection that may be made to such a language: it tends to mislead. To the reverend archdeacon himself, the idea we have controverted may probably do no mischief. He appears to be well grounded in the great point, that Christ's merits are the only ground of our justification in the sight of God. He seems fully aware likewise, of the imperfection of the best works of the best men. We conceive that he would view with a truly Christian humility, every part of *his own* performance of the conditions of justification; but whether the system for which he contends, would be equally harmless to all who may adhere to it, is rather doubtful. It certainly presents the point in question under an aspect too correspondent to the gross views of the generality of mankind, who conceive of

* Daubeny's Vindiciæ Ecclesiæ, p. 236."

"* Archdeacon Pott, in his 'Considerations on the general Conditions of the Christian Covenant.'"

"† The following extract exhibits the archdeacon's sentiments on the subject, at one view. 'God is the sole efficient cause of justification; the merits of his only begotten Son the procuring cause; faith the means; and repentance, faith, and obedience, the conditions.' Considerations, &c. p. 98." See a review of this work, Christian Observer for 1804, p. 292, in which the reasoning of the worthy Archdeacon is fully discussed.

Christianity, under the idea of a covenant of works, and that of no very strict nature: their conception of Christianity, when ascertained, being generally found to amount to nothing more than this: that it is a kind of proposal made to them, in which God engages to bestow some favours of which they stand in need, provided they do some things which he requires. The only means we have of raising the mind to something above this inadequate conception, is the developement of the *covenant of grace*; the clear statement of its nature and constitution; the definite exhibition of HIM, whose mediation is its central truth; and the frequent direction of the hearer's eye to him, as the only hope of a fallen creature from first to last.

"Is there then no place for conditions in the system of Christian instruction? For the *conditions of salvation*, there certainly is. When understood to designate that personal obedience without which we cannot be saved, let them be urged with the utmost zeal. But let care be taken, that there be not too sparing a use made of that kind of language, which serves to keep the appropriate excellencies of Christianity in sight. The proneness there is in mankind to sink down to mere natural religion, is not sufficiently counteracted by that strain of preaching which leads people to conclude, 'that as in consequence of the death of Christ, they may be saved, on certain conditions, all they have to concern themselves with in religion, is, to see to it, that those conditions are performed.' In this conception many rest; of whom it may be affirmed, that though Christ has some place in their religious views, yet that they are in a state of very affecting ignorance of the office of the Redeemer; of the office of the Holy Spirit; of their own imperfections; of their need of continual forgiveness and continual help; and of many other points, which the inspired writers are ever bringing before the mind. I am persuaded, that the reverend archdeacon would not be satisfied to see his own flock in such a state; but he would find it hard perhaps to prevent it, but by strenuously opposing that aptitude there is in mankind to place their reliance on their own performances. And for this purpose, no proceeding seems better calculated, than the frequent inculcation of this truth: that nothing can prevent our standing in the sight of God as guilty creatures, but his own merciful willingness to accept the obedience of his blessed Son in our behalf.

"It is with this view, and not from an idea that all religion consists in the belief of certain articles of faith, that the doctrine of gratuitous justification is so frequent a subject of discourse among the clergy called Evangelical ministers. Their motives lie in the sense they have of the importance of humility to the Christian character; and their being aware, how much that propensity to overrate ourselves, of which we all have reason to complain, is apt to take advantage of a man's possessing any degree of moral superiority." p. 88—91.

We believe, as we remarked in reviewing Mr. Ingram's work, that there is no point on which the evangelical clergy are, generally speaking, more completely in the right, than they are on this. They preach in a manner which makes it plain that man is a sinner, and that his acceptance, his salvation, his justification, is freely by grace, and that it is through faith (faith in the merciful promises of God, faith in the merits of a Saviour) "that it may be by grace:" "Not of works" (either ceremonial or moral) "lest any man should boast."

Our author treats in his next section "of their insisting on the necessity of a change of heart." In our review of the work of Mr. Ingram we dwelt on this topic, and observed, that the doctrine of conversion characterized the evangelical preachers much more than any Calvinistic tenets; a doctrine which, as we also endeavoured to shew, gave a peculiar interest to their discourses. The remarks in this section afford a strong confirmation of our positions. The evangelical ministers are satisfactorily defended from some unjust charges and insinuations of their adversaries, by the following observations in their favour.

"On this subject, however," (viz. that of conversion) "we perceive that their sentiments are misunderstood. It is asserted, that they contend that all genuine piety begins in an *instantaneous* change

of the heart; and that under colour of ascribing this change to the operation of the Holy Spirit, they decry the usual means of forming religious or moral character.

"It is granted, that they admit, not only the possibility of an instantaneous conversion, but that it actually does sometimes take place. Instances of this kind, however, they consider as among the extraordinary acts of God's mercy, on which they hold it unlawful to ground any general rule of action. They do not maintain, that all Christian piety starts at once into perfect existence. They admit that, in many instances, it begins with some feeble indications of seriousness, gradually advancing on the whole, but sometimes checked by the influence of some adverse cause, struggling through the impediment with great difficulty, then proceeding at an increased rate, and at length attaining eminence, without the person's having shewn or experienced at any one period of his life, any sudden alteration of his character.

"The other part of the charge is equally unfounded. They allow, that though the conversion of the heart proceed from the operation of the Holy Spirit, yet that God has ordained instrumental means of obtaining such a blessing; and they earnestly exhort their hearers to attend to them with diligence, and to seek with great seriousness after the effect for which they were appointed. Catechising of children, furnishing them with books of religious and moral instruction suited to their age, training them to habits of devotion, obliging them to commit to memory portions of the Holy Scripture, Psalms, Hymns, and other compositions of an instructive nature on the plainest topics of Christianity; all these, and other expedients for conveying knowledge to the understanding, and making a religious impression on the heart, are as much the practice of those who receive their doctrine, as it is of those who place their hopes of forming their children to virtue and religion, on the use of human endeavours alone. Where the ministers in question observe parents to be remiss in these duties, they remonstrate against their negligence; where they see them diligently attending to them, they encourage them by the promises of God to expect his blessing on their endeavours. If they remind them at the same time, that without the influence of divine grace, '*Paul may plant and Apollos may water*' in vain, it is, that their good endeavours for their children may not be unsuccessful, for want of that divine co-operation which is obtained by prayer; and that when they see the end accomplished, they may not fail to *give glory to God*.

"Admitting the truth of this statement, it is easy to see, that their sentiments on this matter are not at war with any natural and rational means of producing a moral effect on the human mind. And it is matter of fact, that they never depreciate such means." p. 96—98.

In order to explain still more clearly the subject under consideration, he thus proceeds:—

"Let us think of a man, proving by his attendance on Christian worship, that he is neither an Atheist, nor a Libertine, yet unacquainted with religion as a *holy habit*:—giving to religion indeed that portion of his time in which its public exercises are performed, but carrying with him to the house of God no penitential recollections, no desire of amendment; nor carrying away from it any resolutions of looking more into his own heart, or of striving to improve in Christian dispositions; but retiring with an impression similar to what he would feel on quitting a creditor, after he had been paying into his hands a sum due to him; that is, as one on whom (having discharged his duty) religion could have no demand for some time to come:—following, therefore, his worldly concerns in the interim, with as little reference to religion, either as a rule of life, or a source of enjoyment, as there is in the life of a man who discards it altogether.

"Call we such a man a Christian in the full sense of the word? Has he the *faith which overcometh the world*, which *purifieth the heart*, which worketh *by love*? Can he be said to *understand* that religion on whose public ordinances he attends? or, if he knew what it teaches, can his disposition have been formed by it? Assuredly it is not. And what, let us ask, what shall we call that effect that would take place, were Christianity to take entire possession of such a mind, and become the governing principle of the man's whole life? Were he instead of this unthinking and unmeaning attendance on divine worship, to feel at length the workings of true repentance, on account of the worldliness of his mind; to be most

humbly sensible of the insufficiency of that religious profession, which heretofore satisfied him; to have a feeling discernment of the corruption of his nature; to comprehend the nature and extent of his duty; to appreciate in any proportionate degree the grace of the Redeemer, in giving himself up 'as a sacrifice for us;' to feel a love toward him for his great compassion in dying for sinners; to delight in attending the house of God; to account those opportunities the brightest portions of his present existence; to endeavour to retain the instruction he hears there, and to be influenced by it on all occasions, and in every thing; to have his heart principally set on the attainment of everlasting life; and to make it his predominant concern, that he and his family (if he have one) be made meet for it;—what, I ask, should we call this effect? Should we scruple to call it a conversion? Must this term be restricted to the case of one, who turns from a false religion to a true one? Is it not equally applicable to the case of one who formerly contented himself with '*drawing near to God with his lips*' only, but now draws near to him *with his heart* likewise. Certain it is, that from whatever cause it may have sprung, or however it may have proceeded, here is an undoubted Μετάνοια. It is not merely an improvement of what existed before, but a different state of mind. Here are ideas, which once had no place in it; feelings, which were never before experienced by the same man; and intentions, as new to him, as if they had arisen out of a nature different to that, with which he came into the world." p. 100—102.

"If nothing more" than the occasional observance of the forms of Christianity "be necessary for their salvation, we need not annoy them with any endeavours to raise them to a higher character. But if Christianity require, that they *love God* supremely, and their neighbour disinterestedly; that they endeavour to *do all to the glory of God*; that they *live to him who lived and died for men*; that they *set their affections on things above*, and practically *deny all ungodliness and worldly lusts*, we must insist on the absolute necessity of these things." p. 105.

"It is extremely unjust," he adds, "to represent the enforcing this change, as implying a diminution of the importance of Christian baptism. This sacred rite, we know to be an ordinance of our Saviour's appointing; and little as there is said of it in the New Testament, there is enough to warrant our considering it, not as a mere ceremony, but as a means of grace. But where have the Scriptures taught us to consider, that all that is requisite for the complete sanctification of the heart, is the administration of this rite? And how often are we taught by experience, that something further is wanting; many having partaken of the *outward and visible sign*, who, if ever they had the *inward and spiritual grace*, are now, without all doubt, entirely destitute of it!

"Contemplating the Christian ministry as an institution designed for turning men not only *from darkness to light*, but *from the power of Satan to God*, it is an affecting thing to find it so managed, as to set people, who conform to the external parts of Christianity, free from any further solicitude. Mankind are ever ready to content themselves with those observances, without making any enquiry concerning the inward qualities, to which they were designed to lead. In a country where Christianity is established, baptism follows of course; and thousands come to the font with their offspring, unconscious of any appropriate thought or intention, respecting the act they are performing. Who that enters into the design of Christianity, can let these people pass through life, without reminding them, that *he is not a Christian who is one outwardly* only!" p. 107—108.

In confirmation of these remarks, quotations are given from the sermons of Dr. Paley and of Mr. Gisborne.

We wish that all assertors of the doctrine of conversion had afforded a plain and intelligible exposition of the point for which they contended, somewhat after the manner of this writer. His observations appear to us remarkably calculated to gain over the adversaries of the doctrine in question: they are not wanting in spirituality, and yet they are expressed in language which the party addressed can hardly fail to understand.

Our author, in his section on the alleged similarity between the evangelical ministers and the puritans,

seems to acquit the former of all blameable resemblance to the latter; but he leaves out of his discussion a material part of this general topic. We think that in a subsequent chapter he charges certain faults too strongly, or at least too broadly, on the evangelical clergy, as we shall soon endeavour to shew; and that in this section he confines himself rather too exclusively to their defence. It seems necessary that he should either reduce in the one chapter his praise, or in the other his blame; for if the evangelical clergy possess the faults of which he proceeds to speak, and of which enthusiasm is one, they cannot be altogether exempted from the imputation of participating in the errors of the puritans. We agree, however, in all that he says in this section. It is certainly true, that the evangelical clergy do not resemble the puritans in "impugning in their publications the doctrine of the church," and that they do not "attack a single ceremony in her form of worship." They adopt it indeed as their own form. It is equally true, that in officiating in their churches they are "guilty of no act of non-conformity;" that they "object neither to the surplice, nor to the cross in baptism, nor to the ring in marriage, nor wish to change the terms of admission into the establishment, nor to alter the hierarchy, nor to disturb the present state of patronage, nor to change the constitution of the church." These, however, are far from being the only points in which a man may resemble the puritans. The more intelligent part of the opponents of our evangelical ministers complain, not so much that they deny any of the articles of the church, as that they give to them a too Calvinistic, which is the more puritanical sense, and that they include in their creed certain highly Calvinistic points, on which the church is silent, and to which the puritans were inclined; that they also betray in many respects a puritanical taste; that they err on the side of being severe and censorious; that they affect too great a separation from the world; that they, like the puritans, vehemently condemn amusements which churchmen in general deem innocent; that they, like the puritans, degrade religion by too familiar and irreverent a mode of treating it; that they, like them, incline to enthusiasm and extravagance; and, moreover, that, though they do not take part against the church, they are but lukewarm friends to it, and are more connected with the dissenters, who are assumed to be puritans as well in discipline as in doctrine, than with the general members of their own body. This, we say, is the charge; a charge, as we think, for the most part very unjust, and to which we shall continue to reply in the course of this review, but which ought to be fairly met, and against which, even supposing it true, ought clearly to be set much soundness of general doctrine, truly Christian seriousness of spirit, most praiseworthy religious zeal, and distinguished exemplariness of life. Their very resemblance to the puritans, especially if by this term the more early puritans are meant, is in our judgment no small part of their praise. For what was puritanism in the earlier days of Charles the First? It was another name for religious strictness. It was the appellation given by the licentious to every man of a sober, serious cast. So far was it from signifying real hypocrisy, that it denoted one who, professing the Christian faith (as indeed the nation did) was determined also to walk in a manner worthy of it. Ought then a modern clergyman to be reproached for resembling in any respect the ancient puritans? They were not the low, canting body of men which many now suppose them to have been. Who, that has read the Life of Colonel Hutchinson, written by his wife, and lately published, can refuse to give to this lady, and to her husband, credit for very considerable elevation of senti-

ment, or can refrain from extending his favourable opinion to many other puritans, to whose characters the same respectable, and yet professedly puritanical lady has adverted? Even the Edinburgh Reviewers have made some acknowledgement of the dignified character of these early professors of a puritanical religion.

In the former part of this review, we specified several particulars in which the modern methodists, meaning chiefly the immediate followers of Whitefield, differed from the puritans, and we professed, in some respects, to give the preference to the puritans. We did not, however, mean to deny all resemblance between those two parties. Probably some dissenters possess more of the puritanical character, than the methodists, for they are the descendants from that body, though the hatred of the surplice, and of the cross in baptism, has abated in every quarter. The dissenters have also received some influence from methodism. Both methodism and puritanism have also, perhaps, tinctured in some degree the evangelical ministers of the church. We are all influenced in our religion by the religion of our contemporaries. We borrow their language, their taste, their religious prejudices and errors, while we think that we are only indebted to them for their virtue and piety. We adopt too implicitly the judgment of the clergyman who was the first to awaken our religious feelings, or the doctrine of the book which initiated us in the knowledge of the gospel. Our creed, which we account so orthodox and exact, has been the result of a variety of accidental associations. We often suffer ourselves, indeed, both to be too much attracted by one party, and too violently repelled by another. Who can say, that his religion is pure; that he has derived it altogether from God, and not from man; that he has himself compared every part of it with the sacred word, and adjusted it precisely by that infallible standard; that it is biblical, and not traditional; biblical, and not puritanical or methodistical, Arminian or Calvinistic;—that it is neither too severe, nor yet too accommodating; neither too retired, nor yet too forward; neither too antiquated and sectarian, nor yet too fashionable and polite? It is undoubtedly desirable to expel from every class of Christians the peculiarities of a party, and for this purpose to recur continually to the pure and unsophisticated truths of Scripture. But a general approximation to these truths, is all that a reasonable man will expect. The evangelical body, let it be admitted, is impregnated with a certain degree of methodism and puritanism: but methodism and puritanism have their excellencies, as well as their faults; and the evangelical ministers of the Church have, as we conceive, a large share of the excellencies, and only a small portion of the faults. Puritanism is far more discernible among the evangelical dissenters; and yet, even in that quarter, it is not now very offensive or predominant. Even there, the wine is good, though it has some taste of the cask *. The chief error of the evangelical ministers—an error, however, which is now subsiding—has been, as we think, that of too much accrediting the professors and favourers of those doctrines, which, since the time of Whitefield and Wesley, have been denominated evangelical. The puritans did not give equal weight to any profession of faith, nor did they so currently bestow on a few tenets the appellation of the gospel. A little zeal on the evangelical side, a forward use of a certain religious dialect, ab-

* In our review of a work on amusements, by Mr. Burder, a very useful and leading dissenting minister, we had frequent occasion to qualify the undiscriminating severity of his philippics on cards, dancing, &c.; a severity not altogether unlike to that of the puritans; while we, nevertheless, very much agreed with Mr. Burder, in wishing to discountenance diversions of this class.

sence from places of public amusement, and attendance on gospel ministers, have been too easily allowed to confer the title of a Christian. The state of the temper of the accredited individual has been too little regarded; the rich and copious fruits of the gospel have not been sufficiently required. Religious conceit has abounded, and yet has been almost unperceived. The world has seen the faults of the professor, the family has witnessed them, has sometimes groaned under them; but the evangelical pastor, too easily satisfied with seeing his own opinions circulate among his flock, and too much gratified by the mere piety of the tongue, has been slow to make the discovery. The main error of the evangelical ministers of the church, in our humble and imperfect judgment, has been a too high opinion of the value of a certain small circulating stock of evangelical knowledge, and a too ready assumption of the sufficiency of the commonly accompanying practice. The remedy seems to us to be a recurrence to general Scripture, a more practical way of presenting religious truth, and a liberal encouragement to freedom of discussion on the very point in question.

We must refer our readers to the next section of this work, for a description of the preaching which characterized our divines at not a very distant period; and for an account of that deviation from these models, which is ascribed to the evangelical clergy. It is impossible for us, in the compass of a review, to do justice to so many subjects. On the succeeding section, which speaks of their seclusion from the body of the clergy, and of their connection with each other, we shall only remark, briefly, that we think the observations of our author generally just; though we consider him as pushing too far his objection to the existing religious associations of the evangelical clergy. He speaks of their "*having a tendency towards the formation* of an imperium in imperio," and yet admits that, "as yet, they have not acquired this character, and that nothing that resembles episcopal authority is exercised in them." Surely the mere *tendency towards* the formation of an evil, unless that tendency is also shewn to be incapable of being checked, ought not to be deemed decisive against the custom, if it be fraught, as we think it is, with present and manifest advantages. If, however, any great jealousy of these meetings were to exist, either in the minds of the bishops, or even of the neighbouring clergy; if also the advancement of favourite doctrines, and not also of general devotion and practical piety, were the manifest object of them; then, undoubtedly, we might agree, that they ought to be either regulated in some new manner, or discountenanced. We would suggest to those who may be too ready to object to them, that, among the other benefits they are calculated to produce, when properly conducted, they probably may serve to correct the crudity of individual opinions, and to repress enthusiasm and excentricity.

Notice is taken, in this part of the work, of two institutions particularly countenanced by the evangelical clergy of the Church, or by persons favourable to their cause: the one, a Society for the relief of poor Pious Clergymen; the other, the Society for Missions to Africa and the East: neither of which, we agree with our author, can be considered as favouring the idea of sectarian combination.

The author, likewise, takes upon him to aver, that the rumour of the existence of a fund among the favourers of this body, for buying up livings, (a rumour which we have before had occasion to contradict) is without any foundation in truth; and he challenges those who assert the contrary, to substantiate their affirmation.

(To be continued.)

Fox's *History of the Reign of James the Second.*

(*Concluded from the former Volume, p.* 802.)

THE unfinished state of Mr. Fox's work, and still more the various important questions which are discussed in the introductory chapter, give to the whole somewhat of the air and effect of a political pamphlet, rather than of a history. Partly from this consideration, partly from knowing the weight which, with many readers, constitutional and political positions will derive from his authority, we have been led, instead of contemplating the volume as a whole, to run through it cursorily, noticing as we have gone along some of its more remarkable passages, and pointing out occasionally the erroneous nature, as we conceive, and dangerous tendency of some of its doctrines, and the mischievous consequences by which they are likely to be followed. But, before we conclude, our readers may expect us shortly to mention the principal merits and defects of the work; and it is still more requisite to make some observations on its general nature and tendencies. On the style we have already sufficiently remarked.

Of Mr. Fox's work in general, it is not too high an eulogium to declare, that it affords many marks of a powerful understanding, of a cultivated taste, of a liberal and feeling heart. They who were at all acquainted with Mr. Fox's mental powers, need not to be told that we meet with frequent traces of extraordinary sagacity, and that, occasionally, there are remarks which deserve to be styled profound; that there are others again, which indicate a considerable insight into human nature, and a close observation of men and manners. Had this work been written at an early part of Mr. Fox's life, we might reasonably also have expected that it would exhibit the marks of uncommon tenderness of heart, as well as of great simplicity; qualities, in which even they who knew Mr. Fox only as a public man, could not but be aware that he was liberally endowed by nature. But when we recollect that this work was written at the close of a long life wholly passed in political contentions, and then call to mind how much even habits of business and general society, and still more how greatly an incessant course of party struggles, with all the various passions which the competitions of ambition generate and cherish, tends to extinguish sensibility and simplicity, and to render the heart hard and selfish, and the character artificial, we cannot but feel surprised as well as gratified, to see in this volume so singular a combination of matured wisdom and consummate experience, with almost feminine softness, and no inconsiderable share of unaffected simplicity.

With these amiable endowments the rare quality of candour is naturally associated; a quality rare, above all, where party has deeply tinctured the heart. And yet of this quality we see many traces, especially in the care which Mr. Fox commonly takes not to overcharge the characters of political opponents. Mr. Fox's candour is not seldom, however, overborne by party prejudices and prepossessions. Of these prejudices we have already complained, in treating of his severity towards the bishops who attended the unhappy Monmouth in his last moments; and we meet with them again, where they were most to be expected, in his treatment of James the Second. But for some such prejudices our author would probably not have censured as unmanly that prince's public mention of his having ventured his life in the service of his country, considering that a similar declaration had been afterwards made by King William, who never was accused, even by his enemies, of wanting manliness of mind.

That an ardent love of liberty should animate any production of Mr. Fox's pen, and a warm

attachment to the constitutional bulwarks of the public liberties of Great Britain, might well have been anticipated; but that which, in our judgment, reflects by far the greatest credit on the work, and does the highest honour to its author, is that high tone of moral superiority which we noticed in his appreciation of the merits of Argyle's character, and which he sometimes assumes in condemning the baseness and littleness, as well as the folly, of those who, however wise they may commonly be accounted in their generation, devote their lives, and sacrifice at once their consciences and their characters, to the acquisition of riches which they scarcely need, or to the still more absurd and unsatisfying pageantry of courtly honours and preferments. Sometimes, also, Mr. Fox indulges a vein of inimitable raillery, a certain smile of derision, which, without breaking in upon the gravity of historical composition, adds to the narrative great vivacity and force. But surely our author's party feelings on the one hand, and perhaps his love of Shakspeare on the other, led him much too far, when, in his just condemnation of the famous Oxford decree against democratical principles, he introduces the parallel between Dogberry and Verges, and the learned doctors of that justly celebrated university.

After this willing tribute to the merits of Mr. Fox's work, we must perform the less pleasing task of noticing its principal defects; and the first of these undoubtedly is that partiality, and those party prejudices, on which we have already more than once been compelled to remark *. To what other cause can it be imputed that Mr. Fox should record the unsupported, and surely incredible charge on the venerable Clarendon—a charge of the proofs of which he acknowledges himself wholly ignorant—that he was privy to and acquiesced in Charles the Second's continued supplies of money from the court of France? And does not the partiality deserve even the epithet of gross, which, while it leads Mr. Fox to mention this heavy but utterly unsupported accusation, and to inveigh with so much becoming indignation against the unprincipled meanness of Charles's and James's conduct in thus becoming the pensioners of France, could make him altogether silent concerning those shameful instances of individual corruption, which are brought to light in Barillon's Letters; because they fixed a stigma on the memory of some of the leading members of the Whig party?

Often, while perusing Mr. Fox's work, we were led to wish, that time had been allowed for him to cool, and that he had not sat down to the composition of his work so fresh and warm from his party struggles. This wish was powerfully enforced on us, by observing, that, besides the strong democratical bias we have noticed, and the dangerous doctrines resulting from it, there are occasionally some allusions to the incidents and measures of his own times, which, even if just, and certainly they are, in our judgment, quite the contrary, appear to us utterly below the dignity of an historical composition: the historian sinks into the pamphleteer.

On another of Mr. Fox's defects we have already shortly touched; but it must now be noted more particularly. We allude to Mr. Fox's manifest prejudice against the Church of England; and we fear we must also add, but on this topic we shall say more hereafter, a philosophical spirit, as it claims to be accounted, but, as it may more justly be termed, an irreligious and a sceptical spirit, arising in Mr. Fox, we have little doubt, from an almost utter ignorance of the nature and effects of real Christianity. His high and repeated commendations of Mr. Hume's character, at the very time when he is compelled not merely to ridicule his prejudices,

* See on this subject our number for November.

and to correct his errors, but even to detect his gross misrepresentations, and to expose his false morality, can scarcely be accounted for, except by supposing, that, besides his deference for Mr. Hume's superior talents, he felt a secret respect for a man who had shaken off the shackles of his age and country, and, though he had been nurtured and was still resident in a society of presbyterians, had dared to think and write like a philosopher. We say nothing of our author's unqualified praise of Mr. Laing's work. He might have been so engrossed by Mr. Laing's political statements and reasonings, and so delighted with the important accession of arguments obtained from them in favour of the popular cause, that the apparent ignorance even of the books of Scripture, of which that author is speaking at one time, and the undissembled scepticism indicated at another, might even have escaped Mr. Fox's observation, had he been better informed on those subjects, and more observant of them, than he really was and professed to be.

We have already observed, that it is impossible for any one to peruse Mr. Fox's work with attention, without perceiving a strong disinclination, and we must be allowed to call it prejudice, against the Church of England. He was misled into it partly by his passionate attachment to civil and religious liberty, and by observing that it was the general, though not the universal, character of our national church, that it maintained the high prerogative notions of the tories, and even the doctrines of passive obedience and non-resistance. The alienation resulting from this consideration, was greatly increased in Mr. Fox, by the treatment which the non-conformists received from churchmen in the reign of Charles II. It was, therefore, but too natural for any man, who was so ardent a votary of liberty, and so decided an enemy to persecution, to contract a strong prejudice against the members of our ecclesiastical establishment. For it cannot be denied, that the greater part of the ministers, and a still greater proportion of the dignitaries of the Church of England, had imbibed, under the princes of the house of Stuart, very arbitrary notions of political government; and also, that, acting from the impulse of human passions, not in obedience to the lessons of divine wisdom and the dictates of the religion which they professed, they more than retaliated on the non-conformists the injuries they themselves had suffered during the civil war. Their conduct in the latter instance can only be palliated, not excused, by the universal prevalence of a persecuting spirit. To the independants in Oliver Cromwell's time, the honour is due, of first setting a nobler precedent, and of exhibiting in their conduct the first actual specimen of that toleration, the principles of which are now generally acknowledged, and their manifest justice clearly recognized; so clearly, indeed, that we can scarcely conceive that we ourselves should ever have held any other doctrines, were not this self-confidence checked, in every modest mind, by the humiliating fact, that every sect and every party, the high and the low, the learned and the ignorant, were indiscriminately led away by this universal error.

With respect to the generally prevailing political principles of the Church of England, a mind so well informed, and for the most part so liberal, as Mr. Fox's, might, however, have found considerations to palliate, though not to justify, their error. To those, at least, who are accustomed to contemplate objects through a religious medium, and to estimate them by a Christian standard, this leaning towards passive obedience, in many truly pious and upright ministers of the Church of England of that day, may surely be ascribed to less unworthy principles than those of self-interest or ambition, on the one hand; or of ser-

vile obeisance to rank and splendour, on the other. The principles of the British constitution had not then received that solemn ratification at the revolution, by which they were established as the birthright of every Englishman; they then were, in truth, very imperfectly understood. It is to our various periodical works, and especially to our newspapers, that (with a no light counterpoise, we must confess, of evil) we owe that general diffusion of constitutional and political knowledge which distinguishes the present day. In these circumstances, many good men, by a too literal construction, applied those injunctions to obey civil government in general, which are contained in the Holy Scriptures, to the king alone, and not, as in correct reasoning they ought to have done, to the whole collective power and supreme authority of the legislature. Let those good men be, however, forgiven, for having drank so deeply into the spirit of their divine Master, as to carry somewhat too far their notions of meekness and submission; and let it be remembered, that the same disposition to obey the will of God would have prompted them to contend against injustice and oppression, whenever really convinced they were such as they might legitimately resist. Even in a political view, their fault was not in the heart, but in the understanding, or rather in their defective knowledge of politics, in a comparatively dark and uninstructed age. When their judgments should have been better informed, they would have become useful allies to the friends of liberty. Taught not only to love mercy, but to do justly, and to render to all their due; instructed that their constitutional privileges and functions were talents, for the use of which they would have to give account; they would have conscientiously used and sedulously guarded them; and the Christian would have been prompted by a sense of duty, no less than the politician by a spirit of patriotism, to hand down unimpaired to his descendants the constitutional privileges of Englishmen. This principle, let it be remembered, is not so liable to be perverted and abused from human passions and imperfections, as that public spirit which derives its origin from no higher than a political source. Respecting, therefore, the rights of others, as well as responsible for the preservation of their own; actuated not by the blind impulse of passion, but by the dictates of conscience; the good men before alluded to would have been equally determined in resisting encroachments on the rights of the crown, and on the privileges of the subject; and while they would have cherished liberty, they would have abhorred licentiousness. But the truth is, a truth never to be enough regretted, that Mr. Fox, like too many of our great politicians, knew the Church of England in no other form and character than those of a political institution. He overlooked, we fear, its higher excellencies, and its nobler relations. He did not sufficiently consider its value, as providing, in correspondence with the character of its divine Author, for preaching the Gospel to the poor; as furnishing, both to rich and poor alike, the inestimable blessings of Christian instruction and consolation; the means not merely of temporal, but of everlasting happiness. But above all, Mr. Fox, it is to be feared, forgot (may we not suspect that he never knew?) that it was an institution, of which it is the just character and glory, that its principles having been established, and its services composed, in the days of primitive and pure religion, it is the depository of true Christian wisdom, and, as far as the natural imperfection and inherent tendency to decay which belong to all human institutions will allow, that it has given a continuity of existence to true religious doctrines, and, in places where there has been a temporary extinction of them, the means from time

to time of their revival; thus securing the enjoyment of those invaluable truths, safe and unchanged, through all the fluctuating opinions and systems of successive ages. Nor were the divines of the days of Charles II., many of them at least, unworthy members of a body formed on such high principles, and for such noble ends. Though in some important particulars of doctrine they had degenerated from the purer principles of the reformation times, the bad effects which surely, though perhaps slowly, follow from errors in doctrine had not yet begun to appear. To seven of the bishops of those times, even political men will not be slow to acknowledge their obligation.

But can a Christian Observer, in expressing his sense of the excellencies and faults of an historical composition, forbear from noticing, as a most material defect, the entire absence of all admissions of an over-ruling Providence, and of all remarks which, in the most enlarged sense of the word, can be termed religious? It might, however, appear unfair to charge this as a fault specially on Mr. Fox's history, since it has now become the universal practice. We might, indeed, expect no less in the writings of avowed sceptics; and it were well if we had to complain only of sins of omission in the works of Mr. Hume and Mr. Gibbon. But the same careful exclusion of every religious remark, of all recognitions of Divine Providence, prevails in the writings even of reverend historians; and the fashion is now so established, that the occasional introduction of any religious observations would be sufficient to secure to the work the character of being as dull and prosing as a sermon, if not to stamp its author with the character of a methodist. Even they who hold the most liberal, or, as we must rather term them, the most relaxed notions concerning providential agency, acknowledge its existence in the concerns of nations, and allow that where events so momentous as the fates of empires are in question, we may admit the idea of a superintending Providence to sway the councils and regulate the conduct of princes. We must confess, indeed, that to us this distinction between great events and little ones, is not only contrary to the clearest dictates of revelation, but opposite also to the conclusions of sound philosophy. Besides that we are such poor judges of the real magnitude and importance of incidents, when considered in all their almost infinite consequences and relations; if we mean to admit that the Almighty governs the world which he has made, and accomplishes his own purposes, are not the least incidents links in the great chain of events, and links no less necessary than the greatest, to maintain the continuity of the whole, and to secure the production of the effect intended? Still, we should be thankful for a little religion, if we can have no more; and we should be glad to find recognitions of a superintending hand, in reading the accounts of the varying fortunes of nations. Let it be, however, remembered, that besides those more extraordinary occasions on which, to the eye of the religious man, the Divine hand is more visibly displayed, the course of human affairs exhibits certain general tendencies from which we may infer the rules acording to which the Almighty commonly exercises his moral government of the world. Notwithstanding the numerous instances we witness in this life, of triumphant vice and suffering virtue, yet the ordinary course of human affairs abundantly proves that these are exceptions to the general rules, and that virtue, and prudence which is of the nature of virtue, commonly tend, even in this life, to happiness; vice and imprudence to misery. These general tendencies necessarily become more manifest where, as in the concerns of a whole people, the multitude of cases is sufficiently great to give

ample scope for their operation. Might we not then reasonably expect a Christian historian to point out from time to time the illustrations and confirmations of these great moral principles, in the advancement and decline of political communities? Why not endeavour thus to improve our wisdom and virtue, if it be meant that this dignified as well as delightful class of composition should produce its best practical effects? Is there any one, who calls himself a Christian, who would actually wish, for himself or for any one whom he really loves, in his view of all the events of life, to leave out all their connections and relations with the invisible world, and with a future state? There are few, probably, if any, who will go that length; and yet, if we should not wish these relations to be excluded from our view of real life, why from its most accurate picture, from the deliberate review which we take of the history of any period, or of the opinions, conduct, and manners of its leading characters? We are naturally but too apt to become forgetful of invisible things, and we need continually to be reminded of them. That spirituality of mind which enables a man to see and feel every incident of life in its bearings on eternal objects and interests, as well as in connection with those of this perishing world, is indeed one of the highest Christian attainments. Such a man lives in light and truth as his very elements. Shall we then set ourselves studiously to shut out all such views and openings into a higher region? What can more counteract the attainment of the valuable faculty which has been just now mentioned, than being accustomed, not merely amid the bustle and concourse of the world, but even in the quietness and self-possession of the closet, to separate and detach all the events which pass before our minds, and become the express objects of our deliberate consideration, from all their higher relations and connections? If history indeed were now, as it has sometimes been, a mere chronicle of events, then it might be supposed, that, though religious reflections were never made, yet that it was intended that the mind of the reader should supply them. But when we find that philosophy is allowed to teach by precepts as well as by examples; that the workings of the mind can be exhibited and illustrated; that the rules of prudence can be deduced; in short, that every thing but religion can find a place; the principle on which this exclusion proceeds is but too evidently that to which it might seem harsh to apply the name of practical atheism, but of which the idea is, that we are to contemplate and speculate on this world, without any reference to the Almighty Ruler of the universe. We have improved in this respect on the model of the ancients. Their histories, together with their philosophy, were not wholly destitute of the religion of their age. They recognized, at least, a supreme moral Governor of the world. We have followed but half the precedent: we retain the philosophy, but our more enlightened minds reject all the religion.—May we be permitted to suggest, that he would render an important service to mankind, and more especially to the younger part of it, who would supply the defect of which we have been speaking, by interweaving proper religious and moral observations into some of our best histories,—into the works of Hume, of Robertson, of Ferguson, and Gibbon. In Hume, indeed, and Gibbon, it would be expedient to strike out those numerous passages wherein they have, more or less directly, attacked religion, and have inculcated a relaxed and vicious morality; sometimes, indeed, have offended the modest eye. This may, perhaps, appear an inglorious office; but, if well executed, it would be rendering an eminent service to

mankind. The works would still continue to possess their literary excellencies: all the advantages derived from the learned researches, the classical taste, and, so far as should be consistent with religion, even the philosophical disquisitions of their proper authors; while they would have superadded, that which it is a scandal to a Christian country that they should want, and which, to every serious mind, would render them not only less offensive and injurious, but more interesting as well as more useful.

Long as we have detained our readers on Mr. Fox's work, we cannot close our examination of it without making a few concluding remarks on what appears to have been his leading and fundamental objects,—to revive and diffuse the spirit of liberty; to confirm in the people of this country their attachment to the popular, and their jealousy of the monarchical branch of the constitution; and, as means for the production of these ends, to vindicate, if possible, from the aspersions of Dalrymple and Macpherson, the memories of the great leaders of the whigs; and to exhibit both the principles and characters of his favourite party in such amiable and glowing colours, as might be likely to secure the admiration, and captivate the affections, of all generous minds, more especially of young men of rank and fortune in this country. We regret that we have not at present leisure thoroughly to discuss this important subject; but we cannot dismiss it without a few remarks: and we must begin by frankly declaring, that we can by no means concur with Mr. Fox, in thinking that it is by such expedients as these that the love of true liberty can best be kept alive, and that a just sense of the excellencies of our admirable constitution, and a becoming attachment to it, can be perpetuated among the great body of our people. We, no less than Mr. Fox, are deeply impressed with a sense of the value of liberty, and of the excellencies of that mixed constitution by which its blessings, together with those of law and order with which it has been so rarely associated, are dispensed and secured, in a measure hitherto unequalled, to the people of this country. Neither can we ever cease to look with complacency and gratitude to the revolution of 1688, by which the great principles of our constitution were declared and ratified. We are likewise well aware, that the luxury, the vanity, the selfishness of our days, tend greatly to impair, if not to extinguish, public spirit, except so far as it appears in the shape of zeal for the greatness and glory of our country. We are aware, likewise, that, partly from the immense growth of our national establishments; partly from the increased expences of living, and the difficulty every man experiences in maintaining his level in society; the sense of personal independence has been exceedingly impaired. Almost every man you meet is now looking for a situation under government, or in some other of our great public establishments, if not for himself, for some relation or friend or connection; and too commonly the apparently independent only assume the appearance, because they belong to the opposition of the day, until their own party shall come into office. We see, besides, the pernicious consequences resulting from the prevalence of party doctrines, producing, in different directions, an increasing mass of faction and venality. We see but too plainly the various evils, both political and moral, which are the result. The question is, how are these evils to be counteracted? We can by no means admit either the efficacy or the safety of the expedient which Mr. Fox proposes for that purpose. Let us first premise—and it is a truth attested by the history of all ages and countries, and established on the authority of all the ablest wri-

ters, both ancient and modern; the chief of the latter, Machiavel and Montesquieu, men by no means incumbered with religious prejudices, or shackled by moral restraints—that the religion and morality of a country, especially of every free community, are inseparably connected with its preservation and welfare; that their flourishing or declining state is the sure indication of its tending to prosperity or decay. It has been even expressly laid down, that a people grossly corrupt are incapable of liberty. After laying down this indisputable position, two considerations alone would be sufficient to shew how little Mr. Fox's plan can be depended on for accomplishing its purpose.

1. The tendency of all parties to degenerate, in critical times, into dangerous factions, which either destroy all true liberty, together with all legal order, by the prevalence of a savage anarchy, or force all well-disposed persons to the sad alternative of taking shelter under the dominion of a single person, as infinitely preferable to a state of lawless violence and insecurity. They "fly from petty tyrants to the throne."

2. The unspeakable amount of injury which public morals sustain from the general prevalence of party. Here we need only remind our readers of the account we formerly gave of the moral evils resulting from party, and, more particularly, of its being the infallible consequence of the existence of a great and powerful party acting in systematic opposition, to produce a spirit of party no less determined and violent in support of the ministers of the day, together with the system of governing by influence, or, in plain terms, by corruption. Meanwhile, both by the one side and the other, the religion and morals of the state, and their sure influence on the greatness as well as the happiness of the country, are utterly forgotten. Might we not appeal to our own times for a proof of this remark? Is it not undeniable, that in all the discussions and debates among our greatest orators and statesmen, we never hear a syllable concerning the religion and morals of the community; not a word to recognize their value, or enforce their observance? The two parties are each so busied in attacking the other and defending itself, that the only sure foundations of all constitutional liberty and social happiness are forgottten. The garrison being split into factions, is so entirely occupied with its intestine hostilities, as to be regardless of the enemy who is sapping the walls of the citadel, and will at length overwhelm all in one common ruin. Whether, therefore, we reason from theory or from experience, the contutional remedies recommended by Mr. Fox, for renovating and preserving the stamina of our body politic, are not the simple and safe prescriptions of the skilful physician, but the rash and mischievous nostrums of the empiric; not the natural and wholesome restoratives of air and exercise, but, like strong habitual cordials, their good effects at all times transient and uncertain, while in the end they impair and wear out the constitution, instead of strengthening or restoring it.

Surely it would be a more rational and safe way of preserving a just sense of the value of our public liberties, and a due veneration and regard for that invaluable constitution in which they are embodied, with a determined resolution to maintain it, unimpaired from without or within (and these let it be remembered are Mr. Fox's objects), to train up and educate the great body of our people in the principles of religion and morality, with a sufficiency of knowledge to make them aware of the blessings they enjoy in this highly favoured country. We likewise should strongly recommend their being educated in habits of deference and regard for our established church, not only on ac-

count of its intimate connection with our civil constitution; but because we believe that, according to all human calculations, the maintenance of true religion in this country may in no small degree depend on the preservation of our church, with its present doctrines and liturgy. Thus our countrymen being made better men, the only sure ground would be laid for their being better citizens. In truth, whether we reason from the general nature of religion, or consider in detail the dispositions and habits and course of conduct which it produces, in relation to the various circumstances in which the citizens of a free country are likely to be placed, we shall be led to the same conclusion concerning its tendency to promote the well-being of a state. The constitutional disease, the bane of all political communities, especially of all free states, is selfishness; and it is the well-known eulogium pronounced on Christianity by one of the greatest masters of human reason, that no other religious or moral institution ever before so enlarged, and, if we may use the expression, so liberalized the heart. Considering the principles of Christianity in detail, they render men zealous and active in the fulfilment of their duties; warm in their attachments; moderate and unassuming; grateful for the benefits they receive, and the blessings they enjoy; sober and industrious, placing their chief temporal happiness in domestic and social pleasures; patient under sufferings; candid and forbearing both in judging and acting towards others. Surely we need not follow out these dispositions and principles into their effects, as they respect the government of the country. It is obvious, that they who are influenced by them, must be excellent members of civil and political, no less than of social and domestic life. Nor need we shew, on the contrary, how irreligious and vicious men naturally become selfish, venal, turbulent, factious, and dangerous citizens; who have little to lose by civil disturbances or foreign conquest. It may be proper also to remark, that, through the gracious ordination of the Supreme Being, even a small degree of religion will commonly be sufficient to produce the good effects of which we have been speaking. In proportion, however, as men become more truly deserving of the name of Christians, they will be more marked and more beneficial. The true Christian, considering this world and all its institutions chiefly in reference to a higher and more permanent state of existence, and having a just impression of the inherent depravity and selfishness of man, is naturally disposed to congratulate himself on the existence of any civil regimen, which, though with occasional acts of injustice and oppression, insures to men in general the peaceable possession of their persons and property, of social peace and domestic comforts; and still more, which leaves them at leisure to attend to the one thing needful, and to turn their minds from the struggles of this lower world, the competitions of which, in times of intestine faction and dissensions, too commonly engross the whole man, and leave no leisure for the concerns of eternity. It is not that the Christian is not conscious of the value of liberty; but, in his judgment, even liberty itself, as well as all the other goods and evils too of this life, are commonly appreciated at more than their just worth by those who forget that here we have no continuing city.—But we will proceed no further. We have not time to enlarge on these ideas; and we will close this already too long article by remarking, that Mr. Fox's system of proceeding tends to make a factious opposition, and a venal majority; to produce weakness at home, and defeat and dishonour abroad; a discontented, a divided, and a profligate people; the tools of a party, or the slaves of a court. Our plan proposes to found constitutional freedom, toge-

ther with political strength, and greatness, and prosperity, on the only sure basis of private morality and domestic comfort. Thus far we have confined our speculations to this world; but surely a Christian Observer may extend his views, and congratulate his countrymen, that the all-wise and all-merciful Disposer of all things has so arranged the course of human causes and effects, that we can in no way so effectually provide for the prosperity of our people, in this transitory state, as by means which will ensure their never-ending happiness.

Youth addressed. The Substance of a Sermon preached at Fulham Church, in the Afternoon of Sunday, the 25th of September, 1808, *in Reference to certain recent Occurrences among the Youth of the Parish and Vicinity.* By the Rev. JOHN OWEN, M. A., &c. London: Hatchard. 1808.

WE are ready to admit that it is the duty of a minister to exclude from his public discourses every thing which may be called personality; by which we do not mean such remarks as *apply*, and even closely apply, to particular individuals, but such as are *pointed* at them. It becomes him indeed, as there may be occasion, to address the several persons who form his flock, in the language of admonition, expostulation, and reproof; but then it ought to be in private, and not in public. He should manifest his affection towards them by the same tenderness for their feelings, which he would wish others to exercise towards himself. If he loses sight of this rule of Christian charity, his ministerial labours will be very likely to fail of their intended effect. The individual who feels himself singled out for public observation, will be apt deeply to resent the unkindness of his pastor, and his heart will probably be for ever closed against his instructions; while the rest of the congregation will be diverted from the salutary work of self-application, to the more gratifying task of scanning the conduct of their neighbour.

But let us not be misconceived, as if it were our design to discourage, in the slightest degree, those direct and forcible appeals to the conscience, which give to the hearer, even against his will, a personal interest in the representations of the preacher. On the contrary, we are of opinion that no discourse, which fails to produce this effect, is likely to be attended with much practical benefit. It may be admired; it may be praised: but it will neither excite remorse for past transgressions, nor earnest endeavours after amendment. It may inform the understanding, but it will not purify the heart.

But of all the various means which a minister may advantageously employ for awakening those whom he addresses to a serious consideration of the awful realities of eternity, perhaps none is likely to operate with greater force than a well-timed reference to such dispensations of Providence as may have previously arrested the attention and solemnized the minds of his parishioners. Much judgment is undoubtedly required, to prevent the preacher from overstepping the bounds of delicacy and propriety, whenever he may think it right to avail himself in the pulpit of the aid to be derived from recent occurrences; the practice for which we would plead being liable, as we are well aware, to great abuse. Still we should be very loth to deprive ministers of this powerful means, when soberly and discreetly employed, of alarming the careless and awakening the secure. With this limitation, we entirely agree with the divine Herbert, that the Christian pastor ought to "serve himself of the judgments of God; as of those of ancient times, so especially of the late ones; and those most which are nearest to his parish: for people are very attentive to such discourses,

and think it behoves them to be so when God is so near them, and even over their heads."

The eloquent author of the discourse before us (whose labours in the cause of religion we have frequently had occasion to notice with commendation) appears to have well understood the value of such an opportunity as we have supposed; and he has wisely availed himself of it. May the Divine blessing accompany his labours!—In the parish of which he has the charge, in the space of a few weeks, several awful and affecting incidents occurred, which appeared particularly calculated to make an impression on the minds of young persons. We will relate them in the words of the author.

"The *first* was exhibited in the sickness and decease of a female child, who had not completed her ninth year. Without any remarkable forerunning notice, she was seized with a complaint, which her medical advisers concurred with herself in predicting would prove fatal. Such was the impression of her own mind when she first took to that bed from which she never afterwards arose. Under this persuasion she called around her the objects of her tender affection, her brothers and sisters, and with the composure of a person making, in perfect health, a testamentary disposal of his property, she distributed among them those trifles which constituted her little all. Having thus set her house in order, she prepared to die; and from that moment, during a protracted conflict with a sore and excruciating disease, uttered no expressions, and discovered no symptoms, but those which indicated resignation, and peace, and hope, and joy. Having thus exemplified the lessons which she had learnt within the walls of this place; lessons to which, on her dying bed, she frequently and gratefully referred; she closed her short but interesting career in a manner, in which Christians of riper years may be satisfied that theirs should terminate. Her voice is now silent in death: but through this humble memorial of her faith and patience she yet speaks; and I trust, by the divine blessing, will not speak in vain.

"Scarcely had the turf been spread over the mortal remains of this young disciple, when the ground was opened to receive another of our youth, who (awful to relate!) had raised his arm, and that with too fatal success, against the precious, the invaluable deposit of his own life. This deluded youth had received the benefit of a Christian education, in one of our schools of gratuitous instruction; and, like the happy subject who preceded him into eternity, had been carefully lectured in the house of God on matters which concerned his salvation. But a removal from school to employment was to him, as it unhappily is to too many of our youth, the signal for renouncing his attendance upon the ordinances of religion. The consequence was such as might naturally be apprehended. He fell into the snare of evil company: and having been tutored in licentiousness by profligates of his own sex, he completed his ruin by an intercourse with the abandoned part of the other. Diseased, disgraced, despondent; without any cordial from religious hope, any support in Christian resignation; he yielded to the temptation of the destroyer, and completed the measure of his sin, his misery, and his dishonour—by an act of deliberate suicide.

"Behold then this victim to his youthful lusts, mangled, cruelly mangled by his own violence; and weltering, with awful publicity, in the stream of blood which his suicidal hands have spilt! Behold—not that you may gratify an unfeeling curiosity, nor yet be convulsed with horror and disgust—but that you may learn the solemn truth which every part of this catastrophe proclaims—'The wages of sin is Death.'

"Thus far had the youth of our vicinity been lectured by occurrences elucidating and confirming the truth of the Scriptures, in that distinction which they make, both in their course and their end, between the righteous and the wicked; between him that serveth God, and him that serveth him not. And here it should seem the warnings might have closed; and our youth, for whose use they were specially designed, have been expected to hear, and fear, and put away wickedness from among them. But that nothing might be wanting to complete their conviction, or (in the event of disobedience) to aggravate their guilt—the arm of Providence was once more stretched forth; and another catastrophe was exhibited, in the sudden destruction of two young people, by the waters that wash the foundations of this building. The youthful pair who perished on this occasion, were united in affection; and doubtless anticipated, in a still closer union, many happy years of mutual enjoyment. And if health, and vigour, and prosperous circumstances, could justify expectations like these, *they* might have been privileged to indulge them. But, alas! what are health, and vigour, and a

thousand favourable circumstances besides, in a life which touches every moment on the confines of death? Gay, and fearless of an element to which they were accustomed, this youthful pair entered the fatal bark. Little did they forebode, when they hoisted the mast, whither that gale which they courted was about to waft them: little did they imagine, when unfurling the canvas, that they were in fact spreading their own winding sheet: little did they suppose, that they were now enjoying their last interview as mortal lovers; and that the moment was at hand, in which they were to be locked in a last cold embrace, and the ties of wedlock for ever superseded by the bands of death. Yet such was the purpose of Providence; and mysteriously indeed was that purpose effected. For amidst the blaze of day, in a shallow channel, with scarcely a breeze stirring, and close upon a populous and busy shore, they sunk unobserved; and disappeared, without marking, by any visible struggle, the place in which they met their disaster. It was the affair of an instant: 'We looked, and lo! they were not: yea, we sought them, but they could not be found.' Their dripping corpses were, after many a fruitless search, redeemed from the waters; but only that they might be washed again with the tears of their disconsolate connexions; receive the decent rites of Christian burial; and silently, yet impressively, admonish the multitudes which surrounded their graves, and all who should hear the sad story of their decease, so to number their days, as to apply their hearts to wisdom," p. 24—30.

On these circumstances the author founds a solemn charge to the youth of his parish to "remember their Creator in the days of their youth." One extract will serve to justify the very favourable opinion we have formed of this discourse, and the recommendation we give of it as an able and eloquent specimen of ministerial earnestness and fidelity.

"I may presume that in an assembly drawn together by an occasion of so general interest, some portion at least of those youths are to be found who are hardened in iniquity, and who have so far subdued every moral feeling, that they can gratify their lusts, and stimulate others to do the same, without manifesting any, even the lowest symptoms of shame or remorse. But how shall I accost offenders like these?—young, indeed, in years, but qualified to rank in debauchery and corruption with the most aged of their species. Ye prodigals of time, and health, and grace, ye abusers of divine mercy and domestic kindness, ye enemies, inveterate enemies, of your own and others' welfare, how shall I describe the enormity of your wickedness? In what language shall I attempt to draw you off from your purposes of mischief to yourselves and society? Yours is, indeed, an awful prematurity; an untimely ripeness—not in those holy qualities which might prepare you for heaven, but in those rank and odious vices which fit you for destruction. Have you no mercy on yourselves? have at least some mercy on others. If you must indulge those fleshly lusts which war against the soul; if you must try the forbearance of God in your own case to the uttermost; if you must exhaust the best of all treasures, the patrimony of prayers and tears laid up for you by some pious parent or some godly ancestor; in a word, if you must do every thing in your power to disgrace the character, prejudice the interests, and break the hearts of your nearest and most affectionate friends,—set at least some bounds to the rapacity of your lusts; and do not extend their mischievous influence farther than for your own gratification they need absolutely be carried. There are sinners enough of the same age with yourselves, and of either sex, who are treading like you the broad road which leadeth to destruction; they are your proper associates: confine your unholy communication to them. Leave us at least that portion of our offspring with which you have not yet tampered, to solace us for the grief and disappointment we have experienced in those whom you have already corrupted. If it administers now to your unfeeling mirth, that you have surprised the unwary, debauched the pure, and drawn the innocent into schemes of transgression, think how differently you will hereafter be affected, when the child whom you have seduced, and the parent whom you have wronged, the instructor whom you have thwarted, and the minister whom you have despised, shall confront you at the bar of judgment; and aggravate, by their reluctant, yet necessary testimony, your confusion in the presence of the Judge, and your torments with the devil and his angels. Oh! pause, we conjure you, before your hearts have become too obdurate for repentance, your guilt too aggravated for pardon, your case too desperate for remedy. As yet that awful period is not arrived; but every thing in your conduct marks that it is rapidly advancing. Turn ye, then; at our

reproof. The arms of Divine Mercy are still open to receive you. He who has warned you by his providence to return to him, encourages you in his Gospel to hope for acceptance. He has provided for you an omnipotent Mediator, and revealed to you, through Him, a great salvation. But with all these indications of grace and forbearance, he will not be trifled with, and cannot be mocked. 'If you seek him, he will be found of you; but if you forsake him, he will cast you off for ever.'" p. 31—34.

Divine and Moral Precepts, for the Conduct of a Christian towards God and Man. By JOHN HAMOND: *supposed to have been the Father of Dr. Henry Hamond, Author of the celebrated Annotations on the New Testament, and other learned Works *, and written for the Instruction of his Grandson. Published by the Rev.* JOHN PLUMPTRE, *Prebendary of Worcester.* London: Longman and Co. 12mo. pp. 176, price 3*s.* 6*d.*

THE address with which the author prefaces his monitory observations, is very pleasing, and conveys a favourable impression of his piety.

"To my loving grandchild, John Hamond. Having made your entrance, by the providence of the Almighty, into this sinful world, and by God's mercy growne up to the years of discretion, my advice, as an aged father to you, is, to have a care in the right orderinge and improvinge of your present life, and a religiouse regard in providinge for a better; that you may rightly understand where you are, what you have to doe, and how to employ your time, both towards God and man, aright.

"Know that the Lord hath sent you into the world not to trifle away your time, but to glorifie Him your Creator and Preserver, and to settle your soule heaven-ward.

"The true bent of my designe in this tract, and my hearty desire is, to stirr you up to piety, and an holy life; for a true government over yourselfe towards God and man; for a prudent and right disposal of all your affairs here; that there be no miscarriage in the practical part of your life abroad, and for your civill converse with all men; that thereby your life may be as a lampe, givinge light to others, whilste it dothe here spend itself; that so you may improve your tallent, with which the Lord hath intrusted you." p. 1, 2.

The precepts themselves embrace a great variety of subjects, religious, moral, and prudential, and are thrown together with little order or connection. Many of the maxims are just and important, but there is little of novelty in any of them; almost all being, in the strict sense of the word, what may be called *common-place*. Their triteness, however, is not their only defect; a great proportion of them are crude and trifling, and some are even of questionable import. The Editor, we think, would have done well, had he, before he gave the work to the public, excluded from it such sentences, as are either so inane as to be utterly devoid of utility, or so absurd, that, instead of promoting seriousness of mind, they only serve to excite an opposite feeling. What benefit, for instance, is the reader to derive from such a sentence as this: "He that hath lost his friend, his fidelity, and his trust, is worse than buried;" or this: "Rashness will admit nought for reason, but what unreasonableness dictates for reason." Or who can help smiling at the strangeness of such remarks as the following?

"It is ingeniously and worthily observed by some one,—that there are in all the law of God, six hundred and thirteen precepts: whereof three hundred and sixty-five are negative, as many as there are days in the year; and two hundred and forty-eight affirmative; or as many as there are joints in a man's body; to shew that God means that the whole man all the days of his life should serve him, and keep his commandments." p. 39, 40.

"Remember that the Lord hath hedged in the tongue with a double fence, both with teeth and lips; that so it may speak under much correction.

"Nature hath given us two ears and but one mouth; that we should hear twice as much as we should speak.

"In the human body the most necessary

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* This John Hamond was physician to Henry, Prince of Wales, son of James I. He had a grandson, named John, for whose use this tract is supposed to have been written.

member is the heart; the goodliest instruments are the eyes; the most delicate are the ears; the most dangerous is the tongue. The heart thinketh only; the will consents; the ears hear; the hands strike; but in the tongue there is a property to kill and slay." p. 77, 78.

The whole of this little volume, however, is by no means of this description. Without the slightest pretensions to originality, there are yet many passages, which are well adapted to improve the Christian's character, and to cherish the best feelings of the human heart: witness the following:

"Let Christ be your mark and scope to aim at; let him be your pattern to walk by; give him as your heart, so your hand; as your mind, so your tongue.

"Resolve to wait on the Lord; to depend on him for his grace, and to follow him in his ways: give up yourself to be guided of the Lord, by the assistance of his Holy Spirit; and know that God is the fulness and perfection of all good." p. 14.

"Consider what evil thou hast committed against God; what good thou hast omitted towards man; that thou mayest repent thee of both. If thou hast done any good, know that it proceedeth from God; if any evil, from thyself. Keep an account, and watch over your inclinations and actions; say not, thoughts are free; but know that they defile a man. Therefore, season and store your mind with holy meditations." p. 15.

"Be careful to live in godliness: reforming your affections inwardly, and conversation outwardly, according to the pressing rule of God's word. The new birth consisteth in a sanctified heart." p. 21.

"Seek the Lord while he may be found, while he is near, in his word, and in the applications of the Holy Spirit to thy heart. Who would venture the welfare of eternity upon the gilded slipperiness of an uncertain life? Procrastination is the greatest enemy to preparation. Do not talk only of Heaven, but mind it: for what greater business can you have to do here upon earth? Thy chiefest thing here is to know Jesus Christ, and him crucified." p. 26, 27.

"Allow not yourself in any one known sin; cherish it not, for that will abate the degree of grace; it will put out or dim the eye of the soul, so that it cannot see its own condition; it will so benumb and stupify the sense, that it will not be in a state to feel how its pulse beats." p. 38.

"Be assured, that that religion or opinion cannot be of God, which allows men to continue in any known wickedness.

"Action ought to be the life of a Christian: though speculation may enrich the head, yet it is practice that maketh the light to shine before men; whereby God is glorified and religion reverenced." p. 43.

"Be careful never to permit the first approaches to sin in children to go unpunished. He that will not use the rod on his child transgressing, may well expect that his child in time will become a rod to him. Give correction only when it is necessary, and then be resolute in applying it; only let it be used with discretion, and upon undeniable occasion.

"Convince a child of his fault before you strike him, that he may well understand the why and wherefore. When you reprove, do it in good season; be earnest, but never in a passion.

"Never chide or correct without, or above, desert; and be careful always that your example go not against your precept.

"Attend to your child early; and from the first years of his being able to observe, see that he may have nothing to observe, which you would wish him to unlearn. Keep him ever employed about something, and ever well employed. Be always dropping into him reason, religion, and kind affection." p. 140, 141.

"Make it then the great work of your life to grow in grace; to strengthen and advance Jesus Christ's interest in your soul, and to weaken and subdue all wordly interests, the flesh and the devil; and call in to your assistance the holy spirit of God." p. 162.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c.

GREAT BRITAIN.

In the press: Observations on the Management of the Insane, by Dr. Arnold, of Leicester;—An Historical Survey of the Ecclesiastical Antiquities of France, by the late Rev. G. D. Whittington, of Cambridge;—A View of the World, by Mr. Bigland, in five 8vo. vols.;—and the Public Disputation of the Students in the College of Fort William, in February, 1808, with Lord Minto's Speech on the occasion.

Preparing for the press: A Dictionary of Trade, Commerce, and Manufactures, by Mr. T. Mortimer, Author of Every Man his own Broker;—The Greek Text of Arrian's Indica and the Periplus, by the Rev. Dr. Vincent;—and a Volume of Sermons, by Mr. Gisborne, principally designed to illustrate and enforce Christian Morality.

A New Periodical Work, entitled, The London Quarterly Review, has been announced as about to appear. It will be published by Murray in Fleet-street, and there is reason to believe will be most respectably and ably conducted. We trust that it will apply some antidote to the religious and political poison of another quarterly publication, which had attained to great literary eminence; but the licentiousness of which has grown to such a height, as calls for discouragement from the friends both of religion and of the constitution of their country.

Government are said to have it in contemplation to send an embassy to Abyssinia; and Mr. Salte, a gentleman who accompanied Lord Valentia in his travels, is said to have been appointed to this mission. The object in view is to establish commercial relations with this African kingdom.

The premium proposed by the African Institution of a piece of plate, of the value of fifty guineas, for the greatest quantity of cotton imported into this country, of the growth of the western coast of Africa, has been awarded to Messrs. John and Alexander Anderson, of Philpot-lane. The quantity imported by them was upwards of 10,000lb. weight, which sold for 2s. 8d. per lb. These gentlemen have determined greatly to extend their cotton plantations in the river Sierra Leone; and the example is likely to be extensively followed. By means of the African Institution, a large supply of the Georgia Sea Island cotton seed (by far the most valuable species of cotton), having been sent to the coast, we may hope that the importation from this quarter will soon be so considerable, as to fill, in some measure, the chasm in the cotton market, which the American embargo has occasioned. A quantity of African rice has also been imported into the West Indies, and a much larger importation may be expected. In the present distressed state of these islands, it seems to be of the utmost importance to improve this unexpected resource. Independently, therefore, of those powerful claims, which Africa has upon our justice and liberality, and which, on many former occasions, we have laboured to enforce, we are bound, by the plainest dictates of policy, to labour in advancing the civilisation of that continent.

During the last year, the number christened in London, within the bills of mortality, has been 10,187 males, and 9,717 females; and the number buried has been 10,229 males, and 9,786 females. Of these, 6,075 were under two years of age, and 2,406 between two and five.

The following is an abstract of the account laid before Parliament, of the vessels which entered inwards and cleared outwards, between Great Britain and all parts of the world, from the 5th of January, 1802, to the 5th of January, 1808; distinguishing each year, and British from foreign vessels, viz.

	INWARDS.			OUTWARDS.		
	Ships.	Tons.	Men.	Ships.	Tons.	Men.
1802.—British	13,626	1,794,333	108,419	13,011	1,626,574	102,413
Foreign	3,728	480,251	27,719	3,332	487,580	26,387
1803.—British	12,060	1,620,586	93,216	11,179	1,453,066	93,321
Foreign	4,254	638,104	33,666	3,672	574,420	30,612
1804.—British	10,508	1,395,387	82,979	11,131	1,463,286	93,748
Foreign	4,271	607,299	30,744	4,093	587,849	30,507
1805.—British	11,414	1,494,290	87,166	11,608	1,495,209	94,408
Foreign	4,517	691,883	34,733	3,932	605,821	30,924
1806.—British	12,118	1,482,664	88,988	12,251	1,486,362	94,557
Foreign	3,793	612,904	31,354	3,459	568,170	29,632
1807.—British	11,213	1,436,667	84,997	11,428	1,424,103	89,720
Foreign	4,087	680,144	32,488	3,846	631,910	31,411

*** *For the remainder of the Literary Intelligence, and the List of Books, see the Appendix for* 1808.

RELIGIOUS INTELLIGENCE.

DISTRESSES ON THE CONTINENT.

THE Committee for relieving the distressed inhabitants of Germany, and other parts of the Continent, have published their Seventh Report.

"Three years," they say, "have nearly elapsed since the sudden calamities, that overwhelmed the continent, called forth the exertions of British benevolence; and a committee was formed in London, to apportion relief among the inhabitants of such places, as had suffered the most severely. Taking a retrospect of the varied and accumulated distresses which have afflicted Germany, the committee reflect, with peculiar pleasure, on the succours which they have been enabled to afford to thousands of individuals, who might otherwise have perished. The committee had now intended to close their accounts; but the situation of Swedish Finland is such, as to render it still necessary to appeal to the benevolence of Britons. The committee, however, feel it a duty they owe to the public, who have so generously stepped forward in aid of suffering humanity, to give a general account of the districts they have relieved, and an abstract of their receipts and disbursements."

The receipts amount to 25,941*l.* 11s. 10*d.*; the disbursements to 24,583*l.* 11s. 10*d.*; making a balance due to the treasurers of 642*l.* A particular account is given of the manner in which this money has been distributed; the vouchers for which may be seen on application to the treasurers, Messrs. Hardcastle and Reyner, Old Swan Stairs, London.

The committee add, that they "have been very solicitous to conclude their trust; but that they have lately received intelligence from Swedish Finland, and the north of Germany, which they are constrained to lay before the public: our brave and faithful allies, the Swedes, have a strong claim on British friendship." A number of letters are subjoined, from which we will present our readers with a few extracts.

"Imagine to yourself," says the Rev. Mr. Brunnmark (Chaplain to the Swedish Legation in this country), "an extent of territory of upwards of 400 miles, infested by 40 to 50,000 Cossacks, Calmucks, and other Russian troops. Follow for a moment, in your contemplation, the sanguinary proceedings of the hords of the Cossack general Dgmidoff; and you will find that that monster is roving from place to place, from province to province; and, as if armed with the commission of the destroying angel, his track is visible—by heaps of murdered old men, women, and children—by villages burned down or deserted—by the cattle driven away or slaughtered on the spot—the horses taken for the removal of every thing which the peaceful inhabitants at one time called their own—the women exposed to all the brutality of the soldiers, or rather Calmuck savages."

"Permit me to add, that, in referring to the different Swedish gazettes, I find that, owing in part to the season, more battles have been fought in towns and villages than in the open fields; and that the Russians have frequently made the temples of God their means of defence. From these circumstances, you will easily conceive what losses the inhabitants must have sustained; how their feelings have been outraged; and what ruin and damage they have to repair, with an approaching winter to dismay them. And when it is recollected that the whole country, from Abo and Swenborg to Cuopio and Uleaborg, a distance of from four to five hundred miles, has been overrun by the enemy—the corn-fields trampled down, and the crops of every description either cut off for the use of their horses, or wantonly destroyed—how miserable must the condition of these sufferers be, particularly that of the women and children, who, in many instances, have been constrained to remain in houses, where the enemy had left nothing but the naked walls; whilst their husbands and fathers are daily fighting the invaders, in order to preserve the precious all that remains to them—their honour, their freedom from slavery, and their allegiance to the best of kings!"

In Mr. Brunnmark's letter was enclosed one from Baron Ehrenheim, the King of Sweden's principal secretary of state, covering a report drawn up by the deputy lord-lieutenant of the province of Wasa, of the cruelties committed by the Russians in that quarter.

"Would to God," writes the Baron, "that something might be done to alleviate the distresses of these unfortunate sufferers; who, with the greatest loyalty and bravery, have sustained the calamities of a most barbarous war; and, amidst innumerable hardships and temptations, have retained an unshaken fidelity to our beloved monarch.

Surrounded as we are here in Sweden by enemies, and interrupted, of course, in our peaceful pursuits and means, we cannot do what our hearts dictate; for here also we have many sufferers to provide for. In a word, it makes my heart ache, when I think on the time when the fast approaching winter shall add its severity to the sufferings, which already bear so heavy on the unfortunate Finlanders. I rely that you will continue to have this business at heart; and may the blessing of God attend your exertions!"

The relation of the Deputy Lord-lieutenant, exhibits a dreadful picture of the calamities endured by the wretched inhabitants of Finland. When the Swedes retreated from before Wasa, he observes,

"The inhabitants (who had been exposed to all the horrors and mischief of a constant fire of musquetry and cannon, which killed and wounded many in their houses), expected some respite; but, almost immediately after, General Demidoff gave orders to plunder the town, which orders were executed in the most cruel manner, under his personal direction and presence. These scenes of murder and devastation continued until the 30th of the same month without intermission, except for a few hours; while Lieutenant-General Rajewski happened to stop in his way through the town, who expressed his utmost detestation at their conduct, and gave orders that the sacking and plundering of the town should cease. But he had no sooner left the town, than these murderous proceedings recommenced; and the soldiers divided themselves into larger and smaller bodies, and thus occupied the whole town. The usual mode of proceeding was, first to fire a volley of musquetry through the windows of the houses; they then rushed in, and with fixed bayonets destroyed whoever was to be found, that had not time, or could not hide themselves, in the cellars, under straw or rubbish in the barns, outhouses, lofts, or garrets; and afterwards they plundered and carried away whatever was of any value. All windows, furniture, china, glassware, and every article that could not be removed to answer any of their purposes, were broken and utterly destroyed; and all these atrocities were perpetrated under the eyes, and in the presence of the officers, who went about and encouraged them. No distinction whatever was made between churches or hovels, or between the highest and lowest of the people. Ladies of distinction, women and children of every rank and description—the sick and the wounded—the aged and prisoners of war—all fared alike: all were treated in the most inhuman and detestable manner, and all were plundered. The supplications upon their knees, with tears and entreaties, of many of the most respectable ladies in the town, to obtain safeguards, were treated by that tiger, General Demidoff, and that monster in human form, Governor Emine (who were galloping through the streets to give vigour and activity to the havoc and devastations carried on by the soldiers), with a grin of contempt, or the most brutal conduct; and at best with unmanly threatenings, that if they ventured to say a word, the town should be burned and levelled with the ground.

"[Here follows a shocking detail of the proceedings of the Russians in sacking Wasa.]

"At length, when these ruffians evacuated the town, they dragged with them many of the respectable inhabitants (regardless of age or sex), to a place called Kuortane, a distance of twelve Swedish (equal to seventy-two English) miles, where they made all of them run the gauntlet between two lines of soldiers, and flogged them as they passed along, according to their barbarous Russian custom; they then left them in their misery and pain to provide for themselves. Some of these victims have now returned, mere dying carcasses, to their sacked and plundered dwellings. Brigadier Bergenstrale, after being taken and made prisoner, was stript to the shirt: Lieutenant Hoffstedt, of the regiment of West Bothnia (who was mortally wounded), was stripped and thrown down on the floor, in the soldiers' guard-house, where he remained for several hours, but was at last put on a miserable bed, placed in the town-hall. Here he was visited by a Russian officer, who putting a pistol before his breast, threatened instantaneous death, if he did not answer his questions respecting the strength and position of the Swedish army; while another of the officers spit in his face. When Mr. Wanberg, the lord-lieutenant, ventured his life in order to see this wounded officer, the latter entreated to have a draught of water; the Lord-lieutenant supplicated for leave to send him a bottle; but the soldiers took this respectable man by the shoulders, and kicked him out of the room. This exhibits only a part of their conduct—such are Russian enemies!

"In the country about the town, the conduct of the enemy was no less cruel and barbarous;—plundered and burnt villages—destroyed fields and meadows—insulted unhappy inhabitants—inconsolable widows and

mourning children—fathers, sons, brothers, and friends, carried away, and treated in the most abominable manner—grief, lamentation, misery, and despair—the town itself, formerly so flourishing, now plundered—such are the first objects that present themselves to the traveller, and inform him what sort of enemy has visited these places.

"In the parish of Nerpes, where Major-General Orloff Demidoff was commander-in-chief, he caused three of the peasants to be tied together; and this being done, the Russians, in a manner so peculiarly their own, and in order to prolong the pain and agony of the poor sufferers, pierced their thighs, arms, belly, and other parts, with bayonets, before they killed them.—A magistrate, an alderman of Christinestad, merely because they suspected him of an intention to inform the Swedish commander of the strength of the enemy, received for three successive days one hundred padogg (or lashes), each day. These acts of cruelty, though unfortunately but too true, could hardly be credited. It gives, however, satisfaction to the philanthropist, while he contemplates the depravity to which human nature can be degraded, to find among the most unpolished nations, among the very Russians, that there are every where, at least, some traces of the nobler man to be met with. During the above-mentioned scenes, in which an Eminé, a Demidoff, and others their equals in sentiment took the most hellish delight, there were some few of the soldiers, yea, even of the officers, who, with tears in their eyes, and without regarding the dangers, to which they were exposed from the unlimited vengeance of their superiors, did all in their power to protect the unhappy inhabitants, to prevent the robberies, to spare and console the sufferers. We would willingly publish their names; but this mode of expressing our acknowledgment would be ingratitude. Their names are, however, known amongst us; and if ever any of them should be made prisoners by the Swedes, they will experience the difference between Swedish and Russian gratitude."

To the above, we will only add the extract of a letter from the Rev. S. Largus, Rector of the Finland National Church in Stockholm, to the Rev. G. Brummark, dated Dec. 5, 1808.

"I return you many thanks, both in my own name and in that of the committee, of which I am a member, for your exertions in behalf of my afflicted countrymen. It needs but to have a heart, in order to bless every one who endeavours to alleviate their sufferings, which are indescribable.

"We have in Stockholm several hundred fugitives from Finland; some with three or four, others with six, seven, eight, or more children, without their having been able to bring with them subsistence for a single day, or the least change of clothes; but, God be praised, the benevolent generosity of the good people in this city has placed me in a situation, now and then, to furnish the most hungry with bread. The joy I have felt in doing this, cannot be expressed by words; and you may suppose how glad I am, that a channel has been opened in London, for the more effectual relief of the miserable.

"Dear brother, do not slacken in your endeavours. I am sure you cannot plead the cause of humanity in vain, before a nation so generous and so truly respectable as the English."

*** The smallest subscriptions are thankfully received by the treasurers; by J. Butterworth, 43, Fleet-street; Messrs. Coutts and Co. Strand; and Messrs. Ransom, Morland, and Co. Pall-Mall.

VIEW OF PUBLIC AFFAIRS.

The Parliament has again met; and under circumstances which are likely to give the utmost importance to their deliberations.

His Majesty, in the commencement of his Speech, expresses "his confidence, that his Parliament is prepared cordially to support his Majesty in the prosecution of a war, which there is no hope of terminating safely and honourably, except through vigorous and persevering exertion."

After alluding to the proposals for opening a negotiation, which were transmitted from Erfurth (the details of which have been since laid before the two Houses); proposals by which his Majesty was required to abandon the cause of Spain, as a preliminary to treaty, his Majesty observes, that "he continues

to receive from the Spanish government, the strongest assurances of their determined perseverance in the cause of the legitimate monarchy, and of the national independence of Spain;" and he assures his Parliament, "that so long as the people of Spain shall remain true to themselves, his Majesty will continue to them his most strenuous assistance and support." "In the moment," he adds, "of the difficulties and reverses of the Spanish nation, he has renewed the engagements which he voluntarily contracted at the outset of its struggle, against the usurpation and tyranny of France." These engagements, it is stated, are now reduced into the form of a treaty of alliance, soon to be laid before Parliament.

While the achievements of our army in Portugal are mentioned with lively satisfaction, regret is expressed at the Convention of Cintra; of some of the articles of which, his Majesty states, that he has felt himself obliged formally to declare his disapprobation. The continuance of pecuniary aid is asked for the King of Sweden, who has concurred in the propriety of rejecting any proposal for negociation, to which the government of Spain was not to be admitted as a party. The House of Commons is, as usual, requested to furnish the necessary supplies, for the vigorous prosecution of the war; but his Majesty trusts that means will be found of providing such supplies, without any great or immediate increase of the existing burthens upon his people. The revenue is stated to be in a course of progressive improvement, notwithstanding the measures of the enemy for destroying our resources. The local militia is said to promise to be extensively and permanently beneficial; and it is recommended that, duly weighing the immense interests which are at stake, measures should be taken, without delay, for the augmentation of the regular army, in order that his Majesty may be better able, without impairing the means of domestic defence, "to conduct the great contest in which he is engaged, under the blessing of Divine Providence, to a conclusion compatible with the honour of his Majesty's crown, and with the interests of his allies, of Europe, and of the world."

The debates on the address have consisted chiefly of general explanations of the ground on which the opposition party intend hereafter to arraign, and the government to defend, the measures taken since the last session. America (it was complained by the opposition), is not mentioned in the King's speech, though important documents have appeared in the public papers, which shew that an amicable overture from the government of the United States has been rejected by our ministry, and that we are, perhaps, on the eve of a war with that country. The sharpness of the tone used by Mr. Canning, in his communications with the American minister, was also much censured. The right hon. Secretary observed, in his defence, that the proposition made by America, though it might seem to deal out equal measure to France and to Great Britain, would, if acceded to by us, have placed us in circumstances eminently disadvantageous; inasmuch as the subject was, in our case, complicated, through the measures taken by America, in consequence of the affair of the Chesapeake. The effect of those measures would have been, that while the proposition would indeed give to British merchant ships the right of trading with America, supposing our orders in council to be recalled, no liberty of entering the American ports would be afforded to our ships of war, which convoyed them; the ships of war of France, nevertheless, being under no similar interdiction. Thus our trade would be exposed to capture in the mouths of the American ports, through a preference, which would have continued to be afforded to the men of war of the enemy. America, ever since the affair of the Chesapeake, had refused to assent to every proposal to put our vessels of war, and those of France, on a fair and equal footing. Her menaces of retaliation, recently announced against both countries, would, however, effect this desireable object, though not in a manner the most gracious; for she now professed an intention to exclude the men of war of both the belligerent powers. A main obstacle to negociation might thus be removed; but this intention of America, Mr. Canning added, had as yet only been announced; it had not been carried into effect.

We have been anxious to give our readers a clear view of the state of our relations with America; because we are persuaded that every article of information must be interesting to them, which indicates a diminution of the chance of incurring the evils of war with our trans-atlantic brethren. May it please Him, who is both the Author of peace and the Lover of concord, to inspire the councils of both nations!—Notice has been given of a motion to be made, by Lord Grenville in the upper, and Mr. Whitbread in the lower house, for the repeal of the orders in council act.

The committee of finance has been re-appointed; but the number of its members, in

consequence of a suggestion of the chairman, Mr. Bankes, have been reduced from twenty-one to fifteen. It has appeared, in the debates which took place on the subject, that much difference of opinion had prevailed in the committee respecting the contents of the report, presented at the end of the last session, on sinecure places and pensions; and that the chairman, in consequence of the difficulties and delays arising out of this diversity of sentiment, was unwilling again to act in the same capacity, unless there should be some change of its members. The alteration, however, has not been of such a kind as to satisfy him; and the committee will therefore have to choose a new chairman. Lord Henry Petty has also stated his dissatisfaction to be such, that he should no longer give his attendance.

But the great subject which has occupied the general mind of the legislature, has been the affairs of Spain. We intimated, in our last Number, that the Spanish cause, which at one time excited so much hope—a hope which many persons are even now unwilling to forego—had already ceased to be a subject of exultation, and even of pleasing reflection; the dreadful reverses experienced by the Spaniards in the conflict, as well as a variety of other circumstances, having at length opened our eyes to the real difficulties of achieving the great object of Spanish independence.

We have stated, in our preceding Number, the grounds of our apprehensions. One of the chief of these was the want of an energetic and presiding government, into whose lap the whole wealth of the country ought to have been poured, and by whose mind its whole strength should have been directed. When a nation, consisting of about ten millions of people, as yet unprepared for war, presumes to contend against a single man, commanding a population of fifty or sixty millions, and having already on foot hitherto victorious armies, amounting to much more than half a million of men, and accomplished in every branch of the science of war; against a man, moreover, as distinguished for the arts of corruption and deceit, as he is renowned in battle; the prospect indeed, is not utterly hopeless, but success, under Providence, is to be expected only by an exertion of *all* the powers and faculties which belong to the inferior state.

It appears, however, that the Supreme Junta of Spain, through causes in some measure concealed from us, did not possess the power of wielding the whole strength of that country, or at least did not obtain it in sufficient time to render their resistance effective. The regular force brought into the field (and the events in Spain discover to us that no other than a regular force, under such circumstances, is to be relied on) has been utterly disproportioned both to the opposing armies, and to the amount of the population which might have been embodied. The supplies necessary for this inadequate army have also been miserably deficient. Much of the population, in certain parts of the peninsula, have proved wanting in zeal, as a remarkable proclamation by the Marquis Romana has too clearly manifested*.

Nor is this all. Some even of the generals in the Spanish army have lately come under a strong suspicion of having betrayed the cause of their country. The arts of Bonaparte have combined with his arms. The patriot troops have in some cases, it is to be feared, fallen back, or capitulated, in consequence of some latent treachery.

> " Aurum per medios ire satellites,
> Et perrumpere amat saxa, potentius
> Ictu fulmineo."

Besides this, the bulletins of the Emperor of France, who seems himself to be the director of a newspaper as well as the conqueror of Europe, have been admirably calculated to produce an impression favourable to his cause. He, like Cæsar, writes his own Commentaries; and he lately also has, like Cæsar, affected a character of moderation. He professes to forgive his enemies in Spain, a very few rich nobles only excepted. He also proclaims the downfal of feudal rights, and peculiar jurisdictions; he puts a limit to the too great a number of priests, and he abolishes the odious inquisition. He at the same time, however, threatens the nation, if it does not soon and voluntarily yield to his gentle and friendly admonitions; and the threat is, that he will place the crown on his own head, instead of that of his brother, and annex Spain, as a conquered province, to France.

The following remarkable expressions occur in the declaration of Bonaparte on

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* Among many other subjects of heavy complaint, the Marquis reproaches the population with being forward to furnish provisions and other necessaries to the troops of France; while they not only refuse to relieve the pressing wants of the patriotic armies, but receive them with unkindness and disaffection. Little could be expected from the popular ardour after such a declaration.

these subjects; and it is not difficult to foresee, that their effect on the minds of the Spanish people may be considerable. They furnish an exemplification of the consummate art and deep hypocrisy which belong to his character; but we must admit also, that they exhibit large and enlightened views of national policy.

"I have preserved (he says) the spiritual orders, but with a limitation of the number of monks. *Those of them who are influenced by a Divine call, shall remain in their cloisters. With regard to those whose call was doubtful, or influenced by temporal considerations, I have fixed their condition in the order of secular priests.* Out of the surplus of the monastic property, I have provided for the maintenance of the pastors, that important and useful class of the clergy. I have abolished that court which was a subject of complaint to Europe and the present age. Priests may guide the minds of men, but must exercise no temporal or corporal jurisdiction over the citizens.

"I have accomplished what I owed to myself and my nation. Vengeance has had its due. It has fallen upon ten of the principal culprits; all the rest have entire and absolute forgiveness.

"I have abolished feudal rights, and henceforth every one may set up inns, ovens, mills, employ himself in fishing and rabbit-hunting, and give free scope to his industry, provided he respects the laws and regulations of the police.

"As there is but one God, so should there be in a state but one judicial power. All peculiar jurisdictions were usurpations, and at variance with the rights of the nation; I have abolished them."

The language held in his Majesty's speech on the subject of Spain, is perhaps somewhat more animating than it might have been, if all the intelligence since received had previously reached this country. It would not, undoubtedly, have become his Majesty to anticipate additional circumstances of discouragement; to assume the approach of a French corps to Lisbon, or the return of our own army in diminished numbers to Great Britain. The language of perseverance was perfectly becoming his Majesty; but this perseverance, if it is to depend on the perseverance of not only a general junta claiming to represent Spain, but of the "universal Spanish nation," or even of a large portion of it, is already, as we fear, beginning to fail; and the tone in Parliament but too clearly indicates the slenderness of those hopes which were only a few weeks ago so sanguine.

But notwithstanding the accumulating evidence which has been afforded, that the Spanish nation has not been "true to itself," notwithstanding the superabundant proof of its inaptitude to contend, either with the force, or the fraud, or the various resources of the French Emperor; a few Spanish names will undoubtedly be handed down to posterity, which will serve at least to grace the page of history, and to cast an additional odium on the character of the usurper. The Marquis of Romana, with the remains of his little army of Spaniards, has himself, we believe, done every thing which was to be expected of one, whom Bonaparte has honoured with the name of traitor. The "coward Palafox" (as Bonaparte is pleased to call him) still persists in his defence of Saragossa; and the Duke of Infantado is endeavouring, it is said, to collect the population of the south, though deplorably wanting in means; and seems determined, as far as yet appears, to prefer the loss of his prodigious wealth, and the perils both of war and of proscription, to any compromise with the invader of his country.

The British arms have acquired immortal honour, even by the small part which they have borne in this unequal contest. The battle of Vimiera had confirmed their reputation; but the retreat to the sea, after having penetrated, perhaps, too far into the interior of Spain; the various smaller actions which took place in the course of that retreat, and in which our cavalry distinguished themselves; and, above all, the battle of Corunna, in which they stood their ground in every point, and even drove before them, with the bayonet, a very superior army of assailants, and thus secured to themselves an uninterrupted embarkation, have served to crown their military character.

The loss of the brave Sir John Moore, in the very arms of victory, has filled every heart with sorrow; but it is to be hoped, that the severe campaign which has been experienced, may have been the means of forming many a new general; and that additional security may have been gained to Great Britain, by those decisive proofs of the British superiority on shore, whenever the numbers approach to an equality, which have been now so often exhibited to the enemy. May it please God to preserve us from being inflated with pride on this account! Courage in the field, indeed, is only one part of the excellency of a soldier. To leave a good character for sobriety, for order, and subordination, in the countries which he has traversed, is scarcely less important to the national interests. Sir John

Moore was a strict disciplinarian; and he is, on every ground, a great loss to our army. The wound of the brave Sir David Baird, the second in command, though it was of so severe a kind as to require amputation of the arm at the shoulder, was said not to place him in any peculiar danger. We subjoin some extracts from the Gazette, on the interesting subject of this battle. The account is given by Lieut.-Gen. Hope, who succeeded to the command, after Generals Moore and Baird had received their wounds; and the ability with which it is written, is hardly less creditable to him, than the gallantry it records.

"Circumstances forbid us to indulge the hope, that the victory with which it has pleased Providence to crown the efforts of the army, can be attended with any very brilliant consequences to Great Britain. It is clouded by the loss of one of her best soldiers. It has been achieved at the termination of a long and harassing service. The superior numbers, and advantageous position of the enemy, not less than the actual situation of this army, did not admit of any advantage being reaped from success. It must be, however, to you, to the army, and to our country, the sweetest reflection, that the lustre of the British arms has been maintained, amidst many disadvantageous circumstances. The army which had entered Spain, amidst the fairest prospects, had no sooner completed its junction, than, owing to the multiplied disasters that dispersed the native armies around us, it was left to its own resources. The advance of the British corps from the Duero, afforded the best hope that the south of Spain might be relieved; but this generous effort to save the unfortunate people, also afforded the enemy the opportunity of directing every effort of his numerous troops, and concentrating all his principal resources, for the destruction of the only regular force in the north of Spain.

"You are well aware with what diligence this system has been pursued.

"These circumstances produced the necessity of rapid and harassing marches, which had diminished the numbers, exhausted the strength, and impaired the equipment of the army. Notwithstanding all these disadvantages, and those more immediately attached to a defensive position, which the imperious necessity of covering the harbour of Corunna for a time had rendered indispensible to assume, the native and undaunted valour of British troops was never more conspicuous; and must have exceeded what even your own experience of that invaluable quality, so inherent in them, may have taught you to expect.

"To you, who are well acquainted with the excellent qualities of Lieut.-Gen. Sir John Moore, I need not expatiate on the loss the army and his country have sustained by his death. His fall has deprived me of a valuable friend, to whom long experience of his worth had sincerely attached me. But it is chiefly on public grounds that I must lament the blow. It will be the conversation of every one who loved or respected his manly character, that, after conducting the army through an arduous retreat with consummate firmness, he has terminated a career of distinguished honour by a death, that has given the enemy additional reason to respect the name of a British soldier. Like the immortal Wolfe, he is snatched from his country at an early period of a life spent in her service; like Wolfe, his last moments were gilded by the prospect of success, and cheered by the acclamation of victory; like Wolfe, also, his memory will for ever remain sacred in that country which he sincerely loved, and which he had so faithfully served."

It is said that our troops from Corunna, most of which have already arrived in England, are likely to be ordered to Cadiz. The preservation of that seaport, which is held to be defensible on the land side, is obviously of great importance; and although we fear that it is now too late to accomplish this object, and that the chance of effecting any thing material in favour of the general Spanish cause is extremely small, it will, at least, be shewn, that we are not wanting in zeal and perseverance.

The propriety of sending a British army into the heart of Spain, and the Convention of Cintra, are likely to become the subjects of parliamentary discussion.

The loss which our army has sustained, during its operations in Spain, has not yet been ascertained. It is, however, supposed, that it will amount, from first to last, to about 6000 men. And sorry are we to say, that our losses have not terminated with the evacuation of that country. The transports, which were conveying the remains of our gallant army to England, encountered heavy storms on entering the Channel; and several of them, it is feared, have been wrecked. One in particular, on board of which were Major Cavendish, Capt. Duckenfield, and a brother of Lord Waldegrave,

and between seventy and eighty privates, struck on a rock, and, melancholy to relate! all on board perished.

The severity of the weather has occasioned many other disasters to our shipping. A fifty-gun ship, the Jupiter, has been wrecked going into Vigo; and the Crescent frigate off Jutland. Two Indiamen, the Britannia and Admiral Gardner, have been lost on the Goodwin Sands; and several other outward-bound Indiamen have sustained considerable damage.

An account has been received of a new and sanguinary revolution in Turkey. The Janissaries, indignant at the measures which Mustapha Bairactar was taking for the reinvigoration of Turkey, by the abolition of their mutinous body, which was formidable only to the government, made a desperate effort for regaining their power, and attacked the newly-formed body of regular troops with the utmost ferocity: they prevailed in the end, and the first reports stated, that Bairactar, to avoid falling into their hands, blew himself up in his palace. The later statements, however, say that Bairactar has escaped on board the fleet, and battered and bombarded the quarters of the city where the insurgents were posted. The Janissaries prevailed, however, and the new corps have been disbanded.

The antipathy entertained by the planters of Jamaica to the Negro race, increased by the resentment they feel on account of the abolition of the slave-trade, has led to a serious breach between the Assembly of that Island, and the Governor, the Duke of Manchester. Some Negroes, recently imported from Africa, who had been added to one of the West-India regiments stationed in that Island, having mutinied, while undergoing the discipline of the drill, and killed two of their officers, the principal offenders were tried by a regimental court-martial. The commanding officer, in instituting this court, and in regulating its proceedings, felt himself bound to act precisely as he would have done, had the culprits been white men; a course, indeed, which, independently of the obvious justice of it, he was compelled by the Mutiny Act to pursue. The House of Assembly, alarmed by this first attempt to extend to Blacks the equal protection of the law, requested a copy of the proceedings of the court-martial. This request the commanding officer, Major-General Carmichael, felt it to be his duty to refuse, on the ground that he was amenable only to the King for his conduct in a military capacity. On this he was summoned to appear at the bar of the House; and declining to obey the summons, an order was issued to the serjeant at arms, to take him into custody for a breach of their privileges. To prevent the unpleasant consequences of such an order, the Governor prorogued the Assembly. The whole Island has been thrown into a ferment by this transaction, and violent resolutions have been adopted upon it in all the parish vestries. At the same time every unprejudiced observer must perceive, that the claims of these petty legislators are wholly inadmissible. Otherwise Gen. Carmichael (who is undeniably liable to a court-martial for every part of his conduct in the command of the troops entrusted to him; and from this responsibility no proceedings of the Jamaica Assembly can free him) may be tried twice for the same offence; which would be altogether repugnant to the spirit of our laws.

The Spaniards, in the Island of St. Domingo, have taken up arms against the French garrison, in the town of Santo Domingo. General Ferrand has been killed, and the speedy surrender of the town is expected.

The Board of Inquiry, appointed to investigate the circumstances which occasioned the Convention of Cintra, having given it as their decision, that no farther military proceeding was necessary on the subject; because whatever question there might be as to the fitness of the Convention, they were unanimous in declaring, that unquestionable zeal and firmness had been exhibited throughout by Lieut.-Gens. Sir H. Dalrymple, Sir H. Burrard, and Sir A. Wellesley; they were ordered to re-assemble, and subjoin their opinion, as to the propriety of the Armistice, and also of the Convention which followed. Six Members of the Court, viz. Sir D. Dundas, Lord Heathfield, Gen. Craig, Earl Pembroke, Sir G. Nugent, and Gen. Nichols, were for the Armistice; and Earl Moira against it. On the subject of the Convention, Earl Moira, Earl Pembroke, and Gen. Nichols, were against it; and the other four for it. The decision of the Court has not given general satisfaction; and it is likely, as we have already observed, to undergo a parliamentary revision.

On the 21st inst. the Palace of St. James's was found to be on fire, from what cause is uncertain; and a great part of it has been consumed. One life was lost.

ANSWERS TO CORRESPONDENTS.

We ought to have taken an earlier notice of some complaints which have been made to us, respecting certain particulars in the review of a tract, entitled, A Letter to our Neighbours, which appeared in our Number for October last. We will now briefly advert to them.

1. We honestly supposed the author of the tract to be one of the dissenting ministers of Olney, without any knowledge whatever of the person, name, or character of the gentleman, whoever he might be. No personal attack, therefore, in the proper sense of that word, could have been intended. These ministers have disclaimed any knowledge of the tract, *till after it was written*; and we give them full credit for the disavowal. May we not presume, however, that they saw it after it was written, and before it was printed, and that it received their *imprimatur*?
2. We did not object to the pamphlet merely because it was offensive, but because it was warmly offensive, while it professed to be defensive. We know nothing, not even the name, of the young clergyman who is said to have been the aggressor on this occasion, and to have provoked this attack on the church.
3. More than one correspondent calls upon us, with the sarcastic air of assured triumph, to justify our assertions respecting the occasional failure of candour in Dr. Doddridge. It is not easy to speak in terms of higher reverence, and even affection, for the general character of this dissenting divine, than the Christian Observer has uniformly felt and expressed*. The instance therefore was, as it was meant to be, peculiarly in point. And it does seem to betray something of inordinate tenderness on this subject, that with such circumstances before them, our correspondents should not be able to endure a slight single deduction from one article in the list of his many and transcendent merits. For the satisfaction of our correspondents, however, we will point out, as far as our recollection serves, some of the passages of the Family Expositor, which afforded ground for the partial censure expressed in the review. The passages are as follows, viz. *Notes:* Gospels, sect. 88, h, near the end; Acts, sect. 46, a; sect. 48, b and d; Rom. sect. 30, a; Eph. sect. 7, k; Phil. sect. 1, c; sect. 5, d; 1 Tim. sect. 3, c; sect. 4, c; sect. 8, z; 2 Tim. sect. 6, d; Tit. sect. 1, e; 1 Pet. sect. 9, a. *Improvements:* Gospels, sect. 198; Acts, sect. 16, 24, 33, and 41; Rom. sect. 30 and 31; 1 Cor. sect. 2; Gal. sect. 3 and 9; Tit. sect. 1. Let any candid man read these passages, to which others might be added, and say, whether we transgressed the limits of just criticism in affirming, "that Dr. Doddridge's Expositor is pretty thickly strewed with *uncalled-for* reflections upon something in the established church, and that some of his most animated improvements are occupied with *the differences* between churchmen and dissenters."

In reply to PROPRII AMATOR, we beg to express our opinion, that the republication, in the present day, of the "indelicate expressions" which may be found in the works of our earlier divines, is to be condemned. Passages of this nature ought unquestionably to be omitted. We should think it at least equally reprehensible to republish what is clearly antinomian in its tendency, or what is in any other way opposed to sound doctrine, in points of essential moment.

We thank DERBIENSIS for his reproof.

G; LEORNIAN; and J. T., have been received.

Mr. INGRAM's paper has been received. We wait for the sequel

The letter of S. S. has been sent agreeably to her directions; and that on *ridicule* is left at the publisher's.

We do not think that the Queries of STELLA would much tend to edification.

Mr. WHITELOCK ought to have put a signature to his former paper: it would then have been noticed. His last communication is under consideration, as is the paper of BURLOPATER.

* See our number for Sept. last, p. 597.

ERRATUM.

Last vol. p. 752, col. 1, line 13 from bottom, for *deceased*, read *translated to the see of Worcester.*

THE

CHRISTIAN OBSERVER.

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RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

IN the year 1575, the 18th of the reign of Elizabeth, eleven persons being condemned for heresy, of whom two were sentenced to be burnt in Smithfield, Fox the Martyrologist sent a letter to the Queen, entreating that their punishment might be mitigated. Five years after, Archbishop Grindal undertook to defend, in another address to Elizabeth, the religious exercises termed *prophesyings*. His long apology is, with the letter of Fox, to be found in Fuller. Strype says, in his Memorials of Grindal, that his predecessor's copy is very imperfect; and indeed the letter printed by Strype is considerably different from the one he censures. What is copied below is from Strype.

Your recent publication of Burnet's Letter to Charles II., reminded me of the equally respectful and earnest, and equally unavailing, expostulations of Fox and Grindal; but as the first of these is in Latin, and the other fills about eight folio pages, I have communicated only the close of each. The Martyrologist addresses the Queen, "Serenissima, beatissima Princeps, Regina illustrissima, patriæ decus, seculi ornamentum." The Archbishop's language is less complimentary; but he writes as to his sovereign.

"Sunt ejectiones, inclusiones retrusæ, sunt vincula, sunt perpetua exilia, sunt stigmata, et πληγματα, aut etiam patibula; id unum valde deprecor, ne piras ac flammas Smithfieldianas jam diu faustissimis tuis auspiciis huc usque sopitas sinas nunc recandescere. Quod si ne id quidem obtineri possit, id saltem omnibus supplicandi modis efflagito, πουτο το πελαργικον pectoris tui impiorans, ut mensem tamen unum aut alterum nobis concedas, quo interim experiamur, an a periculosis erroribus dederit Dominus ut resanescant, ne cum corporum jactura, animæ pariter cum corporibus de æterno periclitentur exitio."

This intercession had no effect. The two anabaptists were accordingly burnt in Smithfield.

I have seldom seen so realizing a picture of their ghastly punishment, as in the following statement of expenses delivered in by Winkle and Wells, bailiffs of the city of Oxford, as incurred by the martyrdom of Ridley, Latimer, and Cranmer.

	l.	s.	d.
For three loads of wood-faggots to burn Ridley and Latimer		12	0
Item, one load of furze-faggots		3	4
For the carriage of these four loads		2	0
Item, a post		1	4
Item, two chains		3	4
Item, two staples		0	6
Item, four labourers		2	8

Then follow the charges for burning Cranmer.

	l.	s.	d.
For an 100 of wood-faggots		6	0
For an 100 and half of furze-faggots		3	4
For the carriage of them		0	8
To two labourers		1	4

The original of this terrible document was (in Strype's time) among the MSS. in C. C. C. Cambridge. (Memorials of Cranmer, p. 392.)

Who can read it without remembering,—"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded

for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither had received his mark upon their foreheads, or in their hands: and they lived and reigned with Christ a thousand years."

The conclusion of Archbishop Grindal's letter it as follows:—

"The second position I have to make to your Majesty is this, that when you deal in matters of faith and religion, or matters that touch the church of Christ, which is his spouse bought with so dear a price, you would not use to pronounce so resolutely and peremptorily *quasi ex authoritate*, as you may do in civil and external matters; but always remember, that in God's causes, the will of God, and not the will of any earthly creature, is to take place. It is the antichristion voice of the Pope: *Sic volo, sic jubeo, stet pro ratione voluntas.* In God's matters, all princes ought to bow their sceptres to the Son of God, and to ask counsel at his mouth what they ought to do. David exhorteth all kings and rulers to serve God with fear and trembling. Remember, madam, that you are a mortal creature; look not only (as was said to Theodosius) upon the purple and princely array, wherewith you are apparelled, but consider withal what is that that is covered therewith. Is it not flesh and blood? Is it not dust and ashes? Is it not a corruptible body, which must return to his earth again, God knoweth how soon? Must you not also one day appear *ante tremendum tribunal Crucifixi, ut recipias ibi prout gesseris in corpore, sive bonum sive malum?* And although ye are a mighty prince, yet remember that He who dwelleth in heaven is mightier. He is, as the Psalmist saith, *Terribilis, et is qui aufert spiritum principum, terribilis super omnes reges terræ.* Wherefore I do beseech you, Madam, *in visceribus Christi*, when you deal in these religious causes, set the majesty of God before your eyes, laying all earthly majesty aside; determine with yourself to obey his voice; and with all humility, say unto him, *non mea, sed tua voluntas fiat.* God hath blessed you with great felicity in your reign, now many years: beware you do not impute this same to your own deserts, or policy, but give God the glory; and as to instruments and means, impute your said felicity, first, to the goodness of the cause which ye have set forth—I mean Christ's true religion; and secondly, to the sighs and groans of the godly, in their fervent prayers to God for you, which have hitherto, as it were, tied and bound the hands of God, that he could not pour out his plagues upon you and your people, most justly deserved. Take heed that ye never once think of declining from God, lest that be verified of your which is written of Joash, 2 Chron. xxiv, who continued a prince of good and godly government for many years together, and afterwards, *cum roboratus esset, elevatum est cor ejus in interitum suum, et neglexit Dominum.* Ye have done many things well, but unless ye persevere to the end, ye cannot be blessed; for if ye turn from God, then will God turn his merciful countenance from you: and what remaineth then to be looked for, but only a horrid expectation of God's judgment, and an heaping-up of wrath against the day of wrath. But I trust in God your majesty will always humble yourself under his mighty hand, and go forward in the godly and zealous setting-forth of God's true religion, always yielding due obedience and reverence to the word of God, the only rule of faith and religion. And if ye so do, although God hath just cause many ways to be angry with you and us for our unthankfulness, yet I doubt nothing, but for his own name's sake, and for his own glory's sake, he will still hold his merciful hand over us, shield and protect us under the shadow of his wings, as he hath hitherto done. I beseech God, our

heavenly Father, plentifully to pour his principal Spirit upon you, and always to direct your heart in his holy fear. Amen."

I should be glad to be informed, if the information be on record, what reception Elizabeth gave to these two letters. We know generally that they failed of their proposed effect; but some scarce memoirs of the times may tell their immediate result minutely. The character of the Queen, even as painted by her friends, compels us to believe, that both her civil and ecclesiastical notions, when once embraced, were stoutly retained, whoever (Essex not excepted) thought differently; and that, as in the instance of the rival Mary, so in the government of the church, "the woman conquered *." Unquestionably the permanent strength she instrumentally imparted to the reformation, will be had in long remembrance; but it is only the portrait of her person which is *all light and no shade*; that of her mind and royal character should be finished with greater fidelity, and history has indeed made us acquainted with its deeper shades. It does not appear to all who review her times, that she suffered the reformation to proceed to the degree of completeness which, under the care of such men as Grindal, it would naturally have attained. Not that I would plead specifically for *prophesyings*; they were a very exceptionable mean of diffusing religious truth; but the question is, whether the Archbishop, at the time he defended them, discerned that in all likelihood they would degenerate into spiritual prize-fighting, and elevate the forward by the depression of the lowly-minded. If, in calculating a possible advantage, he overlooked their possible evil, he was so far erroneous, but not self-willed. It is also one thing, whether he wished to betray the church to the puritans; another, whether he aimed so far to concede to them, as to establish the church upon a firmer basis, by removing to the point assigned by impartiality and moderation, the part objected against. It is to be feared that the religious discord of his age had much to do with political craft and private ambition. Elizabeth appropriated some of the ecclesiastical revenues; and though Lord Leicester befriended the puritans, yet he was so far the enemy of Grindal (if history do not belie him) as to desire the possession of Lambeth House. But did the Queen employ to pious uses what she alienated? or did Leicester discover any remarkable purity of life? While the sovereign was enjoying, or dispensing among favourites, her spoils; and the peer busy about his increasing credit; and each watching the motions of the old faith, and of the new in its two distinct modes, not without an interested reference to all the three; a prelate of Grindal's spirit would labour to cause all events to minister to the making manifest the savour of His knowledge in every place; and such as he, might say, "We are unto God a sweet savour of Christ, in them that are saved, and in them that perish. Seeing we have this ministry, as we have received mercy, we faint not; commending ourselves to every man's conscience in the sight of God." The Archbishop's letter is indeed a forcible exemplification of the latter part of this citation. His address is eminently distinguished by the absence of all selfishness, and reminds one of the observation of Dr. Johnson that, "the chief rule to be observed in this dangerous office" (that of giving advice) "is, to preserve it pure from all mixture of interest and vanity; to forbear admonition or reproof, when our consciences tell us that they are incited, not by the hopes of reforming faults, but the desire of shewing our discernment, or gratifying our own pride by the mortification of another. It is not indeed certain," he

* Vide Hints to a Young Princess,

continues, "that the most refined caution will find a proper time for bringing a man to the knowledge of his own failings, or the most zealous benevolence reconcile him to that judgment, by which they are detected: but he who endeavours only the happiness of him whom he reproves, will always have either the satisfaction of obtaining or deserving kindness; if he succeed, he benefits his friend; and if he fail, he has at least the consciousness that he suffers for only doing well." (Rambler, No. 40.) That the secular advantages of the reformed church could allure ambition and invite rapacity, and, being connected with a purer faith, be regarded as more reputable to possess, is a truth which statesmen and ecclesiastics might gather from the reasonings of Grindal with a clearness to them little delightful: and Elizabeth had too much penetration to overlook their application to her own mode of government. But let us recollect, that the same humiliating instruction is addressed to plebeians, and by them equally disrelished. If they are not tempted by the emoluments of a rich hierarchy, yet are they open to seductions of another kind, and are unwilling to be suspected of ignorance, partiality, and envy, in meddling with the conduct of their superiors. We are quicksighted in discovering at a long distance the city set on a hill; but dim suffusion veils the eye which conscience requires to look narrowly over it's own circumscribed, but ill-ruled territory.

ADOLPHUS.

To the Editor of the Christian Observer.

As your correspondent Talib does not seem inclined to let the dispute between us drop, you will be constrained to receive from me another letter. You will however perceive, to your comfort, that the debateable ground is much narrowed.

1. He objects to my considering *the standing of the Medo-Persian ram* to denote *his being in a state of quiescence*; thinks that Daniel saw him but *while he was standing*; and tells us, from Parkhurst, that the word עמד signifies properly, not *to stand still*, but *to remain, continue, subsist*.

The primary sense which Parkhurst ascribes to this verb is, *to continue* or *subsist in the same condition whether of rest or motion*: for authority he refers to Mr. Hutchinson. Immediately afterwards, the first sense he gives it is *to stand* or *stand still*. Many probably will be inclined to think, that *this* is its primary meaning, inasmuch as every other use of the word may be resolved into it: but, however that may be, we have only, I apprehend, to concern ourselves with what Daniel *actually saw* in his vision. Now what he *saw* was most undoubtedly *this*: he saw a ram *standing stock still* upon the bank of a river; and *afterwards* he saw that same ram *butting* westward, northward, and southward. That his *butting* denotes *a period of war*, is certain: whence I inferred, that *his standing still* (for in *that* posture Daniel plainly first saw him) denoted *a period of peace*. This I am convinced is the meaning of the symbolic representation. The word עמד is used to describe *the rise of a kingdom* (as in Dan. viii. 23.); but, in that case, *the kingdom itself*, not *the symbol which represents it*, is spoken of. However, if the word be so taken here, it will serve only to render Talib's system yet more untenable: for, in that case, the vision must open with the commencement of the Medo-Persian empire. Accordingly, so I suppose it to open: for I reckon the 2400 days from the latter end of the first year of Cyrus, or possibly from the very beginning of his second year. This Talib will find, if he consults the third edition of my work. Had he done that, which in fairness he ought to have done, before he undertook to criticise me, he would perhaps not have been so forward in charging me with inconsistency. As it is, he quotes from my *first* edi-

tion; attacks me for maintaining an opinion, which I have long since given up, and which I had publicly in the Christian Observer declared to be erroneous, previous to the publication of the third edition; and thus calls both upon your readers and myself to observe him prosecuting a species of critical amusement, which bears some resemblance to that of throwing stones at the wind.

2. As I profess not to be acquainted either with Persic or Arabic, Talib may probably be quite right in saying that in those cognate languages the word אחרית means only *the end, termination, latter end,* or *last state:* at least, *I* cannot contradict him. But, if he maintains that the sense of the word is so limited in the Hebrew, I can venture to assure him that he is mistaken. In *that* language, it signifies either *the end* or *futurity;* that is to say, either *the termination or latter end of a period,* or *consequency of time after the lapse of any particular moment.* After so much has been written on the subject, I shall not trouble myself with bringing formal proofs, but merely refer Talib to Buxtorf and Parkhurst. The former of these gives to אחרית the sense of *consequens;* and the latter, that of *futurity.* The only question therefore is, whether the contested expression in Dan. viii. 23, ought to be translated *in the end or latter end of their kingdom,* or *in the futurity or consequency of their kingdom.* This must be determined by the context; for, *abstractedly,* either translation is proper. Now the context is, *when the transgressors are come to the full,* or (as I maintain the passage ought to be translated) *when the revolts or apostasies are completed.* I had asserted that I could discover no indication of either, at the time when the Romans conquered Macedon: not that I was ignorant of the mode which Bishop Newton uses to discover such a circumstance at the time required by his scheme, which Talib adopts; but because I had a mind to see, whether my opponent would be satisfied with it, or strike out something more feasible: he now declares himself quite satisfied with it. *The transgressors* then, or (if פשעים be here esteemed a substantive expressive of *persons* rather than of *things*) *the apostates, were come to the full* when the Romans invaded Macedon, because the high-priesthood was exposed to sale, a great apostasy took place from the true religion, and the temple was forcibly desecrated by Antiochus Epiphanes with the worship of Jupiter Olympius. In all this *I* am quite unable to discover any thing that answers to the original expression. How could the *Jews* be made into complete apostates, because Antiochus *forcibly,* and altogether against *their* inclination, polluted the temple? The crime was *his,* not *theirs.* With respect to *their own* apostasy, it was very partial. It was in no wise equal to their former idolatrous apostasies before the Babylonian captivity. Why then should it be said, that the apostates (meaning *the Jews*) were *then* come to the full? I flatly deny that they *were* so, at that period: and I maintain, that, after the Babylonian captivity, the apostates or revolters from God among the Jews cannot be said to have come to the full, until they crucified the Messiah, and disclaimed his authority by denying him to be their king.

Thus, even with a modification of the common translation (for I need not tell you, sir, that *revolters,* not *transgressors,* which is a word of general import, is the proper rendering of פשעים), Talib will find it no easy matter to shew how the revolters were come to the full at the time when he would persuade us the little horn of the he-goat arose: and he will find it still more difficult with what I believe to be the right translation of the expression, *when the apostasies are completed.* I, on the contrary, have shewn, that the fierce king, supposing him to be Mohammedism, arose at the very time when two

apostasies were completed. Hence, I conclude, that, since the rise of Mohammedism *was* thus marked, and since the rise of the Roman power in Macedon was *not* thus marked, the little horn symbolizes Mohammedism; and therefore I determine, that the contested phrase ought to be rendered, not *in the latter end of their kingdom*, but *in the futurity, consequency*, or (if the word may be used) *afterhood of their kingdom*.

As for Talib's denial of the homogeneity of the two little horns, I think it a quite sufficient answer to request your readers to peruse the prophet's two descriptions of them. So many features have they in common, that some expositors have actually fancied them to represent one and the same power.

My opinion remains unaltered. If Talib chooses to write any more, I neither pledge myself to answer him, nor bind myself to silence.

Stockton, Dec. 15, 1808. G. S. FABER.

ON THE OPPOSITION OF THE PRESENT WORLD TO THE SPIRIT OF TRUE CHRISTIANITY.

(Concluded from p. 15.)

I REMARKED, in the conclusion of my last paper, how much the serious and consistent Christian of the present day practically differed from the moral man, although in some respects he might co-operate with him. My observation was general. I propose now to enter into some particulars, and to point out, as I proceed, the offence produced by several of the singularities of the modern Christian.

Let us recollect, in the first place, his leading principles. Is it honesty alone, or a little kindness and good-nature towards his fellow-creatures, which constitutes his character? No: it is faithfulness to God. He is the loyal subject of the King of Heaven, though living amidst many who forget him, and many who are in open rebellion against his authority. His spirit is the spirit of loyalty. While others cultivate the qualities which attract the esteem of men, he is watchful and jealous in his attention to those virtues which he knows to be less popular. Virtues did I say? I mean all the graces of the Christian character. Good works, as they are called, have, in some sense of the term, every where a good name. What sceptic will not speak well of them? What atheist has not praised them? The excellency of these is admitted; the general name of good works (so long as the nature of them is undefined) is perfectly creditable. But things not commonly included in this term awaken the thoughts and attract the desires, as well as occupy the tongue, of the Christian. Prayer and faith are words of less pleasing sound, less needful in the eyes of the world, but of no mean value in the mind of a Christian. These lie at the foundation of his good deeds; these are therefore among the things which he cultivates, and, according to his opportunity, recommends to those around him. His house is a house of prayer; of stated family devotion. Now, I ask, will there never be any awkwardness from this circumstance? Will no jest be, on this account, cast upon him by the profane? Will no offence be given by the declared seriousness of his life? Are all the world of his mind? Do they maintain the same family devotion, and also with the same seriousness? Either they are too lax, or he is too strict. Will they, with one voice, condemn themselves, or will they not rather justify all their own habits by at least occasionally intimating that he is a man who carries too far his religious observances?

Again: his Sabbath is holy unto the Lord. But who, it may be said, will persecute him for this? I would reply, by asking the objector whether he has been used to assert the sanctity of the Sabbath? Whether the fear of ill-natured observation

has not caused him to relax, in respect to his known duty in this particular? Through fear of this very persecution, small as you term it, you have perhaps given up the point.

I will also speak freely of the singularity of the Christian in respect to the choice of his place of worship.

In the first ages of Christianity a number of bigoted persons, charged with being of the "sect of the Nazarenes, a sect every where evil spoken of," used to meet in honour of one Jesus. They worshipped him, it is said by a Roman author, "as if he were a God." Their religious meetings were frequent: they used to keep even a weekly sacrament; and their common conversation was in no small measure religious. They were men, according to their enemies, of scandalous lives, who met only for the purpose of some secret enormities; but a Roman emperor having desired a more particular inquiry to be made into the character of the sect, they were found to be men of a most singular morality and virtue, though they were declared to merit punishment for the obstinacy with which they held fast their superstition.

In these times, persecution of this kind has ceased. Parish churches have been instituted. Christianity is become the law of the land. But has the law enacted, or is it possible that it can secure, that all who undertake a parish shall be strict and serious Christians? It can provide that they shall make profession of Christianity; that they shall read a very Christian service, and sign Christian articles: but if we suppose the Christian world to degenerate, and to become but half-christian, will the laity be the only part that is corrupted? When there is a general defection in the camp, will not some of the watchmen, who are taken from among the camp, be liable to some degree of just suspicion? When in the Jewish church there existed much of the name of religion without the thing, did all the priests continue to be the depositaries of true religion? Did no selfish or worldly motives serve to maintain an irreligious priesthood? Were there no false shepherds, by whom the silly sheep were led astray? Hear Isaiah on this subject:—"My prophets," says he in the name of God, "prophesy falsely, and the priests bear rule by their means, and my people love to have it so." How was it in the time of Christ? Did all they who sat in Moses's chair teach Moses's law; or was there not a veil over many of their faces, and did they not make void the law by their traditions?—In saying this, I do not mean to insinuate that the established ministry of a country will *necessarily* degenerate. We protestants, however, by the very principles of protestantism, profess that this is possible, and the subject therefore is open to inquiry. We left the church of Rome, because she had corrupted herself. Has the evil for ever ceased? Has degeneracy come to an end, and are human establishments now perfect?——I repeat that I am making no general and unqualified charge against the ministers of our establishment. I believe that many worthy men have been too lightly and summarily condemned as not being Gospel preachers; but this at least is clear, that a Christian, who looks to the salvation of his soul, will exercise his senses on this subject. He will fix his abode, if possible, where the pure Gospel is preached; and, if this should be difficult, he may perhaps deem it proper to pass out of his parish, in order that he may avoid the ministrations of a lukewarm, a light, or an ill-instructed clergyman of the church, and may have the benefit of a devout preacher; for his worship is no slight or customary service. As the advantage he derives from the means of grace is great, so also is his care in selecting the means which are likely to be the most effectual. What then is

the place of worship which he will prefer? One that is fashionable and popular? Will he regard only the delivery of the preacher, the pleasing psalmody, the decorous way of going through the service; or even the good morals alone, or the general orthodoxy of the sermon? Or will he quietly repair wherever his lighter acquaintances and neighbours may chance to lead the way? No; he hungers after the bread of life; he wishes to know his sins, to escape from his natural ignorance, to learn the undoubted way to Heaven, the path which pious men have trod before him, and in which the excellent of the earth are now walking. He wishes to be armed for the Christian warfare, and to understand how he may most successfully carry on his conflict with the world. Does then the world approve his place of worship? What strong condemnation of their maxims do the men of the world hear, if they happen to stray thither! What an exposure of their character, and what a fearful description of their end!

The world is unmasked at the church, of that kind of minister to whom he is most disposed to attach himself. Can the world love the place that unmasks them? The Christian character, that very character which when they see they disapprove, is here held up to view, is recommended and insisted on. The world, in the course of their communication with the private Christian, hear perhaps a few Christian principles occasionally and cautiously submitted to them. Here they find the same principles boldly brought forward. Here life and death, salvation and damnation, are sounded in their ears; mankind are spoken of as divided between two opposite masters: awful truths are declared: sin is painted in hideous colours: the corruption of our nature is shewn: our unworthiness is much insisted on: the necessity of the conversion of the heart to God is asserted: religion is made to be the all in all.—The churches where these searching truths are most faithfully preached, are not unfrequently represented to be places in which religious doctrines are carried too far; where it is dangerous to set your foot, lest you cease to be the accommodating companion that you were used to be. Hence has arisen much, at least, of that outcry which has been raised against the evangelical ministers of the present day. They condemn the ways of the world, and the world condemns them in its turn.

One other point of singularity in the Christian, is his opinion and practice in respect to amusements. To like and dislike the same things, is the ordinary foundation of friendship. To be associated in business, is one means of attachment. To pass the leisure hours together, is a much stronger proof of general agreement. But will a Christian seek his principal pleasure among men in whose mind religion has little or no place? He remembers that they are worldly men; indeed they too frequently remind him of it. How continually does profaneness break out amidst the less restrained intercourse of mixed society! what danger is there lest some licentious jest should be sent round! The Christian, if called into company by his duty, must, as a soldier, serve: but he is not at home in these circles; he is like a man who has strayed from his own army into the opposite camp, from his own party into a party where a set of contrary sentiments prevail. Is this then his element? Does the mirth of the world delight him? Is his heart in unison with all their joy? Never perhaps is a Christian less relaxed, than when he is carried into these scenes of relaxation; and seldom more melancholy, than when constrained to witness the profaneness as well as levity which often characterises their joy. It is easy to see how his reserve must aggravate the unpopularity of his character.

But I must also speak of public-

amusements. What has the Christian to do in a playhouse, where, if the name of God is mentioned, it is mentioned only to be profaned; where false principles are often inculcated, and the most licentious jests abound? He regards it as a chief seat of vice, as the beloved resort of the more licentious part of the community, as a spot the very air of which is infectious. Is this the place to which that man will repair who has been taught "not to touch the unclean thing," and "to hate the very garments spotted with flesh?" It is not necessary to mention other places of amusement, which serious Christians are generally known to avoid. Although the Christian may not censure his neighbour for attending them, yet his very absence operates in some measure as a reproach. He is glad to save the time which others so freely bestow on these unprofitable objects;—I say unprofitable, because the generality of our public amusements are far from contributing to the health of the body, or from operating as a real relaxation from business. It is here that a career of vanity is begun, and that the little and low ambition of excelling in dress, in person, in familiarity with persons of rank, is cultivated. It is here that the young are taught to admire wealth, and the splendour which wealth communicates. It is here that they learn a false estimate of human things.

The general turn of mind manifested by a Christian, the effort which he often makes to introduce useful and even religious conversation, and the unbending singularity of his opinions, add to his unpopularity, and often excite a spirit of contradiction. The world compliment each other into good-humour; their professed sentiments will often change with their company; a contrariety of opinions is seldom manifested, lest the unruly passions should break out; truth is in a great degree discarded. How unaccommodating, therefore, must appear much of the language of the Christian! How presumptuous is he, to have an opinion of his own; to contradict the rash and thoughtless sayings which are hazarded around him! Self-sufficiency, conceit, rudeness, and incivility of manners, will be imputed to him. He has his opinions on many of the common affairs of life, and he is steady in affirming them, whether he comes into this or that company. He has, besides, some great fundamental principles, which produce a thousand contradictions of the prevailing practices and sentiments.

But there may arise occasions on which he is called to suffer still more peculiar opposition. If his love to God be ardent, and his devotedness to Christ entire; if his charity to men be warm and glowing; if, in short, he much resembles his divine Master, it is possible that he may, on some occasions, be conformed also to the sufferings of Christ. Have you never observed, that whoever attempts to render distinguished services to his fellow men often meets with distinguished opposition? Does not he who would deliver men from oppression, bring down upon himself the fury of the oppressor? Does not he who is the most forward to expose wickedness, bring down upon himself the slanders and hostility of the wicked? True, you will say, of the wicked; but I further ask, whether, if the individual in question be a religious man, a multitude even of decent persons, who are without religion, will not too easily believe the slander, and unite with the profligate in their cry? Here then is the very point of the question. The servant of Christ feels it his duty to do many things, for the repression of vice, from which merely moral men shrink. He is placed in the front of every battle. It is on him that the shafts of the profane commonly alight: his religion, they well know, is unpopular, even with many men of grave but worldly characters. They fasten, therefore, on the religious man; misrepresent such parts of

his character as are least understood by the world, and are most capable of misrepresentation; possibly, also, charge him with some real faults; call up to remembrance the sins he has repented of; and revenge themselves for that integrity which thwarts their interests, by spreading calumnies ingeniously mixed up with truths, hoping thus to terrify him into a toleration of their iniquities. When a lax Christianity generally prevails, many even of the ministers of religion will be found leaning to the body which oppose the righteous; and the charge of these ministers will probably be, that of not being well affected to what they are pleased to call the church; for they are themselves the church, according to their own view of the subject. They are the standard of faith and practice. The spirituality to which they do not attain, is mysticism. The morals which they and their followers do not reach, is needless severity and puritanism. The doctrinal knowledge which they do not possess, is controversial divinity. All below them indeed is vice and ignorance, but all above them (and Christianity is itself above them) is pharisaical strictness, or it is fanaticism.

Before I conclude, I would observe, that the Christian derives one obvious benefit from all this discredit and opposition:—he is led to examine his foundations: he inquires whether that religion, for the sake of which he endures the frown of the world, is worth the sacrifice; whether he is founded in those opinions which he finds to be so perpetually controverted. Worldly men, suffering no inconvenience from the religion which they profess, and having little zeal to propagate it, seldom examine themselves on this subject; the truth of their Christianity does not come into question. But persecution for righteousness' sake, and even that opposition of which I have treated, by exciting doubts respecting the truth itself, sharpens the spirit of inquiry. A young man, for example, feels it to be an awful thing to stand so unsupported as he often finds himself to be in his religious opinions. He is conscious that he can claim no natural superiority of discernment. He has much deference for his elders, much unfeigned reverence for those who are his appointed instructors in the Gospel. Let it not be supposed that there is no modesty in any of the men who come to conclusions, in respect to their religious concerns, which are very different from those of the multitude. No; the Christian has examined again and again, and the firmness which is so discernible in him is the result of long and deep consideration. He looks especially into the Scriptures. He is driven by the opposition of men to the word of God, and he reads it with a lively interest. A large portion of those who peruse it draw few or no inferences, and make little or no self-application. It is all very good and true, according to their general persuasion, but they are in fact unacquainted with it. Many infidels will plainly condemn the Scripture, because they see its contrariety to their sentiments and practice; but the nominal Christian, who lives nearly after the manner of an infidel, has not his senses exercised on this subject. He reads with half-shut eyes, and does not know how opposite is the spirit of the world to the spirit of the Gospel. Oh how plainly does the Book of God describe the contest which has ever subsisted between the world and the believer! Soon after the fall of Adam the controversy commences; Cain and Abel are opposed to each other. All flesh is now said to have corrupted their way before the Lord, and the general deluge follows. Noah alone, and his family, are at this time affirmed to have found favour in the sight of God. Did the prophets and patriarchs experience no opposition from the world? "Which of the prophets," said Christ to the Pharisees, "have not your fathers persecuted?" Whoever reads the Psalms of David with attention, will find a large part of them to consist in the opposition

which he experienced from the multitude of the wicked. "Help, Lord; for the godly man ceaseth, the faithful fail from among the children of men." "Mine enemies are lively, and they are strong, and they that hate me wrongfully are multiplied: they render unto me evil for good, because I follow the thing that good is."

Turn then to the days of Christ. "Verily both Herod, and Pontius Pilate, and all the Jews, were gathered together against him."—"Strive to enter in at the strait gate," exclaimed our Saviour, "for strait is the gate and narrow is the way that leadeth unto life, and few there be that find it."

Let me add the testimony of the apostles. That disposition to take part with a careless and irreligious world, which now, alas! is often deemed a part of Christian charity, was spoken of by them as a sort of spiritual adultery. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God: whosoever, therefore, will be a friend of the world, is the enemy of God."

But time would fail me, if I should attempt to number up the passages of Scripture which guard us against the idea that we may live in harmonious fellowship with the generality of men around us, and yet be Christians of the same stamp with those who adorned the age of the apostles. Sin indeed is more restrained in our days, but still it has the ascendancy. Let us learn, therefore, to suspect ourselves "when all men speak well of us;" let us be content to pass through evil report and good report; and let it be a point well settled in our minds, that no exemplariness which we can manifest, and no prudence which we can exercise, will be able entirely to remove the offence of the Gospel.

S. P.

FAMILY SERMONS. No. II.

Acts xv. 9.—*Purifying their hearts by faith.*

WHOEVER turns his eyes inwards, may see all things disordered and out of tune there; his understanding, his will, his passions, his conscience, all depraved, and incapable of executing their proper offices as they ought. And if he has any regard to his own good, he must be very desirous to know how he may be freed from these disorders, and how the faculties of his soul may be restored to their original tone and temper, so as to act, in some measure at least, as it was designed they should do. But the great question is, how this may be done. If we consult the Scriptures, we may there clearly see the way which God himself has appointed—namely, that of *faith*, or *believing*. It is to this, and to this only, under God, that not only our pardon, justification, and reconciliation to God are ascribed; but likewise the enlightening of our understanding, the regulating of our wills, the subduing of our passions, the reducing of our whole souls into a right and sound temper. In short, it is by faith that God purifies the hearts of men. God is the efficient cause; but faith is the instrument, or means, by which he works. Let us consider this important subject more particularly.

The heart or soul of man was at first made pure and spotless, acting in all respects according to the will of Him that made it; knowing all things it was bound to know, and thinking of all things just as they are; always choosing the best or chief good before all things else. Thus God made man upright, in his own likeness, breathing into him a most pure and perfect soul, every way agreeable to his divine will and nature.

But now the case is entirely changed; for the heart of man is now perverted; *it is deceitful above all things, and desperately wicked.* Its powers are shaken; its motions irregular and disorderly; nothing does its office rightly; both the *mind and conscience are defiled.* Hence it comes to pass, that men are generally averse to every thing that is truly good, and wholly in-

clined to evil. Nor is this the case only of some, but of all men, by nature: *they are all gone aside; there is none that doeth good, no, not one.* Erroneous opinions and vicious habits; folly and vanity, impurity and corruption, too aptly describe man in his natural state. From this account of man we may perceive what is meant by *purifying the heart.* The heart may then be said to be purified, when it is freed from these disorders; when it can clearly discern between truth and falsehood, right and wrong, good and evil; when it can think aright of God, and of all things necessary to our eternal happiness; when it can receive *the truth in the love of it;* when it can delight in that which is good, and prefer it before vice and wickedness; when it can pass a right judgment on its own actions, acquitting or condemning them as they really deserve. In short, the heart is then purified, when it is reduced again to its first disposition, and set again to keep God's commandments, and to do all such good works as he hath prepared for men to walk in.

But, how can a corrupt heart be thus purified? The apostle tells us, it is done, under the influence of the Holy Ghost, *by faith*—that is, by believing or being fully persuaded of the truth and certainty of what God hath revealed to us in Scripture, concerning himself, his Son, his will, and all such things as we ought to know in order to our serving him aright here, and being happy with him for ever. Now if we believe or assent to any thing which God hath said, because he hath said it, taking his word for it, this rectifies all our mistakes about it, and gives us a right notion of the thing, which otherwise we could never have had. Thus we can conceive and think of God as of one that exists in and of himself, and gives existence to all things else; that he is every where, knows all things, and can do whatsoever he will; that he is infinitely wise, and great, and just, and good; that he is Jehovah, gracious and merciful, long-suffering, abundant in goodness and truth; that he made all things by his word, upholds all things by his power, and orders all things according to his pleasure; that it is in him we live, and move, and have our being; that it is from him we receive whatsoever we have or are; that the Father, Son, and Holy Ghost, are all this one Jehovah; that Jesus Christ is the eternal and only begotten Son of God, one with the Father; that in the fulness of time he became man; that as such he died upon a cross for the sins of mankind; and became a propitiation for the sins of the whole world; that he rose again the third day, and went up into heaven, where he now appears in the presence of God, interceding with God for his people, that they may not perish, but have everlasting life, and whence he sends his Holy Spirit to purify their hearts and prepare them for future glory; that Christ is able to save to the utmost all that come to God by him; and that he is the only Saviour of mankind, there being *no other name given under heaven among men, whereby we must be saved.*

These and such like fundamental truths being asserted in the Gospel, they who cordially receive it as a revelation from God himself, will have their hearts possessed with so strong a sense of them, that they are thereby freed from all false conceptions about their salvation: they are led to trust only in God their Saviour for it, and for all things necessary to the attainment of it. They there clearly see that in order to attain this salvation their hearts must be purified; and that this is done by faith. *We are sanctified by faith that is in him; we are sanctified by the truth*—by the *word of God. Now are ye clean, through the word that I have spoken unto you,* believed by you, and abiding in you.

Neither is this all that faith does towards purifying the heart; for Almighty God, in his holy word, hath not only discovered to us all such truths as are necessary to the rectifying of our errors and the in-

forming of our judgment; but he hath there revealed his will to us—what he would have us to do, that we may serve and glorify him in the world, and at last attain everlasting life through Christ our Saviour. And if with the heart we believe what is there written, we shall not only understand aright what he would have us to do, but likewise strive all we can to do it. For believing it to be the will of God, the will of him that made and governs all the creatures in the world, and us among the rest, we can never be easy in our minds unless we act according to it, for fear of incurring his displeasure. They who dare do otherwise, may be confident, that, whatever they may pretend, they have no true saving faith. If they had, that would soon awaken their consciences, correct the irregular motions of their minds, and incline them wholly to God and his holy laws, in order that they may enjoy his love and favour, whom they believe to be the chief good. Thus doth faith, in the hands of God's Holy Spirit, operate on the hearts of men; it casts out all proud conceits, all inordinate desires, all unruly passions, every thing that corrupts and defiles the mind, and so restores it to a pure and holy temper. And that it may do this more effectually, God, in his holy word, hath not only made known himself and his will to mankind, but he hath there also threatened such great punishments against those who break his laws, and promised so many blessings to those who keep them, and hath intermixed such divine truths among them, that, if firmly believed, they must needs overpower the corrupt inclinations of our hearts, subdue all vicious habits, and keep us *stedfast, unmoveable, always abounding in the work of the Lord, as knowing,* or being fully assured, *that our labour shall not be in vain in the Lord.* In short, if, looking to God for the gracious light and direction of his Holy Spirit, we diligently observe what is revealed in Scripture, and lay it up faithfully in our hearts, so that his word may abide in us, we shall be infallibly guided in every thing we ought to do, and likewise most powerfully excited and strengthened to perform it; we shall be led to abhor all manner of evil, and to delight only in that which is good.

That we may the better understand this, let us call to mind some of the divine sayings of Christ, and consider what effect they would have on our minds, if once fixed there by a strong and lively faith.

1. Suppose then that our hearts are distracted with the cares of this life; that we even know not how to get such things as are needful for our support: let us consult the word of God, and attend to its counsel, which is this; *Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.* Now if we really believe these words of God our Saviour, and accordingly observe the course which he has prescribed, making it our chief care and study to serve God, so as to obtain his kingdom and righteousness, our hearts may then be at ease; for we have the word of God, the greatest security in the world, for it, that we shall not only get what we thus seek, but all things else that are really needful for us. How then should we feel any farther solicitude about them?

2. Are we apprehensive of some great danger from our fellow-creatures; that they may injure us, or even take away our lives? What saith the Bible? *Fear not them which kill the body, but are not able to kill the soul, but rather fear him which is able to destroy both soul and body in hell.* If we receive this answer with that faith which it deserves, our hearts should no longer be disturbed with the fear of what men can do unto us, but filled with the pure and holy fear of Him who alone is able to make us happy or miserable for ever.

3. In like manner, are our hearts puffed up with vain and groundless hopes of getting to heaven, only by

professing the religion of Christ, whether we practise it or no? Let us hear what our Lord saith to this: *Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father, which is in heaven.* If we receive this saying of our Lord with a firm persuasion of its truth, such vain hopes would immediately vanish, and we should set ourselves in good earnest to do the will of God, as ever we expect to get to heaven.

4. Are our minds infected with high notions of ourselves, and with an ill opinion of other men, so as to think favourably of our own spiritual state, while we think unfavourably of theirs? God saith to such: *Judge not, that ye be not judged. for with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.* This, firmly believed, would tend to bring down our self-conceit, and lead us to judge ourselves rather than other men.

5. Are our affections placed on the things of this world? Are we in love with its riches, its honours, or its pleasures? And do we nevertheless flatter ourselves with the hope of heaven? Let us but believe the Divine declarations—*He that will be the friend of the world, is the enemy of God: Love not the world, neither the things that are in the world: Ye cannot serve God and Mammon*—and it will be our anxious study to wean our hearts from earthly objects, and to place them on those things that are above.

6. Do we indulge in any known sin, whether it be covetousness, or impurity, or excess? Are we apt not to adhere closely to truth in our conversation? Do we cherish an impatient, a quarrelsome, or a discontented spirit; an overbearing, unkind, or revengeful temper? These are cases to which the word of God distinctly applies. *Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived, neither fornicators, nor adulterers, nor thieves, nor covetous, nor drunkards, shall inherit the kingdom of God. All liars shall have their part in the lake which burneth with fire and brimstone. Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Be content with such things as ye have. Submit yourselves one to another, in the fear of God. Love your enemies.* And to those who fail in these respects, what is our Saviour's language? *Except ye repent, ye shall all likewise perish.* If we should hear a voice from heaven uttering these words, how should we be startled by it? How much more, if we really believed it to be the voice of God himself? Ought not this to melt down our hearts into sincere repentance, and turn us from our sins to God, that we may not perish everlastingly.

7. Are our hearts, on the other hand, heavy laden with the burden of our sins, so as to be ready to sink down in despair? What doth the Lord say in this case? *Come unto me, all ye that labour and are heavy laden, and I will give you rest. Him that cometh unto me, I will in no wise cast out.* What can we desire more than this, to support our drooping spirits? If we do but believe the word of God, and by faith apply to him for those things which he hath promised; this would keep our hearts fixed, trusting in the Lord; so that instead of despairing or doubting of his mercy, we shall be enabled to praise him, and to rejoice in his holy name.

8. Are we in doubt respecting the course which things will take in the other world, and therefore indifferent how we live in this? Let us consult our great oracle, and we shall be fully satisfied. Christ, speaking of the final state of the righteous and the wicked, saith: *These shall go away into everlasting punishment, but the righteous into life eternal.* Who can believe this, and yet remain doubtful, how all sorts of men

shall live hereafter, or careless how he himself lives here? No: a lively and constant belief of this would purge our conscience from dead works, to serve the living God. It would turn the scale of our affections, and make us loath and abhor sin as much as ever we loved it. It would put us upon constant and sincere endeavours so to live, in all respects, that we may not be found in the last day among those who shall be condemned to everlasting punishment, but in the number of those blessed souls who shall inherit eternal life.

Thus I might run through all the oracles of God, and shew that a firm and cordial belief of them is the most sovereign remedy for all the distempers of our hearts, and the best means that can be used to purify and make them holy. But, then, we must remember that this is only the means: it is God who is the agent: it is he who purifies our hearts by faith, not only because faith itself is his gift, so that whatsoever is done by it must be ascribed to him; but because it is only the instrument whereby the Holy Spirit operates on the heart, exciting, quickening, directing, and confirming our faith, so as thereby to cleanse the heart from all sin, and to reduce it to such a temper, that our heavenly Father, through the merits of his Son, is pleased to look upon us as pure and holy. Therefore he is said to *purify their hearts by faith.*

After this explanation of the words of the text, is it possible not to perceive that there is but little faith in the world; that there are but few who truly believe? I say truly; for I know there are many who profess to believe the Bible to be the word of God; at least they do not deny it; nay they perhaps in some sort believe it. But then their faith is not of the right kind: it is not that cordial belief and assurance of the truth of Scripture which worketh by love: for if it were, their hearts would doubtless be purified. But most men's lives give us too much ground to fear that their hearts are not right with God, and, by consequence, that they do not believe aright. *When the Son of God cometh, shall he find faith in the earth?* I fear, if he should come now, he would find but little.

We may likewise here observe the close connection there is between justification and sanctification. "We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings." But by this same faith, by which we are justified before God for the merits of his Son; by this same faith, through the power of his Holy Spirit, our hearts are purified, and we are made sincerely devoted to the service of God. So that no man may pretend that he is in the favour of God, that he is in a justified state, unless he be also sanctified; unless he hate and renounce all sin and impurity; cordially love his God and Saviour; and abound in all those fruits of righteousness, which are by Jesus Christ to the praise and glory of God.

A third remark we would make is, how necessary it is for all men that they should believe the Gospel, and how blessed they are who do so. As all unbelievers are certainly in a state of sin, and liable every moment to be condemned to everlasting punishment, so they who believe have not only their sins pardoned, but their hearts are also purified and rightly disposed and qualified for the sight and enjoyment of heaven. *Blessed are the pure in heart, for they shall see God.*

Lastly; we may see, from what has been said, how much it concerns us all, not only to profess, but cordially to believe the Gospel. And for that end we should diligently study the word of God, and take all opportunities of hearing it read and expounded, as being the ordinary means by which faith is produced. We should also pray to God without ceasing, that he would both

help our unbelief and strengthen our faith; and we should often resort to the table of our Lord, there to be refreshed and comforted with the tokens of his dying love. It is by the constant exercise of ourselves, not in one, but in all these means of grace, joined to a strict and frequent self-examination, that faith is begun, continued, and strengthened in us, as to be able, by the influence of God's Holy Spirit, to cleanse the thoughts of our hearts, and make them pure and holy. Let us therefore now resolve, by the grace of God, to do so, that we may live with a constant sense of God on our minds; that our faith may grow stronger and stronger every day; that by it our minds may be enlightened, our sins subdued, and our hearts purified; so that we may now shine as lights in the world, be made every way meet to be partakers of the inheritance of the saints in light, and at last receive the end of our faith, even the salvation of our souls, through Jesus Christ our Saviour: to whom, with the Father and the Holy Ghost, be all honour and glory now and for ever. Amen.——*Beveridge.*

To the Editor of the Christian Observer.

The practice of making reflections, and drawing inferences from facts that come under our notice in common life, tends greatly to promote our moral improvement. Human nature is the most familiar and instructive subject for observation. Sententious reflections on men and manners, on character and conduct, at once improve the understanding and impress the heart. Should the few sententious sayings and moral maxims which are subjoined prove sufficiently interesting for the Christian Observer, they are at your service.

G. B.

Men are more unhappy in reproaching themselves when guilty, than in being reproached by others when innocent.

When interest is at variance with conscience, any distinction to make them friends will serve the hypocrite.

Those, who have great application to trifles, have seldom a capacity for matters of importance.

Those, who take their opinions upon trust, are always the most violent.

Men are governed by custom. Not one of a thousand thinks for himself; and the few who are emancipated dare not act up to their freedom, for fear of being thought whimsical.

He, who is the slowest to promise, is the quickest to perform.

A proud man is like Nebuchadnezzar: he sets up his image to be worshipped by all.

The same littleness of soul that makes a man despise inferiors, and trample on them, makes him abjectly obsequious to superiors.

Flattery is a false coin, which our vanity makes current.

Men make themselves ridiculous, not so much by the qualities they have, as by the affectation of those they have not.

To say little, and perform much, is the characteristic of a great mind.

A man, who gives his children a habit of industry, provides for them better than by giving them a stock of money.

The friendship that is formed insensibly, and without professing much, is generally lasting.

The young are slaves to novelty, the old to custom.

No preacher is so successful as Time. It gives a turn of thoughtfulness to the aged, which nothing would impart while they were young.

Men never sin with less restraint, than when they are influenced by false principles of conscience.

MISCELLANEOUS.

MEMORANDA RESPECTING HAYTI.

(Concluded from p. 22.)

Character and Anecdotes of Dessalines.

Dessalines, at the time of the revolution, in 1791, was slave to a negro. His quondam master still lived in Cape François, and was well known to Mr. ——. His name was Dessalines; and the emperor, Jean Jaques, took that surname from him. He was a shingler (what would be called a tiler in this country), and the now emperor formerly worked with him at that trade. The old man told Mr. ——, that the emperor had always been "a stubborn dog, but a good workman."

Dessalines retained great affection for his master; one more proof of that gross falsehood, so industriously propagated by the advocates of the present West-Indian system, that free negroes are more cruel than whites to their slaves. He had appointed him to the office of his chief butler. I asked whether he could find no more honourable station for him, and was answered, None that the old man would have liked half so well. He was extremely happy, and made amends for the abstemiousness of the emperor, who, though he kept a good cellar, drank nothing but water.

Dessalines could not read, but had learned to sign his name. He employed a reader, and used to sit in a most attentive attitude to hear the papers that were read to him. Among these, were some of Mr. Wilberforce's speeches on the Slave Trade, which Mr. —— had seen, as translated and printed by his imperial majesty's order, in the Gazette of Cape François.

The empress was the most handsome and most accomplished negress perhaps in the West Indies. She was the favourite mistress of a rich planter, at whose expense she had been well educated; and Mr. —— spoke of her as a highly amiable woman, who did all she could to soften the natural ferocity of her husband's character, though, it would appear, with little success. He had daughters by a former wife, but no son. He was a man of profligate habits. This extraordinary man was short in his person, but strongly made; of great activity, and invincible courage. His military talents were thought superior to those of Toussaint, but in general capacity he was vastly inferior to that illustrious character, and was not thought by Mr. —— to rise above mediocrity. He commanded great respect, but it was by the terror he inspired. Yet it would appear that he was sometimes open and affable, and that he could even be generous. He was distinguished by some odd caprices, evidently the effect of personal vanity. He was fond of embroidery and other ornaments, and dressed often with much magnificence, at least according to his taste and ideas: yet at times he would put on the meanest clothes he could find, and exhibit himself publicly in them. But what was still more singular and ridiculous, he had a great ambition to be an accomplished dancer, and actually carried about with him a dancing-master in his suite, to give him lessons at leisure hours. Nor could a more acceptable compliment be paid him, than to tell him that he danced well, though, contrary to the ordinary case of the negroes, he was very awkward at that exercise. His age was about forty-two. He was put to death in the year 1806, soon after I received this account.

Character and Anecdotes of Christophe.

Christophe, who was then second in command, but has since succeeded Dessalines, is a man of a very

different character. He was born at Grenada, and was also a slave at the time of the revolution. He was about the same age with Dessalines, and, like him, had been an early friend and faithful adherent of Toussaint; and seemed by no means so dissimilar in character to that great man, as Dessalines had proved himself. In particular, he was not stained by any gross vices, but was a good husband and father, and observant of the duties of religion. Christophe was of a hospitable turn, kept good wine, and partook of it freely, though not to excess. As commander in chief at Cape François, he often gave public dinners, and entertained very handsomely, not to say magnificently. The officers of the British navy, as well as foreign merchants, were his frequent guests. Both he and Dessalines had a propriety, and even dignity of manner, which were very extraordinary in uneducated men.

Though Christophe was equally illiterate with Dessalines, he much exceeded him in general capacity. Mr. —— said, he was a man of uncommonly strong natural parts, and spoke in the colonial assembly in a very able and forcible manner. He understood the English language sufficiently to enable him to converse in it with ease.

He was so far from suspecting treachery, or feeling disaffection, after peace had been concluded with Le Clerc, that he entrusted his eldest son to general Boudet, when that officer, a favourite of Bonaparte, returned to France; and he gave him 8000 dollars to defray the expence of the lad's education. The general pocketed the money, and put out his charge as a foot-boy; a station in which, unless murdered by Bonaparte, he probably still remains.

Christophe had once an opportunity to shew his moderation of temper and good sense at the expense of our national credit. Captain —— had the command of a man of war on the Jamaica station, and was frequently on shore at Cape François, where our officers had always been very respectfully treated. He went one night to the theatre (for it continued open there till the time of the massacre), and took with him a large party of marines. When the seamen, at a late hour, were returning to their boats, the black centinel on the wharf stopped one of them, who carried a large bag or sack, it being contrary to regulations that any goods should be conveyed from the shore at night. It is said, that the bag contained a French child, whom they were humanely carrying away in that clandestine manner, at the request of its parents, the emigration of the white French being at that time strictly prohibited. The boatmen would not give way to the centinel, who gave the alarm; and the news of the dispute being carried to the theatre, captain —— marched his marines to the wharf, and, instead of paying respect to the laws, was very outrageous with the black soldiery. On this Christophe was sent for, who hastened to the place to prevent mischief. On his arrival, he gently and respectfully expostulated with captain ——, on the impropriety of breaking through the necessary regulations of the harbour. "You and your officers and people," said he, "may go on board at any hour you please, though even this is contrary to rule; but the centinel did right, and must be supported, in preventing the embarkation of any goods at this hour." In return, captain —— loaded him with abusive epithets, and used other language of the most offensive kind. A word or a sign from Christophe would have been certain destruction to the whole party; but he preserved the most perfect self-command, and reproved the vulgar insolence of the British commander with a dignified moderation. "You are," said he, "a disgrace to the English navy; but I shall not judge of your countrymen in general from you. I consider and shall treat you

as a boy. Go off in safety; but learn to behave yourself better in time to come."

After this, of course, captain —— landed no more; and our navy officers, in general, kept aloof from the island, till a new squadron arrived on the Jamaica station. But their successors were on very good terms with the Haytians, often entered the harbour of Cape François, and were handsomely entertained on shore by the black commanders. The negro chiefs were notwithstanding of opinion, that we were in general determined enemies to their freedom.

[The above Memoranda, let it be remembered, refer to the period which preceded the death of Dessalines. That event happened in October 1806*. From that time this unhappy island has been torn by civil dissension, Christophe being at the head of the northern division of it, and Petion of the southern. But so confused and contradictory are the accounts which have reached this country, that it would be very difficult either to give an opinion on the merits of the contest, or on its probable issue.]

ON THE PROBABLE DESIGN OF PROVIDENCE IN SUBJECTING INDIA TO GREAT BRITAIN.

No. IV.

On the Fitness of Great Britain for such a Design.

THE fitness of Great Britain, as an instrument for the execution of this design, is much increased by the circumstance of her being *a civilized nation*. It has been admitted that there are some few instances in which the conquering nation have embraced the faith of their captives. But there appears to be no instance of this, where the former has made the greatest progress in civilization. We have already shewn, that the tendency of the vanquished to receive the religion of the victors originated in the feeling of inferiority which conquest must infuse. Now, in cases where, to an inferiority of brute force and skill in arms, is superadded a like inferiority in arts and civilization, this feeling will sustain a great increase. It is peculiar also to this last species of superiority, to be always felt, and to be as readily acknowledged. It is always felt, because it does not, like advancement in the abstruse sciences, or even in military skill, shew itself only upon rare occasions, in the solution of a problem, or in the construction of a camp, but in every possible contingency where power may be displayed, sufferings mitigated, or happiness increased. And it is readily acknowledged, because, as superiority in brute force or the science of war generally proves itself by twisting and rivetting the chains of the vanquished, so the hand of civilization is employed for a time perhaps in concealing and lightening their chains, but at length in filing them away.

Now it may be confidently affirmed, that no nation possesses so abundantly as Great Britain this particular means of recommending her religion. Inferior perhaps to some, in those arts which merely adorn life; in those which tend to make a happy people, she has no rival. The Hindoos have few machines, and those of the rudest construction; nor do they comprehend any of those mechanical principles, by which invention works in the erection of them. They employ no systematic division of labour. They want many implements and utensils which the early stages of European civilization supply. When therefore they are admitted to contemplate more nearly the multiplied resources of British ingenuity; those arts by which we oblige countries to purchase from us their own raw produce, raised to a hundred times its original price;

* See Christian Observer for 1807, p. 57.

those machines that in many departments wholly supersede bodily labour; those manufactured articles, which even our enemies are forced to buy; they may well do homage to the genius of the nation to whom they have submitted.

The Hindoos have sufficiently felt the superiority of our arms: but this feeling varies with the vicissitudes of war, and would vanish with a single defeat. The Americans thought the Spaniards gods, till they found the corpse of one upon the field of battle. Our commercial and mechanical superiority, on the contrary, will exercise a more lasting influence, and, if left to itself, will obtain for us a peaceful and bloodless victory. Let our people, as far as national security permits, beat their swords into ploughshares; let them go forth with the Bible in one hand, and the loom in the other; let the Hindoos see, that, far from perishing as they do in the shade of their superstition, art and science flourish under the wing of Christianity; and, forced to recognize our skill in all departments except one, they will scarcely suspect us in that alone, but conclude that the wisest people must have the best religion. It is thus that the "United Brethren," the most successful missionaries in the world, pave the way for Christianity: they conciliate the esteem of barbarians for what is unseen, by benefits which cannot be mistaken. And it is thus also that the Deity enthrones himself in the heart of his creatures, who, awed by the Majesty which is seen, adore what they do not comprehend for the sake of what they do.

THE SIEGE OF ZARAGOZA.

In the summer of last year, Mr. C. R. Vaughan, Fellow of All Soul's College, Oxford, and one of Dr. Radcliffe's travelling fellows from that University, made a tour in Spain. He visited Saragoza, where he remained several weeks, living at the table of Don Joseph Palafox, and conversing much with him; and, while there, he took great pains to ascertain every particular of the siege which that city had endured. The result of his inquiries is published in a small pamphlet*; and if any profit should arise from its sale, it will be applied to the relief of the inhabitants of Zaragoza, who are about to be exposed to fresh, and probably much more dreadful, hardships, in a second siege. Mr. Vaughan has it further in view, to set on foot some public subscription for their benefit, and he conceives that the best mode of exciting the compassion of the public towards them, is by simply stating all he knows of their heroic achievements. In any case, he adds, "it must be right in times like these, to record an event which teaches so forcibly the resources of patriotism and courage."

We have read, with astonishment and admiration, this narrative of Mr. Vaughan; and, anxious to give all the effect in our power to the benevolent views which have led to its publication, we have determined to lay before our readers the substance of it, in the hope that it may induce them, not only to purchase this interesting pamphlet, but to contribute, in some more direct way, to the relief of these suffering patriots.

Substance of a Narrative, &c.

Zaragoza is seated on the right bank of the Ebro, with a suburb upon the left, connected with it by a stone bridge. The city is commanded by some high ground, called the Torrero, about a mile to the south-west. The canal of Aragon, over which there is a bridge, divides the Torrero from another elevation, where the Aragonese erected a battery previously to the siege. The walls appear to have been constructed merely to facilitate the levying of taxes upon articles brought into the town for sale; the gates,

* Sold by Ridgeway, 170, Piccadilly.

nine in number, are of the most simple construction, and the *alignment* between them is in some places preserved by the mud-wall of a garden, in others by buildings, or by the remains of an old Moorish wall, which has a slight parapet, but without any platform even for musquetry. The houses are three stories in height; the streets very narrow and crooked, excepting one or two market-places, and the street called the Cozo, nearly in the centre of the town. The population of Zaragoza may be estimated at about 60,000 souls.

It was on the 25th of May, 1808, that the inhabitants of this city, and of the surrounding country, rose in a mass, to repel the aggressions of the French; and the Captain-general of Aragon, having betrayed an inclination to submit to the enemy, they conferred the government upon Don Joseph Palafox, the youngest of three brothers of one of the most distinguished families in Aragon. This nobleman, who was thirty-four years of age, had, at this time, very little acquaintance with military affairs; he had never seen actual service, and his time had been principally past in the dissipation of Madrid, where he had distinguished himself by the splendor and fashion of his appearance.

At this time Navarre and Catalonia were possessed by the French; the passes of the Pyrenees, leading into Aragon, were open; and Murat, with the main body of the French forces, was stationed at Madrid. Thus surrounded by his enemy, General Palafox found that the regular troops at Zaragoza amounted to two hundred and twenty men, and that the public treasury of the province could furnish him only with 2000 reals; equal to 20*l.* 16s. 8d. sterling. Placing, however, a just confidence in the patriotism of the people, he immediately declared war against the French, by issuing a spirited proclamation, which has been circulated already in England.

Early in the month of June, and before a force could be organized for the defence of Aragon, the French detached 8000 infantry, and 900 cavalry, against Zaragoza. These troops were opposed in their march by bodies of armed peasantry. But the ill-armed and undisciplined Aragonese were uniformly compelled to retire before their enemy, who on the 14th of June had advanced within a very short distance of Zaragoza, where they took up a position on the opposite side of the Ebro to that on which the town stood. The Aragonese had hastily planted some cannon before the gates of their city, and also in favourable positions without the town, particularly at the Torrero, and upon the height near to it.

On the 15th the French sent a detachment against the out-posts on the canal, while their main body attempted to storm the city. The Aragonese fought with great fury, but without order; their artillery was served by any persons who chanced to be near it; every one alternately commanded, and obeyed; but all were animated by the same spirit, and their efforts, after a most severe conflict, were crowned with success. A party of the enemy, that entered the town, were instantly put to death, and the French general, convinced that it was fruitless to persevere in his attack, withdrew his troops out of reach of the cannon.

Zaragoza possessed very slender resources to sustain a siege. Its fortifications consisted merely of mud-walls; it was destitute of heavy artillery, and without troops that could undertake sorties. In spite of all these discouraging circumstances, the people, confiding in God and the justice of their cause, determined to defend their town to the last extremity. General Palafox set out to provide resources for a siege, and also to place the rest of Aragon in a state of defence. He found about 1200 soldiers, who had escaped from Madrid, and uniting with them a small division of militia, he re-

solved with this force to attack the French. He had hoped, by a manœuvre, to place the French between his little army and the city of Zaragoza. His intentions, however, were frustrated by a sudden attack on the part of the enemy, when, after almost obstinate but fruitless resistance, he was compelled to yield to superior numbers and discipline. The wreck of this little force with great difficulty threw themselves into Zaragoza.

The French, having received reinforcements, began to occupy the military positions in the plain that surrounds Zaragoza; and though the valour of the besieged did not allow them to carry on their operations unmolested, in a short time they had invested nearly one half of the town, and on the 28th of June they took possession of the Torrero. The neighbouring battery also fell into their hands; the officer who commanded it was declared a traitor for not having done his utmost, and on his return to Zaragoza, was immmediately hanged. The city could now communicate with the country only on the side of the Ebro.

During these operations, the Aragonese were employed in placing their town in the best state of defence that their resources would admit of. They tore down the awnings from their windows, and formed them into sacks, which they filled with sand, and piled up before every gate, in the form of a battery, digging round each of them a deep trench. They broke holes in the mud-walls, for musquetry; and sometimes, where the position was commanding, cannon were stationed: houses were pulled down, or burned; gardens and olive grounds cheerfully rooted up, wherever they impeded the defence of the city. The exertions of the men were animated by the women, who formed themselves into parties for the relief of the wounded, and for carrying water and provisions to the batteries, while their children conveyed cartridges, which were made by the monks.

The French continued to invest the city more closely, and scarcely a day passed without a sanguinary contest between detachments of the Aragonese and their enemy. In the last few days of the month of June, a reinforcement of upwards of 600 regular troops contrived to enter Zaragoza. About the same time, two pieces of cannon (24 pounders) and some shells, were procured.

The enemy drew their resources from Pamplona, whilst the Aragonese, now completely surrounded, had not one fortress to which they could have recourse, either for ammunition, or for cannon.

About the last day of June, a powder-magazine, in the heart of the city, blew up, and nearly a whole street was reduced to ruins. The inhabitants had scarcely recovered from their consternation, and from the labour of extricating their fellow-citizens from the ruins, when the French opened a destructive fire upon the city. About 1200 shells and grenades fell in Zaragoza, which had not one building that was bomb-proof, nor had the inhabitants then taken the precaution of placing beams of timber together, endways, against the houses, behind which passengers might find shelter, whenever a shell should chance to fall near them.

The attack of the enemy was directed principally against the gate called *Portillo*. The sand-bag battery before the gate was gallantly defended by the Aragonese. It was several times destroyed, and as often reconstructed under the fire of the enemy. The carnage in this battery was truly terrible. It was here that an act of heroism was performed by a female, to which history scarcely affords a parallel;—Augustina Zaragoza, about twenty-two years of age, a handsome woman, of the lower class of the people, whilst carrying refreshments to the gates, arrived at the Portillo, at the mo-

ment when the French fire had destroyed every person that was stationed in it. The citizens and soldiers hesitated to remain at the guns; Augustina rushed forward over the wounded and slain, snatched a match from the hand of a dead artilleryman, and fired off a twenty-six pounder: then, jumping upon the gun, made a vow never to quit it alive during the siege; and having stimulated her fellow-citizens by this daring intrepidity, they instantly rushed into the battery, and again opened a tremendous fire upon the enemy. When Mr. Vaughan saw this heroine at Zaragoza, she had a small shield of honour embroidered upon the sleeve of her gown, with "Zaragoza" inscribed upon it, and was receiving a pension from the government, and the daily pay of an artilleryman.

On the 2d of July the French made two furious attacks on the city, but in both were repulsed with considerable loss.

Defeated in these attacks, they proceeded to invest the place still more closely. Having transported their cavalry to the opposite bank of the river, they destroyed the mills which supplied the town with flour, levied contributions in the villages, and thus cut off the only communication by which the besieged could receive supplies, either of provisions or ammunition. Every fresh difficulty, however, served only to heighten the resentment of the people, and to call forth the resources of their general. In this situation he caused corn-mills worked by horses to be established in the city, and ordered the monks to be employed in manufacturing gunpowder. All the sulphur in the place was put into immediate requisition; the earth of the streets was washed in order to furnish saltpetre; and charcoal was made of the stalks of hemp, which in that part of Spain grow to an unusual size; and thus a regular manufactory of gunpowder was formed.

At the close of July, the city was completely invested. Its large population was scantily supplied with food, and had little hope of succour. By the unremitted exertions of forty-six days, their spirits were exhausted, and their strength impaired. Without a single place of security for their sick and their children, they were in hourly expectation of another general attack, and bombardment; while their streets were filled with wounded, in consequence of daily skirmishes, entered into in order to open a communication with the country. At this moment one desperate effort was made, though in vain, to recover the Torrero; after which, convinced of the impossibility of making a sortie with effect, they resolved to conquer, or perish within the walls of their city.

On the night of the 2d of August, and on the following day, the French bombarded Zaragoza. A foundling hospital, which contained the sick and wounded, caught fire, and was consumed. During this dreadful calamity, the exertions of every description of people were almost unparalleled; all attention to private property was abandoned, and every body was seen hastening to the relief of the sick, and of the helpless children; but in this act of humanity none were more conspicuous than the women, who persisted in their humane exertions, equally undaunted by the shot and shells of the enemy, and the flames of the building before them.

On the 4th of August, the French opened a tremendous fire upon the quarter of Santa Engracia; and while the mud-walls vanished away, the splendid convent of the Santa Engracia was on fire, and tottering in ruins.

The French availed themselves of this entrance, to rush into the city; took in reverse the batteries before the gates; and, after a sanguinary conflict, penetrating to the Calle de Cozo, nearly in the centre of the town, were in possession, before the day closed, of one half of Zaragoza. The French general immediately demanded the capitulation in the following note:

"*Head Quarters, Santa Engracia.* The Capitulation."

The answer immediately returned was,

"*Head Quarters, Zaragoza.* War, even to the knife. Palafox."

One side of the Cozo, a street about the breadth of Pall Mall, was now occupied by the French, in the centre of which General Verdier was seen giving his orders from the Franciscan convent. The Aragonese maintained their positions on the opposite side, throwing up batteries at the openings of the streets, within a few paces of similar batteries of the French. The intervening space was soon heaped up with dead, either thrown from the windows of the houses in which they had been slain, or killed in the conflict below.

Nothing in the whole course of the siege more embarrassed Don Palafox than the accumulation of the dead, and the apprehension of the disorders which must result from it. To an Aragonese it was almost certain death to appear in the middle of the street; and the expedient resorted to was, to push forward French prisoners, with a rope attached to them, amidst the dead and dying, to bring the bodies in for burial. Their office, and the pity of their own soldiers, secured them in general from annoyance; and the evils arising from the corruption of the dead were thus diminished. The principal season for attack in this singular warfare, was the night; the French and Aragonese, under the cover of darkness, frequently dashed across the street, and attacked each other's batteries with the most undaunted courage. The struggle, begun at the batteries, was often carried into the houses beyond; and Mr. Vaughan has often seen, in every story of a house, unequivocal marks of the desperation with which such contests must have been carried on. The batteries were so close to each other, that in one instance a Spaniard crept from his own side, and, insinuating himself under the intermediate bodies of the dead, attached a rope to one of the French cannon; in the struggle which ensued, the rope broke, and the Aragonese were deprived of their prize, at the moment when they thought themselves secure of it.

On the 5th of August, when the French were expected to renew their efforts to obtain possession of the city, the Aragonese found their ammunition begin to fail; but even this circumstance created no dismay. The only cry that assailed the ears of the gallant general was, that, if ammunition failed, they were ready to attack the enemy with their knives. At this awful crisis, just before the day closed, a convoy of provisions and ammunition, and a reinforcement of three thousand men, composed of Spanish guards, Swiss, and volunteers of Aragon, unexpectedly made their entry into the city, under the command of the brother of the captain-general, Don Francisco Palafox.

A council of war, held on the 8th, resolved—'that those quarters of the city in which the Aragonese yet maintained themselves, should continue to be defended with the same firmness: and should the enemy prevail, the people were to retire into the suburbs, and to defend the suburbs till they perished.' This resolution was received by the people with the loudest acclamations.

For eleven days more the most sanguinary conflict was continued from street to street, from house to house, and from room to room (the enraged populace always gaining by degrees upon the disciplined troops of the French), until the space occupied by the enemy was gradually reduced to about one-eighth part of the city.

The spirit displayed by the men was seconded in the most admirable manner by the women of Zaragoza. The Countess Burrita, a lady of great rank in that country, formed a corps of women for the relief of the wounded, and for the purpose of carrying provisions and

wine to the soldiers: many persons of the most unquestionable veracity in Zaragoza declare that they have frequently seen this young, delicate, and beautiful woman coolly attending to the duties she had prescribed to herself, in the midst of the most tremendous fire of shot and shells; nor were they able to perceive, from the first moment that she entered into these novel scenes, that the idea of personal danger could produce upon her the slightest effect, or bend her from her benevolent and patriotic purpose. The loss of women and boys during the siege was very great, and fully proportionate to that of men; in fact, they were always the most forward; and the difficulty was to teach them a prudent and proper sense of their danger.

During the night of the 14th of August, the French fire was particularly destructive, and when their batteries ceased, flames were observed to burst out in many parts of the buildings in their possession; and on the morning of the fifteenth, to the great surprize of the Aragonese, their columns were seen at a distance retreating over the plain, on the road to Pamplona. Their departure had probably been hastened by intelligence that the Junta of Valencia had dispatched six thousand men to join the levies in Aragon, destined to relieve the capital.

Thus terminated the siege of Zaragoza, which, whether it be considered with reference to the superiority of the means of annoyance in possession of the enemy, to the utter incapability of the place to resist a regular and continued attack, to the instances of collective and individual courage, to the patience and heroism of its defenders of either sex, and in every situation of life, can be deemed secondary to none recorded in the annals of ancient or modern times.

It is a very singular fact to add, that though Mr. Vaughan saw in Zaragoza many a parent who had lost his children, and many a man reduced from competence to poverty, he literally did not meet with one human being who uttered the slightest complaint: every feeling seemed to be swallowed up in the memory of what they had recently done, and in a hatred of the French.

Thus far Mr. Vaughan. From his interesting narrative we may learn, in the first place, how much may be done, through the blessing of God, to stop the progress of an invading enemy, by the union of patriotism, fortitude and persevering exertion. But let us also learn from it, how costly, as well as comparatively inefficient, the most heroic resistance will be likely to prove, unless our population be previously accustomed to the use of arms and the regularity of military discipline, and unless it is directed by some portion at least of military experience. Whatever some men may think of the prize for which the Spaniards contended so gallantly, no one will hesitate to admit that we, at least, have a country worth fighting for "even to the knife." Let us not then grudge the sacrifice of time or property which may be required of us, in order to prepare for its defence. Let us rather be forward to second every provident measure of the government, by cheerfully contributing our quota of the general expense; and by taking pains to acquire ourselves, and encouraging others to acquire, while an interval of preparation is yet mercifully vouchsafed to us, that knowledge of our duty as soldiers, which, under Providence, may render our courage available to the preservation of all that is so justly dear to us.

To the Editor of the Christian Observer.

Having had much trouble in correcting the evils which frequently impede the usefulness of Sunday

Schools, the following hints, the result of my own experience, may possibly be useful to others.

There are many places where children are assembled on Sunday morning, and kept together during the day, although they are not subjected to discipline nor accustomed to employ their minds on other days. In such schools it is very difficult to produce regularity, and almost impossible to command the attention of the children.

Corporal punishments cannot be used; and there are many children to whom the deprivation of rewards does not afford a sufficient stimulus to rouse them from that stupor into which they are apt to fall from not having an interest in their work. Children who are unaccustomed to apply their minds, require to be constantly excited: when this is not done, their attention languishes. In order to produce this stimulus, I divide them into classes of four, and appoint the best boy captain of the class. When the classes begin to learn their lessons, I distribute them round the room, with their faces to the wall, keeping each class as far asunder as possible. Being provided with papers, printed by Mr. Binns, of Bath, in large types, containing the most striking passages of Scripture, and also with a spelling-book published on the same plan, one of these is delivered to the captain, who hangs it up against the wall, and begins by reading aloud one verse, whilst the other boys of that class look at the paper; the next boy then reads the same verse; and the class continue to do the same, over and over again, till all can repeat that verse; they then proceed to the next. It is the captain's business to keep up this system; and he receives a double reward at night, if his class appears to have been properly instructed and managed. When any boy is idle, or unable to learn with the others, the captain reports him to the master, and he is transferred to the class below. By these means the boys improve rapidly: they are constantly at work; the master is enabled to keep his eye upon the whole school; and when he goes to hear any one of the classes read, no disturbance or negligence takes place amongst the other classes. Persons, who have not been accustomed to large schools, may think that by reading aloud one class will disturb another: but this is not the case; for though there is a buzzing noise through the school, yet this rather prevents than occasions any confusion, it being only the individuals of each class who are near enough to hear each other distinctly.

The Commandments, the Creed, and prayers, are generally taught orally, before the children can read, by some older boy, who receives small rewards according to his exertions. I generally teach the boys the Church Service and Watts's Hymns. As these are not printed large enough to be hung against the walls, I place those boys who are learning them with their faces towards each other, and make them read each passage alternately, till they can repeat it; allowing only one book to the four boys.

In order to stimulate the larger boys to store their minds with passages of Scripture, I appoint certain Psalms, which they may learn after they have repeated their lessons; for this they receive a reward according to the number of verses they repeat.

S. L.

We would recommend it to our correspondent, and to all who, like him, have engaged in the benevolent work of instructing the children of the poor, to read with care the accounts which Dr. Bell and Mr. Lancaster have published of their systems of tuition. A variety of suggestions will be there met with, which are applicable to the case of Sunday Schools as well as other schools. And though there may be particular parts of each plan to which objections may justly be made (on that point we give no opinion at present)—yet no one can peruse their publications without

obtaining much information, of the most valuable and important kind, respecting the means of communicating knowledge to young persons

REVIEW OF NEW PUBLICATIONS.

A Critical Essay on the Ninth Book of Bishop Warburton's Divine Legation of Moses; published in Consequence of having gained the Annual Prize, instituted by the late Rev. J. Hulse, A.M. of St. John's College. By JOHN NORMAN PEARSON, *Scholar of Trinity College, Cambridge.* Hatchard, London: 1808. 8vo. pp. 140. Price 4s.

THE literary fortunes of Bishop Warburton's writings, particularly of his Divine Legation, have been singular. At the time of their first publication, they excited the most powerful sensations; generally those of astonishment, alarm, and hostility, in the learned, and more especially in the theological world. Much of this effect is to be ascribed to the singularity of the subjects of which the learned author treated, and perhaps as much to the manner in which he treated them; to the hardy indifference with which he controverted generally received opinions, whether right or wrong; to the paradoxical character of all his disquisitions; and to the violence and indiscrimination of his personal attacks, a fault into which the peculiar irritability of his disposition betrayed him, and which was rendered formidable by the uncommon mental energy of the assailant. A popularity arising from such causes was not likely to be permanent; and had the popularity of Warburton rested on none more solid, he and his works would soon have been forgotten. As a confirmation of this opinion, it is well known, that no long time after the death of this tyrant in the republic of literature, when all the personal affections, with their consequences, which he had excited, had subsided, his works, and even his great work, fell into almost total neglect; and Bishop Warburton was only remembered by the elders of literature, as a meteor which had dazzled and terrified the world in their youth. This was an event, in which Mr. Gibbon, who, with his sect, well understood what were the elements of the Warburtonian school, exults, while he affects to regret it. But, to the credit of the age, this indifference to the merits of Warburton was not of long duration; and within the last ten or twenty years his reputation has been gradually rising in the estimation of candid and solid reasoners. They admit, indeed, and reprobate in the due proportion of guilt, the precipitance, the error partial or total, of some of his grand positions, the inveterate devotion to system, the attachment to paradox, and the unseemly and unjust personalities, which deform all his productions. But after all these sweeping deductions, deductions sufficient to overwhelm and annihilate works even of some merit, they see so much remaining originality of invention; so much acute and vigorous statement of truth, with perhaps more acute and vigorous exposition of error; so much of that penetration which pursues and seizes principles in their deepest and most secret recesses; and so much of that felicity of expression, which presents a luminous and distinct view of sentiments almost too subtile and spiritual for the coarse delineations of human language, that the writings of Bishop Warburton form, in their view, a kind of centre, to which every pro-

duction, in the circumference of the subjects of which he professed to treat, must have some reference.

The Divine Legation of Moses is an imperfect work. It was intended to consist of nine books. The first six alone were completed and published during the author's life. We shall not pretend to criticize this bold and important work, to which our preceding observations more especially apply. The seventh book, as we learn from the author's own words, at the *end* of the sixth, was intended to be "a continued history of the religious opinions of the Jews, from the time of the earliest prophets, who first gave some dark intimations of a different dispensation, to the time of the Maccabees, when the doctrine of a future state of rewards and punishments was become national;" and in the eighth it was proposed to consider "the personal character of Moses, and the genius of the law, as far as it concerns or has a relation to the character of the lawgiver." "The ninth and last book," proceeds this learned writer, "explains at large the nature and genius of the Christian dispensation."

Owing to the importance of the last-mentioned subject, Dr. Warburton suspended his labours on the two former, and exerted them upon this. This ninth book was printed, as far as it goes (being unfinished), by the author, but was not published till after his death. This office was performed by his venerable friend (now likewise departed) Dr. Hurd, bishop of Worcester. We recollect, that the last-named prelate, in the sketch which he has given of the life of Bishop Warburton, by the way of preface to the quarto edition, put forth by him, of his friend's works, prepares the reader of the ninth book of the Divine Legation for some *falling off* from the acuteness and vigour of the preceding six. And not without reason; for, with about the same heterogeneous mixture of important truth and important error, there is an evident declension of the animation and logical strength which formerly held both friends and enemies in terror. We hardly know whether the superior importance of the subject should make us regret this circumstance or not. However, all things considered, we cannot suppress our surprise, that the ninth book of Bishop Warburton's Divine Legation of Moses should be selected as the subject of a prize essay, in which the junior members of an university should be invited to employ their criticism, and make their decision, upon the most important positions and reasonings of such a veteran in theological learning as this prelate. We can hardly suspect any thing like an intention of retaliating upon the bishop for some of his free observations on the science of mathematics, to which all Cambridge probably knows he was no friend: but there appears to us something in their choice which we should not think of designating by the character of decorous: not to add, that the highest points of Christian theology seem not to be the exact subject on which the nascent talents of a juvenile academic should be employed.

We consider the issue, however, as much more favourable than might have been expected, in presenting us with such an essay as Mr. Pearson's, which we look upon as in every way worthy of having gained the prize. We have read it, on the whole, with great approbation. And among the rest of the qualities deserving of praise, we esteem it not the least, that it is characterized throughout by a simplicity, both of argument and style. Essays written for a prize are generally expected to be peculiarly ornamented and striking; to express nothing in a low or common way, but to be brilliant and dazzling as the prize which awaits the successful candidate. Not being very conversant ourselves either with writing for or gaining prizes, we cannot say what influence the glittering object may have in forming

the style of the writer who aspires to it. But, without any emotions of envy against those who are more fortunate, we must say, that prize productions are generally, and from the cause above stated, very insipid things. The very name, after their day is past, is sufficient, where nothing more is known of them, to repel a reader who seeks for solid information. These circumstances greatly enhance the value and merit of such as are of a different description, and have the effect of serving as a foil to them. We have been happy in the opportunity of bringing several exceptions of this kind to the notice of our readers of late.

Of the production of Mr. Pearson it is no slender commendation to observe, in the first place, that he does not appear to have misunderstood or misrepresented the sentiments of the work which he was to criticize, in any instance, certainly not in any important one. This we say, not barely from recollection of the part of Warburton's work now particularly concerned, but from a recent examination of it. The divisions under which Mr. Pearson has arranged his own Essay are judiciously chosen. They are as follow: 1. Of the Creation of Man, and Natural Religion; 2. Of Repentance; 3. Of the Dispensation after the Fall; 4. Of Sacrifices; 5. Of Justification; 6. Of Miracles; 7. Of Prophecy. The reader will perceive by this summary, of contents, that the subject, at least, of what is brought before him, is important.

On the first of these subjects, the Creation of Man, with which the consideration of natural religion is connected, the sentiments of Bishop Warburton are as singular and paradoxical, as the reserved information of Scripture, and the genius of its interpreter, using all the liberty which that reserve left him, would lead us to expect. Suffice it to say, that man, in his opinion, was created the subject of natural religion, mortal both in body and soul; that upon being advanced to Paradise, the offer of immortality was made to him, on the condition of obeying a positive precept when he became the subject of revealed religion; and that on his non-compliance with the condition, or disobedience to the command, he reverted to his original state, the subject of natural religion. We anticipate a little in speaking of the consequences of the fall, that we may put the whole system, a true house of cards, together. The Bishop insists, that the constituent parts of natural religion were discoverable by the unassisted efforts of the human understanding. Mr. Pearson, upon the statement of this opinion, enters upon a view, at some length, of the principles of natural law. We cannot think of offering any thing, in the way of regular discussion, on a subject of such extent and known difficulty, without having the terrors of a pamphlet at least staring us in the face; terrors, which are no vain ones to a reviewer. We consider the argument as creditably conducted by Mr. Pearson, and to him we are contented to refer; only observing, that, in the circumstances of man at this age of the world, it is difficult, if not impossible, to ascertain the precise boundaries, which divide the extreme attainments of natural religion from the commencement of the province of revelation. On this subject, all we can say with certainty is, that we possess a determinate portion of knowledge respecting God, our duty, and the way of happiness; and whether that be conveyed by the original formation of the mind, or introduced by some subsequent and adventitious procedure, or contributed from both these sources, it is still to His hand and bounty that we must ascribe the gift. For a short account of this matter, we have met with nothing which has pleased us better than that which Leland, referred to by Mr. Pearson, has given in the beginning of his work, entitled, "Ad-

vantage and Necessity of the Christian Revelation." The ambiguities of the term natural religion, under which men have so much deceived themselves and one another, are there detected and explained with great precision and justice.

Under the next head, On Repentance, Bishop Warburton contends that, under natural religion, repentance has a native and independent efficacy to procure pardon. Reason and Scripture equally reclaim against this doctrine; and we are cordially sorry to find so eminent a divine concurring with the Socinians in his explicit and repeated assertion of this article. Mr. Pearson has confuted this dogma with a triumphant accumulation of arguments.

On the subject of the 3d section, the Dispensation after the Fall, it has been observed, that Bishop Warburton considered man as having, upon his transgression, received no other punishment than the negative one of being returned to his former condition; and respecting the effect of Adam's fall on his posterity, this divine expresses himself very coolly and sceptically. — "What physical contagion they contracted at their birth," says he, "either of body or mind, is of little use to inquire; since, however man came by his malady, his cure is one and the same*." This was hardly to be wondered at, when the conclusion, to which all the reasonings of this author are directed, is, that the only effect of Adam's transgression was, to be made, or rather to remain, mortal, as he was created. He is astonished that any other death should be understood under the terms of the threat, "Thou shalt surely die;" and exultingly adopts the supposed reductio ad absurdum of Locke, who expresses it as "a strange way of understanding a law (which requires the plainest and directest words), that by *death* should be meant *eternal life in misery*." Mr. Locke was elated with having demolished the school logic, and conceived himself destined to effect a like revolution in divinity; but, in our humble opinion, with far less success. The contrast above stated is a mere play upon words, and will equally apply to many of the most direct assertions of the future punishment of the wicked in the New Testament: it would apply *a fortiori* to that emphatic enunciation which calls it the "*second death*;" a double death being of course doubly opposed to the idea of life in the common sense. Mr. Pearson has demonstrably proved from Scripture, that death is represented, not as the natural state of an unsinning being, but as the effect and punishment expressly of sin; and he has forcibly exposed the absurdity, even on the bishop's own principles, of making *that* the subject of a solemn threat, on disobedience to an express command, which was the very state in which he came from the hands of his Maker. To say, as Warburton in effect does, in order to evade this difficulty, that the threat was rather a revelation to Adam of what he did not know before, is certainly making bad worse. The Essay before us produces likewise some important passages of Scripture to prove, that the death threatened upon the transgression of our first parent was something far more formidable than natural death. The reduplicated phrase, "dying thou shalt die," as the Hebrew is literally translated, intimates indeed a peculiar emphasis; but that emphasis applies, not to the kind of death, but to its certainty; and is used in other instances, respecting temporal death only †. This circumstance has induced even some Christian expositors to confine the original threat to temporal death; but, as we conceive, with great precipitance and injustice. For even with respect to Adam, the terms

* Octavo edition of the Ninth Book, p. 104.

† See Taylor's Concord. under מוֹת, No. 41.

might be void of the ambiguity which they now possess; circumstances, of which the concise history of the transaction contains no mention, might ascertain the meaning;—the personal sense of guilt succeeding the act of disobedience; and the experience of a changed or corrupt nature;—all these causes would conspire to convey to the mind of Adam a far more awful idea of the penalty which he had incurred, than that contained in natural dissolution. The most important of these causes, that last mentioned, the experience of a corrupt nature, would likewise enable all his posterity, who entertained any anxiety with respect to their acceptance in the sight of God, to infer not only the more awful meaning of the threat, but its personal application to them. Hence the experience of David, so feelingly described in the 51st Psalm; hence that of Job, of Isaiah, of Jeremiah, of Daniel, and of others. Imperfect views, however, on this important subject, would be far more excusable in them, than in those upon whom the light of the Christian revelation has risen, and who profess to receive it. And for such persons to refuse that light, and take refuge, as it were, in what is to us now the most obscure part of an obscure dispensation, is at least a very ungrateful and unwise return for the boon conferred upon them. Let the cardinal act in the scheme of redemption, and the cardinal doctrine of the Christian revelation, be considered—namely, the incarnation, life, death, resurrection, and advancement to supreme glory, of the Redeemer;—let it be considered, that his death, the most disgraceful, barbarous, and insulting that could be inflicted, was expressly undergone as a consequence of human transgression, and as a sacrifice and atonement for it; that the punishment denounced against that transgression is eternal wrath; and that the transgression and consequent subjection to the punishment, are stated to belong, not to a few individuals, or to the majority of the human species, but absolutely and universally to all; and that therefore all are called to repentance, and required to believe in Christ for deliverance from the wrath to come;—let it be farther considered, that the New Testament Scriptures expressly ascribe the whole sum of misery from which Christ came to save men, to the first of their race; and, in consistence with this view, consider and state the two characters as parallel *;—to all this let the concurring testimony, as far as it goes, of an enlightened conscience, be added;—and then let the Christian determine of what nature was the transgression of his first parent; what the punishment threatened, and to have been inflicted had not mercy interposed; and what is his concern in it.

Hitherto we have almost entirely agreed with the author before us. In the 4th section, of Sacrifices, and particularly concerning their origin, we shall appear to differ from him. We say appear, because Mr. Pearson has expressly declined giving any opinion concerning the much controverted point, whether the sacrifices enjoined by the Jewish law were originally of heaven, or of men; and has contented himself with offering the arguments on both sides. In this mode, both of handling the subject and of deciding upon it, he has followed, as he has done pretty closely in some other particulars, the example of Outram, in the beginning of his masterly work De Sacrificiis. But notwithstanding this academic ἐποχή, which we think the accessible evidence on the subject hardly justifies, it is plain, that the preponderating strength is placed on the side of the arguments for the opinion adopted by Warburton, from Spencer, Marsham, and others, of their human origin. One of the

* See Rom. v. 12, to the end, and 1 Corinthians, xv.

principal arguments for the divine, and against the human origin of sacrifices, is derived from the account given of those of Cain and Abel, the immediate descendants of the first man, and from the particulars of their different reception. The antiquity of the fact is a strong presumption against one of the main arguments for the opposite opinion, namely, that they arose from the mutual practice of offerings among men; for what opportunity had this practice to form and establish itself in so early an age? And with respect to the simplicity of such an age, perhaps our civil and artificial habits utterly incapacitate us from forming any just judgment. The apt coincidence of the rite of *animal* sacrifice (such we esteem it, without being at all moved by the unworthy criticism of Grotius), with the mode in which God had appointed to deliver man from the effect of the fall, is to Christians a powerful argument in favour of its divine institution. And it was not without some surprise, that we found Mr. Pearson confirming the human theory by the supposed similar adoption of the previously practised rite of circumcision. He must have been aware, from his own reference to Spencer, the most intrepid advocate for the heathenish origin of the greater part of the Mosaic law, that even the fearless Spencer hesitated upon this point: and in another part of his work he corrects Chrysostom, for the universality of his expressions respecting the human origin of the Jewish rites; and intimates, that circumcision, the sabbath, and the passover, ought not to be positively assigned to such asource*. Mr. Pearson argues, from the silence of Scripture, that the practice of sacrificing was discontinued soon after the Flood, until the time of its revival at Mount Sinai, no instance of the kind being mentioned in that interval but the single one of Abraham.

* See last edition, p. 664, Nam negre creditur, circumcisionem, &c.

We distrust nothing more in general, than the negative argument of omission, particularly in Scripture, and most of all in this part of Scripture. The space of time which elapsed between the Flood and the delivery of the Mosaic law, is about one thousand years. He who considers how summary and contracted an account must be given of the events which took place in this period within the compass of a single book like that of Genesis, will, we think, agree with us, that little force can reside in arguments founded upon its omissions: at least, on the same ground we might infer the discontinuance of the rite of circumcision for a considerable period. But Mr. Peason proceeds to argue, from the assumed discontinuance of sacrifices, that they could not have been originally of divine appointment, for then they would have been continued. To us, the fact has a different aspect; for, had sacrifices been the result of reason, then every individual having the same cause for the performance of them, they would be secure of a continued observance, as long as the reason of men operated in the same way. But although the reasonableness or unreasonableness of the institution does not absolutely decide the question, we greatly incline to consider it as very unreasonable in the view of a human invention. We cannot quite coincide in Mr. Pearson's idea, that, regarding sacrifice as a typical rite, it denotes too clear and explicit a declaration of the future redemption of man, for the age in which it first obtained. Its meaning might be revealed in almost any degree. The notion which Warburton adopted from Cudworth, concerning the Lord's Supper, as being a feast upon a sacrifice, is applied by him with great force, and we think justice, in support of the doctrine of atonement: but we cannot consent to consider the adoption of this custom, appended to an institution of God's own appointment, and used by his own chosen people, as analogous to the adoption and

consecration of the rites of heathenism. It was almost impossible, in the institution of a sacrament, not to make use of some act, civil or religious, which had been employed partly or wholly by some nation.

As we have already been detained some time upon the subject of the derivation of divine laws from human, we think it our duty to avail ourselves of the opportunity presented, of making a few observations on the general system, for which we are sorry to perceive Mr. Pearson seems to have a predilection. The first author who professedly undertook to explain the Mosaic law by means of the religious customs of the heathen nations, was the celebrated Maimonides, in his Moreh Nevochim, or Doctor Perplexorum; and, in the third book, which is devoted to the subject before us, he endeavours to explain the rationale of the Jewish law, by supposing partly an intended opposition to the doctrines and practices of the Zabians, a modern Arabic name for the whole body of ancient idolaters, particularly those of Chaldea; and partly an accommodation to the prejudices and weakness of the Jewish nation, which occasioned the retention of some heathen rites to be directed to another object, the true God. The main intention of the law, in his opinion, was the apprehension or knowledge of God, and the abolition of idolatry. Sir John Marsham adopted and improved upon this idea, and has derived the whole law of Moses from the rites of Egypt, partly abolished, partly altered, and partly retained *. With more modesty, but far from sufficient, and in a more elaborate and professed form, nearly the same system was asserted and defended by the celebrated Spencer, first in a small work De Urim et Thummim, and afterwards in his Four Books De Legibus Hebræorum Ritualibus. The fact upon which all parties are agreed is, that there exists a very extended conformity between the religious rites instituted by the ministry of Moses and those of the ancient Egyptians. We include obvious opposition under the general term of conformity; because there must, in the opposing instances, be some evident reference to the object opposed. The only debate is respecting the mode of accounting for this conformity or general reference. Even where a derivation is admitted, it remains a question which party is the original. But an immediate derivation may not exist between the parties, if it be capable of proof, or even possible, that they derived their institutions from a common source. Now Spencer has determined, not only that a derivation exists, but that the Jews were the derivers, and that the Israelites borrowed their jewels of worship from the Egyptians. The derivation he considers, for the most part, to have taken the form of opposition: but a very large portion likewise (those in which a proper and considerable conformity appears) to have been adopted into the Mosaic ritual, partly as an accommodation to the infirmities of a people of gross conception and of idolatrous propensities, to which point he has Maimonides, his great master, as an example; and, which forms the most objectionable part of his hypothesis, partly to avoid giving offence to the heathen nations, and even to allure them to the Jewish worship. This principle of divine legislation is illustrated by the Roman one, when the government was changed from a republic to a monarchy, and thus expressed by Tacitus, "Arcanum novi status imago antiqui." With respect to the opposition intended to the heathens, and particularly to the Egyptians, there was never any variation of opinion; all Christians admitted such a procedure to be agreeable to the divine wisdom and sanctity. But that, in the instances of conformity, the honour of originality should be ascribed to the Egyp-

* Canon Chronicus, ed. fol. pp. 126—221, sec. ix.

tians, appears to many derogatory to those perfections, as well as a very unfair conclusion, in point of fact, from the adduced evidence. The conformity is in many instances extremely faint and ambiguous. Even Le Clerc could not forbear, on one occasion, from speaking of Spencer in these words: Dum ἀντιθέσεις captat vir doctus, inter Hebræorum et Ethnicorum sacra, quæcumque vel levi probabilitate adridebant avidiùs arripuit *. The authorities for the representation given of the Egyptian ritual are far inferior in antiquity to Moses, and the facts which they relate are not only doubtful in themselves, but were regarded as such even by their reporters. It is, therefore, not impossible that the whole body of those rites, in which the conformity between the two nations obtains, may be subsequent, and if so, derived on the side of the Egyptians. The arguments which Spencer opposes to this supposition are extremely feeble: for it does not follow that one nation is affected towards another in the same manner, in every age, and under every circumstance. Other nations have varied in their estimation of the Jewish; and it is generally found, that the higher we ascend the more honourable was that estimation. Nothing can be more evident, than that the whole tenor of the Scripture concerned on this point is directly and powerfully adverse to the supposition of the adoption of the Egyptian or any other heathen rites; and some particular passages reprobate such adoption in very strict and forcible terms †. Aaron attempted something of the policy which Spencer ascribes to the lawgiver of the Israelites, when, in condescension to their idolatrous propensities, he consented to make a golden calf for them, in imitation of the Egyptian Apis; sanctifying, as he seems to have believed, their worship, by announcing it as a feast to the Lord *. But the act was not approved. In short, if there were such an accommodation as is supposed, and designed to conciliate the heathen, the design was grievously both misunderstood and frustrated; for in almost all the notices which exist in heathen writers, of the Jewish nation and law, we shall find them both designated as most opposite and hostile to all other nations and laws ‡. But without being driven to the necessity of supposing an immediate derivation on either side, we may suppose that the articles, in which such a resemblance obtains as is not likely to be casual, were derived by both nations from one common source of primitive and pure antiquity; and if not in every instance of divine origin and authority, yet pure from idolatry. This is an opinion formally adopted by some great names ‡, and incidentally sanctioned by others; and the coincidence which the late researches in oriental literature have discovered between many parts of the Hebrew ritual and those of distant Eastern nations, particularly the Hindus, have greatly confirmed this hypothesis §. Witsius is the principal writer on this side of the question; and really we think the elaborate and temperate Egyptiaca a very satisfactory answer to the whole objectionable part of Spencer's theory, and the best account extant of the Hebrew ritual. Warburton, we are persuaded, read

* In Exod. xii. 9.

† See Levy. xviii. 1—4; Deut. xii. 30—32.

* Exod. xxxii.

† See the passages quoted from Dio Cassius, Diodorus, and Tacitus, by Mr. P. pp. 134, 135; and in addition to them, Strabo, l. xvi. pp. 760, &c. ed. 1620; Justin. Hist. l. xxxvi. § 2.; Cic. Orat. pro Flacco; Seneca, in a fragment preserved by Augustine, and prefixed to the works of the former; Quintil. l. iii. § 7 or 9; Josephus's book against Apion; and the collection in Euseb. Præp. Ev. l. ix. who has for the most part copied from Josephus.

‡ In addition to Witsius, Bryant, Mythology, vol. ii. pp. 528, 529, quarto ed. or vol. iii. pp. 430, 431, octavo; and Maurice, Ind. Ant. vol. vii. pp. 884, &c.

§ Asiatic Researches, vol. iii. pp. 525, 526, and 552, oct. ed.; and Halhed's Code of Gentoo Laws, pp. xvi—lxix, oct. ed.

it, as with confirmed prejudice against its leading hypothesis, so in a most cursory and incomplete manner.

We hope this protracted discussion will be excused by our readers; for unless we had conceived it important we should certainly not have given ourselves the trouble to pursue it. To contract our remarks again to the original subject, that of sacrifices, we would suggest to the perusal of so good a scholar as Mr. Pearson the Dissertation of Kennicott on the Oblations of Cain and Abel (in which, indeed, there are a few things not the most conclusive), and Magee's Discourses on the Scriptural Doctrines of Atonement and Sacrifice. But before we finally leave this subject, we cannot refrain from pointing out the gross critical inaccuracy of Spencer, in a remark concerning the offering of Abel, which Mr. Pearson has quoted, p. 71 (h). He confidently infers, that this offering was *voluntary* and not *prescribed*, from the term δῶρα, by which the sacred writer expresses it, Heb. xi. 4. Now, had this learned writer, by the help of a Concordance, turned to the same term as often as it is used in this epistle (the best criterion of its meaning), he would have found, that in every instance it signifies some sacrifice or oblation of the Mosaic law, and therefore in the strictest sense *prescribed*. Had he referred, by the same help, to the Septuagint, he would have found that there also it is the most frequent version of the word קרבן, the general name for the sacrifices of the Mosaic law.

We proceed to the next section, of Justification, with a mixture of regret and pleasure. It is, indeed, a subject of great regret to us, to contemplate a man of Bishop Warburton's station and eminence maintaining so false and unfounded a sentiment on this great doctrine, as he is justly represented to maintain. Our regret is the more poignant, because in this respect he has afforded an additional example of that melancholy perversion of truth which conveys error of a most pernicious kind under terms the most expressive both of sound doctrine and of a zealous attachment to it. Let any one read the bishop's warm assertion of "Justification by Faith alone," as the great principle of Protestantism, in the last note on the 5th section of the 3d book of his Divine Legation; and then let him understand, that by justification its zealous advocate means the grant of immortal life, of which men are made capable subjects by obedience, and which they actually attain by performing the positive condition of faith, and which is to be regained by repentance when lost *. We have heard of some who have interpreted justification of sanctification; of others, who have understood by it pardon or acquittal exclusively; of others, who have united in the idea pardon and the grant of eternal life: but it is beyond our observation, that any divine, before the author of the Divine Legation, ever confined its meaning to the grant of eternal life alone. It would likewise exercise the ingenuity of the eccentric prelate in no slender degree, to reconcile, with one of the articles of his own church, not only his founding justification, as he most effectually and glaringly does, on *works*, but his making those works *precede* justification. The pleasure which this section affords us is derived from the able criticism by which the author has exposed the errors of the bishop, and given the true representation of the great doctrine in question. We were likewise much pleased to find him adopt the simple, and we are persuaded just, method of reconciling those two apostles, on the subject of justification, who have had the credit of contradicting one another, because they have enounced different predicates of different subjects.

Respecting miracles, the subject of the succeeding section, we were pleased to find the essayist and the bishop agreed; and more so, when

* Div. Legat. book ix. pp. 196. 201.

we found ourselves to agree with both. We recollect its having afforded us peculiar and unexpected gratification, when we first discovered Bishop Warburton on the orthodox side respecting the demoniacal possessions recorded in the New Testament. Some of his arguments are original, and put with the strength of his best days. That there are difficulties on the subject, no one who has examined it will deny; but the observation, although trite, is no less important as the foundation of all credence, that no assignable subject is without difficulties. No person, however, is properly qualified to offer an opinion upon the point, without having read Lardner and Farmer on the one side, and Warburton and Fell on the other. The last author, with less learning, but a better cause, than his opponent, has, in our opinion, brought the matter to a just decision. One of the positions which he has urged with much earnestness, and supported by irresistible evidence, is, that the influence of evil spirits is precisely the same *in kind* as that of evil men; and all the arguments which may be opposed to the latter, which is a known fact, apply with a virtue essentially the same to the former, and consequently deduct nothing from the supposition that *that* may be a certain fact likewise. Although the power of evil spirits may be superhuman, there is no reason to believe it irresistible; and the concealment or deception which man is able to practise, render it in some cases almost impossible to guard against the designs of a determined enemy. "Let a single individual of the body-guard of Napoleon resolve his destruction, and despise the consequences, and that event is secure. Quisquis vitam suam contempsit tuæ dominus est.

We must not indulge a passion for amplification, even where, if we may use the expression, there is the most justifiable temptation; or the two remaining subjects, of Miracles and Prophecies, would lead beyond all reasonable bounds. Indeed, the propriety of such a procedure would be problematical, as we have little more to do than to approve what Mr. Pearson has written on these interesting topics. It gives us pleasure here again to notice the prevailing conformity of this writer with the subject of his strictures. We shall only observe, with respect to miracles, that it may be difficult to state any set of positions (unless very extended) which should form a decisive criterion between true miracles and false; although, upon the production of any fact or facts pretending to be miraculous, the decision might be made with ease. The four rules of Leslie are said to have baffled the ingenuity of Middleton to contradict or evade them. On the subject of Prophecy, we think Mr. Pearson has committed a slight error, in company with many other respectable writers, when he expresses his belief, that the gift of prophecy, specified in one of the Epistles to the Corinthians, "included nothing more than that deep acquaintance with the doctrines of our holy religion, which enables persons endowed with it to expound the sacred oracles to the edification of the church," p. 121. We have been convinced, by the particular examination of the passages in the New Testament, in which this class of primitive Christians is mentioned, to be found in a Dissertation of the learned Mosheim De Prophetis Ecclesiæ Apostolicæ *, that they were without exception of an *extraordinary* description.

We cannot close this review without expressing our opinion, that the Essay which we have been examining is highly creditable both to the principles and abilities of the author. On some points we have stated our dissent from him, and have considered it due to him to state our reasons for it pretty much at large. But it would be unfair to regard the sen-

* Dissert. ad Hist. Eccles. pertinent. tom. ii. pp. 125, &c.

timents delivered in the first work of an author, and that work a Prize Essay, as his ultimate opinion. The articles, however, upon which we agree with him, are not only much more extensive in quantity, but more important in their nature; and it is not without a sensible gratification that we find a young academic, in opposition to the powerful and intimidating authority which was placed directly in his front in the execution of his task, explicitly asserting, and ably defending, in their true nature, the great doctrines of repentance and justification, the pillars both of the Christian life and of the Christian hope. It is however, on the same subject, a reflection extremely mortifying, that a man of Bishop Warburton's ardent and successful pursuit of knowledge, unrivalled acuteness and vigour of intellect,—a man, holding so important and responsible a station in the church, and communicating to it, by his great abilities, unusual influence,—should, in the last years of his life, and on two of the fundamental doctrines of Christianity, entertain notions so palpably erroneous and visionary, as to afford matter of triumph against him to an undergraduate in one of our universities. We are ready to admit, which may be urged in defence of such instances, that speculative and inquisitive men, when pursuing their researches into the more intimate principles of truth, may embrace errors, which, however, do not interfere with the more popular and practical conceptions of it: but it is hard to believe, that, so long as the Bishop retained those ideas of repentance and justification which our author has combated, he could exercise in any adequate degree, either that abasement of heart and godly sorrow for sin which are expressed by scriptural repentance, or that deep sense of his absolute need of a Saviour, that single reliance upon him, and that fervent gratitude towards him, which are included in the scriptural notion of justification.

Zeal without Innovation.

(*Continued from p.* 40.)

We now come to the section entitled, "On some justly censurable things found among" the evangelical clergy. Our author, in the opening of this section, and in some other places, in consequence chiefly, as we apprehend, of the negligence of his style, uses language by which he seems to erect himself into a less fallible judge on the points under consideration, than he doubtless means to profess himself to be. "Such things," says he, "as justly deserve censure, shall now be impartially stated."—"Such things, as in my judgment deserve censure, shall now be stated," would surely have been a better and less offensive phraseology. A few alterations of this kind would have tended to render his work much more conciliatory.

He begins by "owning the charge of enthusiasm to be not without foundation." We devoted to this important topic one whole paper, in our Review of the work of Mr. Ingram (Christ. Obs. for 1808, p. 307.) to which paper we beg leave to refer our readers. We there pointed out, with much particularity, the enthusiasm of Whitefield; and we hazarded an opinion, that the evangelical world (including under that term not only the evangelical body, clergy and laity, within the church, but all the evangelical dissidents) inclined, though with many exceptions, more to this than to any other fault. In this respect our judgment is confirmed by that of our author. We nevertheless think that he uses far too strong language, when, confining his remark to the evangelical ministers of the church, he says, "that in that class of the clergy called evangelical, there are persons of the description" of "visionaries;" "men who do not merely discover a slight tincture of Quixotism, mixing with great virtues, but who are rank enthusiasts; too wild in their notions to be fit to teach,

and too confident in their extravagances to be capable of learning." The proper mode of judging of the justness of such a passage as this, is, not to ask ourselves whether the words are literally true; whether, that is to say, two, three, or perhaps four, evangelical ministers of the church, out of some hundreds now designated by that name, may be found to be these rank enthusiasts; but whether there is such a number of these incorrigibles as to call for so unqualified an observation. The passage may easily lead an uninformed reader to imagine that no very inconsiderable portion of the evangelical ministers of the church are of this extravagant class, and it is therefore very far from giving a fair impression of the state of the case. There are perhaps a few (we believe that there are a very few only, at the most) of these fanatics among the evangelical ministers of the church; and we incline to think that most even of these few give up the regular cure of souls in the church when their enthusiasm has reached its height. Besides these, we do not deny that there may be a number perhaps not very inconsiderable of evangelical clergymen, who mix *some* enthusiasm with their piety; but we believe that even this number is diminishing; and we are confident that any high degree of fanaticism is not to be found, except among a few individuals, at the most, belonging to that body. The author probably will himself be willing to correct the expression which he has used, in any future edition of his work.

He next proceeds to say, "I am constrained to admit, likewise, that there is a great deal of truth in what has been often alleged by their opponents; viz. that, under their preaching, there has arisen an unfavourable opinion of the body of the clergy," who are apt to be considered, by the more illiterate part of the hearers of evangelical ministers, "as men who do not preach the Gospel;" an imputation which, in *their* account, implies the forfeiture of all that reverence and support which is due to Christian instructors." Whatever ground there may be for this remark, we believe that when an evangelical clergyman appears to impute it to neighbouring ministers, that they do not preach the Gospel, he is far from intending to imply that either "reverence" or "support" ought to be withheld from them. The individual to whom this defect is imputed, however, is not unlikely to think that the accusation involves these consequences. To say that he does not preach the Gospel, sounds in his ears like saying that he has forfeited all claim to respect; and that he is one on whom sentence of deprivation ought to pass. It is like an imputation cast upon a soldier for defect of courage, on a physician for ignorance of medicine, or on a lawyer for the want of that knowledge which makes him worthy of having a brief. In most professions of life there is a point of honour, carried indeed occasionally too far, which leads all the respectable members of those professions to refrain from intimating any thing against the character of their brethren. In the church it has happened, from various causes, but chiefly from the transcendent importance which religious men often very properly assign to their own views of religious truth, that this kind of courtesy does not equally prevail. The resentments of clergymen, arising from this source, are sometimes extremely keen. The men accused of not preaching the Gospel are but too ready to apply to their accusers the appellation, not only of calumniators, but of fanatics, Calvinists, sectarists, and secret enemies to the church. We do not mean to say that the disturbance thus raised in the church of England ought to be ascribed equally to the fault of both parties. We fear that the charge of not preaching the Gospel has been in a considerable degree just; and if it be just, there ought not to be total si-

lence on the subject. We think, however, that there has been much too great harshness and generality in the accusation. An ambiguity in the very word Gospel has contributed to this harshness. The term may mean, either Christianity in general;—that is to say, Christianity including all its various undisputed as well as disputed doctrines;—or it may mean certain disputed parts of Christianity, which, though disputed, are considered as essentially characteristic of it. Now the latter is the sense intended by those who bring the charge; but an idea is entertained by some, who hear indistinctly of the intestine war raging in the church, that one party accuses the other of not preaching even any of those undisputed truths of the Gospel, by which, as well as by its disputed truths, it is distinguished from mere morality and from heathenism. Again; good men may differ a little as to the degree in which certain evangelical doctrines ought to be introduced into sermons, and also as to the phraseology which ought to be employed in speaking of them; and there is great danger lest a difference chiefly of words should be construed into a total ignorance; and lest an occasional, and perhaps faulty, silence should be confounded with a total oblivion, of the subject.

The too ready assumption of the name "Gospel," or "Evangelical," ministers, is open to another objection: it has a tendency to accredit too highly and too equally all who preach the evangelical truths. Now these truths, though generally indicative of piety, may, like other truths, be "held in unrighteousness," and may be zealously taught by men of a corrupt heart. They may also be urged, by worthy ministers, without a due intermixture of what is practical. They may be brought forward drily, coldly, and technically (a case, as we conceive, which occurs more often in Scotland than in England); or they may be inculcated ungnardedly, violently, and dogmatically. They may be combined with enthusiasm; they may be disgraced by gross vulgarity; they may be pushed to a dangerous and antinomian extravagance. If a preacher departs a little on the one side, he is said, by the great mass of religionists, to be no Gospel preacher; but if he wanders ever so far on the other, he is not subject to the same heavy imputation. However cold and unedifying, however absurd and fanatical, however extravagant and antinomian he may be, however suspected even of immoral practice, if he make a point of maintaining the more disputed truths of Christianity, he is still called a Gospel minister. He has received his diploma; he has derived, from the consenting voice of at least a large proportion of the religious world, a denomination, which is itself an investiture of honour; he takes his station among them; and, though not a few eyes discern his deficiencies, he claims to be one whose credentials are clear. There cannot perhaps be a cheaper or easier mode of obtaining religious credit in some quarters, at the present day, than that of preferring a loud and vehement claim to the title of evangelical minister; and we have, therefore, thought it expedient to dilate on this subject. But let us not be misunderstood. In whatever degree it is true that the general clergy of the church neglect to preach any of the peculiar doctrines of their religion, in the same degree it will necessarily happen that the sound preachers will be found to reflect upon them. Abolish the term "Gospel ministers," still the offence will not cease. Some new appellation will be employed to describe the existing difference. For our own part, we should feel no great objection to the expression in present use, nor to the more particular application of it to those on whom it is now bestowed, if it were not so very constantly, we had almost said so flippantly, given, and given also in so very monopolizing a spirit. The term denotes a minister

characterized chiefly (as every minister ought to be) by his preaching that "faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." Let other auxiliary expressions, however, be also employed; for these are become necessary in order sufficiently to mark the man of unfeigned sincerity and seriousness, "the Scribe well-instructed in the kingdom of God," the preacher who "keeps back nothing that is profitable," and gives proof of his fidelity, not only by his "doctrine," but by his "manner of life, purpose, faith, charity."

We do not believe that it is now the practice of the evangelical ministers of the church (we allow that there may be exceptions) to make those insinuations against their brethren *from the pulpit*, which our author's language may be construed to imply. At the same time, we mean not to affirm, that the estimate formed by many of them, of the religious character of the mass of their brethren, may not be too low, of which, indeed, we admit that some presumption is afforded by the frequent use of the term Gospel ministers in the language of private life. Their employment of this obnoxious word is however, as we apprehend, becoming less frequent.

"Of a piece," says our author, "with the conduct here noticed, is the language which some included in this class of clergymen use, in reference to those parishes in which their own views of Christianity are not inculcated. Of such places, though the ordinances of Christian worship be regularly administered in them, they speak in terms similar to those in which the ancient prophets expressed themselves, when describing the state of heathenism. Thus leading the unthinking to blend appointments, ordained for the honour of the living and true God, with idolatrous institutions; as if there was no difference between diminished light and absolute darkness; between sinking below the level of completely evangelical instruction, and the entire absence of Christianity." p. 154.

It were much to be wished, that some of those clergymen who are well acquainted with the general state of morals and religion, both at the time of our Lord's appearance and at the present day, would sometime favour us with a full and fair comparison between the two cases. The degree of reserve which ought to be used in applying to the mass of the present generation the terms employed in Scripture to designate the unbelieving nations, would, if this point were cleared in the first place, be much more easily estimated. According to some of our clergy, we may all be fairly denominated Christians, and may all encourage ourselves with the Christian hope, with the exception only of professed unbelievers, and of a few notorious profligates. According to others, the land, except where those who are called evangelical ministers have enlightened it, is in heathen darkness. Our whole people, with the exception of the followers of such ministers, are in the same general circumstances with those ancient nations on whom the Gospel had not shined: they are in the "shadow of death," "without Christ, without hope, without God in the world," "in the gall" (it is sometimes even said) "of bitterness and the bond of iniquity." Nevertheless, among this mass of persons, who stand aloof from the evangelical world, there are men who widely differ from each other; —there are many persons of grave, and we trust of truly pious, minds, as well as some formal and superstitious worshippers; there are some zealous advocates for the suppression of vice; and some who unite with certain allowed immoralities, a general regard for Christianity; there are also some who reject the Gospel; some who scoff at it; some who are open profligates. All these alike, or almost alike, are denominated, in the common language of a great part of the evangelical world, dark, ignorant, and unconverted. They are spoken of, as our author expresses it, "in terms similar to those in which the ancient prophets expressed themselves, when describing the state of heathenism; while, on

the other hand, the whole world of evangelical professors, among many of whom, it must be allowed, there is much deficiency of practice, too easily infer, from their possession of a stock of superior knowledge, that they are children of God, and members of Jesus Christ.

Our author acquits the evangelical part of the clergy, of a fault with which, he says, many of them were *formerly* chargeable,—that of disregard to canonical obedience, by officiating in places of worship licensed under the act of toleration. We expressed an exactly similar sentiment in our Review of Mr. Ingram.

"As to the matter of which the sermons delivered by some of this class are composed," he says, "*it is contemptible in the extreme.*" We were much surprized at this, we must call it unjustifiable, mode of speaking of their discourses. The censure, if thus strong, ought not at least to be thus general. He indeed qualifies his terms, by saying, "some of this class:" but we repeat, that the term "some," when used after this manner, is naturally understood to mean much more than two, three, or four persons; for the extravagant folly of only a very few of a numerous body, is scarcely worthy of particular mention.

"Though truths," he adds, "of great importance are brought forward, yet, as if those who delivered them were born to ruin the cause in which they were engaged, they are presented to the auditory, associated with such meanness, imbecility, or absurdity, as to afford a compleat triumph to those who are adverse to their propagation. We are disgusted by the violation of all the rules, which the common sense of mankind teaches them to expect the observance of, on the occasion. It is true indeed, that something is heard about Christ, about faith and repentance, about sin and grace: but in vain we look for argument, or persuasion, or suavity, or reverential demeanour; qualities which ought never to be absent, where it is of the utmost importance that the judgment be convinced, and the affections gained." p. 156.

We trust that such passages as these will be corrected in another edition, for we believe that there is more fault of style than either of judgment or of charity, in the author of these passages. Even a little negligence of this kind may be the means of seriously discrediting a generation of men who, in the deliberate opinion of this author, are, on the whole, most pious and estimable. Let us imagine this habit of applying what may be predicated of only a very few to an undefined portion of the body, ("to some," as it is called, "of this class of preachers,") to be extended to their moral character. There may undoubtedly have been found among the evangelical ministers, men defective even in ordinary morality; and it is only by carefully asserting that such individuals have been extremely few, whenever that subject is mentioned, that the general reputation of the body is preserved. Our author happily has spoken of them only in terms of high respect when touching on this topic *. If, however, he had here used expressions equally loose, there would have been many, as we fear, who would have taken a most mischievous advantage of his unguardedness. It should never be forgotten, that the profane world, as well as many men of superficial virtue, "watch for the halting," of those who are pious;

"And pleas'd, perhaps, because on holy ground
Sometimes a canting hypocrite is found,
Reproach a people with his single fall,
And cast his filthy raiment on them all."

We will only add, that the epithet *contemptible* appears to us particularly objectionable: it expresses a feeling that does not well accord with those affections which are peculiarly Christian.

Our author proceeds to say, that "the sermons of some consist of a fanciful running of parallels."

* "Although there have been a few instances to the contrary, the moral conduct," he says, "of the men in question is consistent with their calling; and though the faults above detailed are found among them, yet as a body they are more than free from immoralities." p. 162.

The word *some*, though it sounds to us a little too general, is not here so improper as in the former instance, for the observation is applicable, at least in a degree, to no very small number of evangelical ministers; and the love of popularity must be considered as constituting a strong temptation to this evil.

"Of this kind of preaching," the pious author very well and justly observes, "it is saying the least, by way of censure, to affirm that it leaves nothing instructive behind it; that it proves nothing; that it deters from no vice, nor excites to any virtue. But its want of useful tendency is not the greatest objection that lies against it; it debases the Scripture; it defeats the intention of that grave and holy book, designed not for the amusement of the imagination, but for instructing the mind, and interesting the heart, in things of eternal moment. It accustoms those who are pleased with it, to look for entertainment, when they should be endeavouring to learn a lesson; and to sport themselves with that lamp of truth, let down from heaven for the purpose of directing their steps, amidst the snares and dangers of the present state. No censure is here intended against resorting to chaste comparisons, for the sake of illustrating some important point of faith or practice. This, while it enlivens the preacher's discourse, may assist the conceptions of the auditory. The one begets knowledge, the other leaves men in ignorance. The sober use of parallels, followed by the practical use of the truth elucidated, teaches the hearer how to read his Bible with profit; the effusions of the mere allegorizer, how to read it and learn nothing." p. 156, 157.

Our objection to the next paragraph we shall quote, is of the same kind with that which we have already had occasion to make: it leaves an impression on the mind of the reader that the fault which it condemns, and most justly condemns, is a prevalent defect. We believe, on the contrary, that the number of ministers *of the church* who are now chargeable with this fault, is very inconsiderable indeed.

"There is likewise an hypochondriacal cast of preaching heard among them. Instead of such instruction, exhortation, or encouragement, as is adapted to the ordinary conditions and circumstances of human life, an auditory is held by the detail of conflicts and experiences, of which nine tenths of the persons present have not the remotest conception. A kind of discoursing this, which is perhaps congenial to the feelings of a few persons in the congregation, who, either from a decay of some of their faculties, or a saturnine cast of mind, or the solitariness of their condition, or the want of employment, are habitually uncomfortable, and acquire a kind of taste for discussions of a melancholy complexion. Such persons have a strange kind of amusement in listening to discourses of this kind, which yet do nothing for them: the propensity to be miserable is increased by the very means employed to comfort them. Their minds are filled with fancied causes of distress, which, perhaps, they never would have thought of, had they not been suggested by the discourse to which they are listening; and which, while it fails of curing the disease in those who already have it, serves to communicate it to those who have it not, if there be any pre-disposition in their mental habit to receive the contagion." p. 157, 158.

We shall be happy to find that an expression, at the commencement of the next paragraph, which, we are willing to believe, was admitted into the first edition, chiefly from inadvertence, has been expunged from the second: it is too nearly allied to the cant of the irreligious. The general observations with which it is connected, are nevertheless worthy of a judicious minister of the Gospel.

"That the comforts of religion may, for wise reasons, be suspended by him who gave them, or that the great enemy of mankind may sometimes be permitted to harass a pious mind, are possibilities of which the Holy Scriptures give us sufficient intimation; nor can it be doubted, that one part of a Christian minister's sufficiency lies in being capable of distinguishing such trying cases from those of a different nature, and in knowing how to treat them. But instances of extraordinary distress of mind seem to be no more fit for frequent discussion in public, than instances of extraordinary guilt are: they fall more within the province of a minister's private practice. Here he has not a supposed, but an actual case before him. Here he may ascertain its nature by deliberate investigation. Here, as in medical or surgical practice, he may do what is necessary for the patient's relief, without disturbing the comfort, or hazarding the safety of others." p. 158, 159.

Our author is very severe on

those who introduce humour into the pulpit. "This," says he, "is not only being pleasers of men, but pleasers of the lowest of men." Indeed the only palliation which this case appears to us to admit of is, that there may be ministers who have derived from a perverse nature (for most perverse she unquestionably is in this case) so irresistible a turn to the ludicrous, that, to borrow the language of an old preacher of this class, they may be said to "have been born with a fool's cap on their head, which sticks so fast, as hardly to be torn off by them even when they know that they are in the pulpit." We greatly doubt, however, whether the fault in question be fairly chargeable on any evangelical ministers, who can be said to belong to the establishment; and whether, therefore, the author is justified in enumerating it among their defects.

But we will here stop to discuss a question of no small importance. Is it fair, is it charitable, and is it expedient, to descant thus freely and largely on the faults of so pious and Christian a body of men? Ought we not to look with so affectionate an eye on these servants of God, as to feel little inclination to mark their infirmities; and is there not a danger lest, by the minuteness or severity of our criticism, we should give a very mischievous encouragement to their enemies, who are ready to take advantage of every admission, and to establish, on the ruin of their fame, the reputation of their own cold and lifeless Christianity? These are questions which it is fair to put, and they deserve a very deliberate answer. That extreme caution should at all times be used in treating of the faults and weaknesses of religious persons, we are inclined to admit, or rather to affirm; and the particularity with which we have commented on so many passages in this section, is to be ascribed to this very consideration. But we are by no means disposed to claim for any ministers of the Gospel, on the alleged ground of their superior virtue or spirituality, that exemption from examination which this objection seems a little to countenance. Why should not the professors of a purer Gospel be ready to submit themselves to the public eye, and even to court investigation? Under cover of a plausible principle, not altogether unlike to that which we have here put into the mouth of an objector, corruption heretofore insinuated itself into the church. In the early days of the Gospel, its ministry in general (and a ministry not perhaps peculiarly corrupt) desired, for the sake of that holy religion which they dispensed, to have their character entirely protected from the profane censure of the laity, and engaged that they would themselves provide for the due regulation of every thing which concerned their own order. But the priests under this system declined in virtue, though they might advance for a time in a certain kind of reputation for sanctity:—the pope grew to be infallible. Now it is not in catholics alone that protection from examination is dangerous. There is in us all a tendency to degenerate; and there is sometimes to be found, even among the devoutest of us protestants, a disposition to certain evils of a popish order. Some of us love to retreat from the world, in the same manner with those pious men who set the example of withdrawing into monasteries, that we may be uninterrupted in our Christian converse with each other. When in the bosom of this pleasing but contracted society, we abound in religious exercises, and, if affluent enough to live without bodily or mental labour, we make spiritual subjects almost the only theme of our conversation. The secular pursuits of those around us, though admitted to be lawful, and lawful we must undoubtedly allow them to be, since our own temporal necessities are supplied through their

industry, become the objects of our too great jealousy and suspicion; and those are somewhat too easily considered as "without," who, labouring hard for the meat that perisheth, and offended possibly by some of the singularities which we have contracted in our retirement, are seldom found in our pious circle. The sinfulness of the world, its ignorance of the doctrines which we so fully understand, and its contrariety to the true spirit of religion, are largely dwelt upon in our little party; and our minds insensibly acquire a feeling of complacency and self-preference, which is concealed from ourselves by the pious language of self-annihilation, in which our tongue continually expresses itself. In consequence partly of the dearth of common topics of conversation, theological questions are multiplied, many minor distinctions of doctrine are discussed, and an over-curious taste in divinity begins to be cultivated. On the spiritual state of persons but little known to us, judgment is too confidently pronounced: for the least departure from the prescribed theology is forbid; and the very modes of expression which have been adopted in our circle, are deemed essential to orthodoxy. We are, perhaps, during all this time, truly devout and exemplary in the main, as well as correct in our divinity; but, alas! our doctrinal knowledge advances faster than our charity, and the religion which we cherish in ourselves, and would teach to others, is adapted rather to the circumstances of our own little cloistered and contemplative sect, than to the general condition of the world, and is calculated rather to make us stiff and particular, or serious and solemn, like the Pharisee, than easy and accommodating, gentle and condescending, and extensively useful and beneficent, like our Divine Master. The disciples of such a school are exempt from the rough warfare of promiscuous society; but they have not *overcome* the world; they have fled from it. They are strangers to its vice and dissipation; but they have their own appropriate faults; and they labour under a considerable degree of self-delusion; for, being acquainted with few persons out of their own party, and having acquired a certain common character, they become remarkably insensible to the errors and vices of their own circle. Many individuals among these little religious bodies look up to their several leaders with an admiration not altogether unlike to that with which the ancient papists honoured their respective saints; and these leaders, long exercised in directing the faith of their obedient people, are in danger of becoming oracular and dictatorial, tenacious of every opinion which they have formed, and impatient of contradiction; in short, of being popes in their own little circle; both claiming, like popes, a sort of spiritual infallibility, and forbidding that claim to be examined. This, if we mistake not, is a course which human nature *sometimes* runs, though it may more frequently proceed in a contrary direction. One of the cures, or rather of the preventives, of the evil, is freedom of discussion. The protestant church has been founded upon this principle. How powerfully has free discussion tended to remove error and corruption from the political world! We are far from pleading for any unbounded licence. We dislike the violences as well of political as of theological debate. We wish not to live in a stormy world. We affirm, nevertheless, that a certain agitation of the air is in all cases necessary to the general health.

For these reasons we consider the character of the evangelical clergy of the church, to be a very fair subject for investigation; and we suspect, with this author, that to the want of sufficient discussion, by competent and somewhat friendly persons, much of their present faults is to be attributed. "They have been abandoned," says he, in terms

perhaps a little rough and uncourteous, "as a set of men so incorrigibly bad as not to be worth the pains of any attempt to render them of service to their country."—"If they can learn to amend one another, they may. From other quarters, though vexatious proceeding against them be forborne, comes no fatherly counsel, no friendly expostulation." That our author is disposed to do justice to their virtues, who can doubt, when he has read the following well-earned commendation, a commendation

"Beyond all Greek, beyond all Roman fame,"

which is inserted towards the conclusion of the present chapter?

"There is a concern for the good of mankind visible in them; a surrender of their ease; an unwearied diligence in their vocation; a giving up the world. We see them, with talents sufficiently popular to carry the prize of emolument or honour, were they to become candidates for them, sacrificing such prospects, by honestly refusing to accommodate themselves to the taste of their times; making a stand against what they think wrong in those who have favours to bestow, though fully aware that inferiority of rank, and straitness of income, are the certain consequences of their fidelity. And, to conclude the mention of what is praiseworthy on their side, there is a circumstance of great notoriety to be recollected: they call the attention of the age to some truths of prime importance in the account of all the writers, who are acknowledged in our church as the most distinguished defenders of her doctrine. They are the determined and ever active opposers of those, against whom, as the great corrupters of Christianity, all these writers have with one voice warned us. Whether they conduct this opposition with temper, or with ability, some may question. But it is indubitable matter of fact, that the Scripture doctrine respecting man's fallen state, the divinity and atonement of Christ, and the necessity of the grace of God's Holy Spirit to sanctify our hearts and rectify our lives, are topics, in which they labour to instruct and establish their hearers. Nor can we doubt, that to their endeavours herein, we must ascribe some portion of that increased regard to these points, which has of late appeared in the discourses of the clergy at large." p. 163, 164.

(To be concluded in our next.)

Cælebs in Search of a Wife; comprehending Observations on Domestic Habits and Manners, Religion and Morals. 2 Vols. 8vo. London. Cadell & Davies. 1808. Price 12s.

It may be very true that novels are mischievous; but we cannot allow this work to be called a novel. "Definitions indeed are dangerous," and therefore we shall not hazard them;—it is plain, however, a composition should not be denominated by reference to a single feature or quality, but according to its really prevailing character. Who, for instance, would speak of Boëthius's Consolation of Philosophy, as a poem, though it contains a good quantity of verses? Who calls the Jerusalem Delivered a romance? Yet it is full of tales of wonder. At the least, works should not be miscalled; for the learned tell us, that names are things. If they belong to no species, let them remain unclassified. In novels, as in dramas, the author *teaches by examples.* Whether he wishes to instruct or amuse, it is by a fable, artfully inlaid with incidents and characters, that he principally works. This is his machinery; and though many a grave and pithy sentence may be dropped in the course of the story, the distinctive character of the book remains, and nobody mistakes it for a treatise in philosophy. The work now under review is of a different kind. The object of the writer evidently was, not to construct an interesting fable, but to communicate a variety of religious, moral, and economical truths, in an easy and agreeable manner. Essays are formal; sermons are dull; and the question-and-answer way is babyish. A narrative affords facilities which cannot otherwise be secured; and for this reason, and for this reason only, it seems to have been adopted. It is merely a frame-work for better things. Some characters are of necessity introduced; but for the most part they are mere visitors, and neither hasten nor retard the action of

the piece. They are principally employed to exemplify or illustrate the precepts which are inculcated; as a father, in an evening walk with his son, diversifies the conversation by remarks on the objects around him.

We think, then, that if this work is censured merely as a novel, it will be blamed for being what it is not. That it partakes slightly of the character and peculiarities of that species of composition, is true; and it may probably, therefore, in the same proportion, share its disadvantages. Still it should in fairness be considered, whether more is not gained than sacrificed by this arrangement. At the least, the author is entitled to have the merits of his execution weighed against the faults of his design; and if such a process be instituted, he can have little reason to fear the result.

The story, which the author under review has selected for his purpose, is a very simple one. Cœlebs, himself one of the principal actors, is the narrator. He is a young man not quite four-and-twenty, and remarkably steady for his years; of a plain understanding, excellent principles, and four thousand pounds a-year. The work is a journal of his adventures.—Having the misfortune to lose his parents, home became dull; and he thought, as youths of his age are apt to think, that a wife would be very agreeable. Like other youths too, he sketched an image of excellence suited to his taste; "She must be elegant, or I should not love her; sensible, or I should not respect her; prudent, or I could not confide in her; well-informed, or she could not educate my children; well-bred, or she could not entertain my friends; pious, or I could not be happy with her." Strange to relate, Westmoreland did not contain such a paragon; so the post-chaise was ordered, and drove straight to London. The young adventurer was landed at Sir John Belfield's in Cavendish Square, an old friend of his father's, where he met with an hospitable reception; and at this house he passed the principal part of the time spent in the metropolis. Of Lady Belfield, we shall say more by and by. The weeks in town produced nothing of importance, but were diversified by visits, in which the reader is introduced to various ladies in high life, and to a Mrs. Ranby at Hampstead; for, by some odd accident, Cœlebs generally finds himself in female society. The men, we suppose, were at White's, or the House of Commons.

Cœlebs had wished to visit London, but he had no thoughts of resting there. He had promised his father not to suffer his affections to be engaged, till he had seen Mr. Stanley in Hampshire. To the Grove therefore he goes, and finds a paradise; a father, a mother, and six lovely daughters practising every virtue, and enjoying the most genuine happiness. This family is drawn for a model of domestic perfection and felicity. The purest Scriptural piety, unwearied beneficence, sense, taste, spirit, mutual affection, humility, every grace and every virtue, are here found united in admirable symmetry, and embellished by all the gifts of nature and of fortune. The imagination is delighted, and longs to detain for ever the seraphic vision. What could Cœlebs do? Lucilla Stanley was just nineteen; pious, gentle, elegant, intelligent; and the very air of the Grove breathed love. Within a few weeks a declaration was made to Mr. Stanley; but as the feelings of forty-six and twenty-four are not perfectly sympathetic, a month's novitiate was enjoined, greatly to the discomposure of the young lover, but greatly to the relief and benefit of the reader; who is the gainer, by this arrangement, of at least four hundred pages of excellent composition, besides being rescued awhile from the perils of an *eclaircissement*. The interval is filled with visits and conversation; in which many of the neighbouring families bear a part; some interesting histories are told, and much admirable truth inculcated. The arrival of the Belfields

at the Grove adds to the general happiness; and every thing goes on so smoothly, that we almost hoped the love affair had been forgotten: but, alas! before the mouth expires, the fatal moment is accelerated by the *gaucherie* of a baby sister. Thanks to the mercy of our author, all is over in an instant. Lucilla seems to have thought very little about the matter; but as Cœlebs had behaved with propriety, and the match was unexceptionable, she referred it to her parents, and the rest was soon settled. Mr. Stanley judged it right that the union of the young people should be postponed for three months; so, as the affair happened last autumn, we suppose they were married a little before Christmas.

So simple a tale as this affords very little room for praise or censure. There is enough of it to furnish an outline, and a point of convergence, which is all that the author's plan required; and the preceptive parts are not choaked with incidents. It is difficult to say who is the hero of the tale. The rival claimants are Cœlebs and Mr. Stanley; though, to say the truth, there is very little of the heroic in either of them. The critics would hold this uncertainty to be a fault; but, as the same defect is attributed to the Pharsalia and the Paradise Lost, a writer of the nineteenth century may submit to share their disgrace. The story, however, has one prime excellence. It is perfectly in nature; and not only that (for nature may be any thing), but it is drawn from the very best model. Certainly it is not romantic, yet we cannot but think a true taste will contemplate with great delight the picture of quiet goodness here presented to us. Surely to a Christian's eye, Lucilla praying by the side of her poor cottager ought to appear a more sublime and interesting object, than even Clementina in her madness, or Corinne in the Capitol.

The characters introduced in this work are numerous, and of very different degrees of excellence. Some of them are certainly drawn with great force and spirit; but a severe critic would perhaps say, that those intended as warnings are over-coloured, and the models not coloured at all. Yet this is a defect which it is more easy to observe than avoid; for all strong painting borders on caricature; and real goodness is like perfect beauty, which commonly seems inanimate upon canvas.

Cœlebs, the narrator, the lover, and perhaps the hero of the work, would have appeared to more advantage, if the story had been told by another. However, we think him very good and very sensible, admirably suited for domestic life in the county of Westmoreland, though not quite equal to the bustle and activity of London. We should have liked a little more fire at four-and-twenty; but there is no having contradictory excellencies, and his piety is worth a thousand dazzling qualities. Yet Cœlebs has faults which must not be wholly overlooked. He is given to prosing, is not very delicate, and has a low suspiciousness about him that is exceedingly unamiable. He is perfectly possessed too with the idea, that, wherever he goes, mothers and daughters are throwing out lures. The Ranbys, the Fenthams, the Flams, not to mention the *belles* of Westmoreland, are all angling for Mr. Cœlebs. Really he should not have believed his friends, when they talked such nonsense to him*.

* We do not think Cœlebs as refined a judge of poetry, as he is of beauty. He objects to the celebrated passage in Akenside, "Look then around through nature," &c., "that although grand, it is not just;—that an act of murder is not happily chosen for the purpose of establishing the superiority of mental beauty over the organizations of matter;—that the poet's other exemplifications, 'the powers of genius and design,' 'the charm of virtuous friendship,' &c., are general, this only particular; they a class, this a variety." Now to all and each part of this we reply, that if the passage deserves the eulogy bestowed on it by Cœlebs, if "it lives in the mind and memory of every lover of the Muses," it is quite safe from criticism; for general admiration is the true and only

Mr. Stanley, one of the leading figures of the piece, is a portrait which it required something more than genius, enriched by observation, to execute; for as Milton declares that no one can be a poet who is not himself the epitome of a good poem*, so we may venture to say, that he who could sketch this exalted character must have felt in his own bosom the power of holiness;—that he is himself, in some measure, the great sublime he teaches. This eulogy is not bestowed rashly; and we do not believe it will be thought extravagant by any one who considers, not only the varied excellencies combined in Mr. Stanley, but the admirable skill with which they are proportioned. Any body can take a heap of Christian graces, throw them carelessly together, and, calling his image a god, command the people to fall down and worship; but so to distribute the elements of moral and intellectual greatness, that every part of the figure shall be in perfect symmetry, yet the whole swelling with divinity, is a task of a far higher kind, and demands not only a knowledge of the doctrines and precepts of Christianity, but an experimental acquaintance with their separate and their combined influence on the heart. We need hardly add, that piety—pure, vital, practical piety—is the governing principle of Mr. Stanley's character. He lives only to the glory of God and the good of man; and these great ends he prosecutes with combined ardour and intelligence; with unwearied diligence, steady temper, discretion, and humility. The march of his virtues is like the course of nature, silent and effective. Though his character is full of force, its powers are rather felt than seen: without prominence, without bustle, they remind us of those matchless pieces of ancient sculpture, whose expression is calm greatness, the union of energy and repose.

Lucilla is Mr. Stanley grown young, and softened into a woman. Pious and humble, active and intelligent, adding grace to virtue, and the more lovely, because unconscious of her loveliness, she appears a seraph "just lighted on this orb, which she hardly seems to touch." There is a charm in youthful piety, thus associated with elegance and gentleness, and decently attired in the soft veil which modesty throws around it, which no words can adequately paint. Every eye turns to it with rapture, and every heart does willing homage. Lucilla has only one defect—she wants a little of her father's self-possession. Not that a girl of nineteen should have too much; but Lucilla puts the sugar into the cream-pot, and the tea into the sugar-dish, and runs out of the room, because her baby sister tells that she reads Latin. She blushes and cries too on every occasion, and sometimes when we really think the matter was not very moving; though if she had blushed deeply at one of the questions proposed to her by Cœlebs, we could have forgiven it. These overt acts

test of excellence. We cannot, however, acknowledge, that either of his objections are solid; and hope he will pardon our feeling a little jealous for the honour of one of the first passages in poetry. It will not do to say that an act of murder ought not to be thought sublime; for poets must take the feelings of men as they are, if they mean to give effect to their compositions. But it is not properly the act of murder that gives dignity to this lofty burst of enthusiasm; it is not the death of Cæsar we admire—though the fall of greatness is great—but the self-devotion of Brutus, and the liberation of Rome. It is true, indeed, this exemplification is "a variety, not a class"—(we should rather have said an act, not a quality)—but herein is the very secret of its effect. If we would interest the feelings deeply, we must not rhapsodize about virtue, but pourtray some living instance of it; tangible and visible; that "stands embodied to our senses, plain." Cœlebs had fancied female perfection in his post-chaise; but it was a girl of nineteen; it was Lucilla Stanley, and not an abstraction, that he fell in love with.

* "He that would not be frustrate of his hope to write well in laudable things, ought himself to be a true poem; that is, a composition of the best and honourablest things; and have in himself the experience and practice of all that is praiseworthy."—Apology for Smectymnus.

of sensibility, we suspect, are commonly less a proof of fine feeling than of want of self-government; and though it is both proper and pleasing for a man of sense to give an arm to his companion through the rough walk of life, yet if she knock her foot against every pebble in the path, the journey will prove wearisome to both.

Angelic as Lucilla's character really is, we are not without fears that the men will think it insipid. There is no helping this; very good people are apt to seem insipid. Religion is such a neutralizer of the character, that, unless pious women are loved for their piety, they must often be content to be passed by altogether. Consider St. Paul's account of female graces---shamefacedness and sobriety; the ornament of a meek and quiet spirit---how exceedingly uninteresting! There is hardly a Madona on canvas that does not want intelligence; and we suspect if this writer were arraigned for the insipidity of Lucilla's character before Guido and Raphael, his sentence would be a very mild one. We have sometimes thought that persons of eminent holiness are like pellucid bodies, which philosophers tell us contain more matter than opaque ones; but every part being justly distributed, the light passes freely through, nothing detains the eye, and they are as if they were not.

There are other characters in these volumes which well deserve to be noticed. Mrs. Ranby, the Hampstead lady, occupies several pages. She is a violent, narrow-minded woman, just broke away from Cheapside, with her head full of crude theology, and her tongue as voluble as if religion consisted in nothing but loquacity; a stiff Calvinist, with a tinge of antinomianism. Her daughters gild flower-pots, and she rates her husband for not praying extempore. This character may doubtless have its resemblances in real life; but, after all, Mrs. Ranby would have been just as disagreeable without her divinity; for it matters little what weapons are in the hands of obstinacy and ill-temper.

Lady Bab Lawless is among the happiest of the portraits. She is drawn with such exquisite skill, that it would be quite unfeeling to take this character out of the author's hands.

"At Mrs. Fentham's, I encountered Lady Bab Lawless, a renowned modish matron, famous for laying siege to the heart of every distinguished man, with the united artillery of her own wit, and her daughters' beauty. How many ways there are of being wrong! She was of a character diametrically opposite to that of Mrs. Fentham. She had the same end in view, but the means she used to accomplish it were of a bolder strain. Lady Bab affected no delicacy, she laughed at reserve, she had shaken hands with decorum.

She held the *noisy* tenor of her way with no assumed refinement; and, so far from shielding her designs behind the mask of decency, she disdained the obsolete expedient. Her plans succeeded the more infallibly, because her frankness defeated all suspicion. A man could never divine that such gay and open assaults could have their foundation in design, and he gave her full credit for artless simplicity, at the moment she was catching him in her toils. If she now and then had gone too far, and by a momentary oversight or excessive levity had betrayed too much, with infinite address she would make a crane-neck turn, and fall to discussing, not without ability, some moral or theological topic. Thus she affected to establish the character of a woman, thoughtless through wit, indiscreet through simplicity, but religious on principle." Vol. i. p. 111, 112.

"It was a curious speculation to compare these two friends, and to observe how much less the refined manœuvres of Mrs. Fentham answered, than the open assaults of the intrepid Lady Bab. All the intricacies and labyrinths which the former has been so skilful and so patient in weaving, have not yet enthralled one captive, while the composed effrontery, the affecting to take for granted the offer which was never meant to be made, and treating that as concluded, which was never so much as intended, drew the unconscious victim of the other into the trap, before he knew its wasset; the depth of her plot consisting in not appearing to have any. It was a novelty in intrigue, an originality which defied all competition, and in which no imitator has any chance of success." Vol. i. p. 113, 114.

As a contrast to the last figure we present the reader with Lady Belfield's: it is executed with a delicacy and justness of drawing which rivals even the force and spirit of the former.

"If Lady Belfield erred, it was through excess of kindness and candour. Her kindness led to the too great indulgence of her children; and her candour to the too favourable construction of the errors of her acquaintance. She was the very reverse of my Hampstead friend. Whereas Mrs. Ranby thought hardly any body would be saved, Lady Belfield comforted herself that hardly any body was in danger. This opinion was not taken up as a palliative to quiet her conscience, on account of the sins of her own conduct, for her conduct was remarkably correct; but it sprung from a natural sweetness of temper, joined to a mind not sufficiently informed and guided by scriptural truth. She was humble and teachable, but as she could not help seeing that she had more religion than most of her acquaintance, she felt a secret complacency in observing how far her principles rose above theirs, instead of an humbling conviction of how far her own fell below the requisitions of the gospel.

"The fundamental error was, that she had no distinct view of the corruption of human nature. She often lamented the weaknesses and vices of individuals, but thought all vice an incidental not a radical mischief, the effect of thoughtlessness and casual temptation. She talked with discrimination of the faults of some of her children; but while she rejoiced in the happier dispositions of the others, she never suspected that they had all brought into the world with them any natural tendency to evil; and thought it cruel to suppose that such innocent little things had any such wrong propensities as education would not effectually cure. In every thing the complete contrast of Mrs. Ranby—as the latter thought education could do nothing, Lady Belfield thought it would do every thing; that there was no good tendency which it would not bring to perfection, and no corruption which it could not completely eradicate. On the operation of a higher influence she placed too little dependance; while Mrs. Ranby rested in an unreasonable trust on a kind of miraculous interference.

"In regard to her children, Lady Belfield was led by the strength of her affection to extreme indulgence. She encouraged no vice in them, but she did not sufficiently check those indications which are the seeds of vice. She reproved the actual fault, but never thought of implanting a principle which might extirpate the evil from whence the fault sprung; so that the individual error and the individual correction were continually recurring." Vol. i. p. 82—84.

"Lady Belfield has less vanity than any woman I ever knew who was not governed by a very strict religious principle. Her modesty never courted the admiration of the world, but her timidity too much dreaded its censure. She would not do a wrong thing to obtain any applause, but she omitted some right ones from the dread of blame." Vol. i. p. 86.

These are the best of the characters. Lady Aston and Mrs. Carlton are well drawn, but few of the others are very striking. We think, indeed, that the author's powers in this line are rather historical than dramatic. He conceives well, and describes forcibly; but he wants ductility for the stage. He has not, in much perfection, that Proteus-power, which enables a writer to transform himself into every shape and form he wishes to exhibit: the dialogues, therefore, with all their merits, are not very characteristic. In this respect our author is the very opposite of Miss Burney, who is perfectly at home in company, but writes indifferently in her own person.

We are sorry to see this writer adopting, even partially, the practice of nic-naming his personages. We have Mrs. Comfit and the Miss Rattles, and Signor Squallini, &c. This is one of the bad fashions that Ben Johnson contributed to make popular, but it really is only fit for children on Twelfth-night.

We can afford no more space to the plot and characters of this work. They are merely auxiliary to the main design; and therefore we repeat our humble remonstrance against the work being objected to as a novel. If, however, a novel it must be called, as we are not contentious about names, then we venture to hint that it ought not to be condemned as uninteresting. The author could easily have given it

more poignancy; but, we are bold to say, he has made it as interesting as he intended. His *first, great* object was to instruct; and having ventured, with a just confidence in his own powers, to seek assistance in this undertaking from the most dangerous of all allies, his sagacity enabled him to discover how delicate a management was necessary to prevent his object being defeated by the very means he had adopted for securing it. We feel great admiration at the skill he has shewn in extricating himself from this difficulty. A little more complication of incident, a little more intensity of passion and feeling, would have completely ruined his project. The work would have been a novel; a mere novel;—interesting, and useless. Surely much reasoning is not needed to convince us how idle it is for a writer of romance to attempt to be sententious. Who ever reads the didactic parts of an attractive novel? Who *can* read them? Who even knows that they exist? When the feelings are roused and the fancy fired, they will brook no delay; the mind, pressing impetuously forward, hurries to the conclusion; and truth, wit, learning, elegance, are alike thrown aside as trifling and obtrusive. Even the rich landscape-painting of Mrs. Radcliffe is felt as an incumbrance. The Pyrenean heights, the Alpine forests, and laughing plains of Lombardy, are alike cast into the shade by the lurid flames her imagination kindles around them. Yet what a pencil was her's! with powers to adorn all that is elegant, and darken all that is awful; to exhibit, with rival genius,

> Whate'er Lorrain light sketch'd, with softening hue,
> Or savage Rosa dash'd, or learned Poussin drew.

We feel bound, therefore, to render to this author high praise for his discriminating judgement in the conduct of a very delicate and difficult enterprize. He has succeeded. His work is both interesting and instructive. Yet we would caution others not to enter rashly on the same project---to be quite sure they possess his genius before they imitate his example. The Pelian javelin was only to be wielded by the arm of Achilles.

By far the most important parts of this work still remain to be noticed; and we lament that, wishing to confine this article to the present number, our necessary limits make it impossible to enter into such an examination of them as we could wish. A large portion of the remaining pages must be occupied by extracts; for we should be guilty of great injustice in attempting to give the sentiments of this writer in any language but his own. Our chief embarrassment is, which to prefer among the multitude of passages that solicit attention. Those which we shall select, must really be taken rather as specimens of the general tenor of the work, than as choice fruits gathered by a discerning hand, and exhibited for its honour. It must be recollected also, that passages thus broken away from the narrative to which they belong, necessarily lose something of their interest, as a flower torn from its stalk languishes to the eye, though it may retain its fragrance.

Divinity is an odd ingredient in a work of imagination; yet the author of these volumes has ventured on this novelty; and those who think the practice strange, may perhaps be reconciled to it by the justness of the sentiments thus introduced. The theology of Cœlebs is drawn immediately from the Scriptures; not loose and general, like the creed of the world, in which all truths have equal weight, like bodies in an exhausted receiver, because indeed none have any; not warped from its just symmetry by the disproportioned size of a favourite doctrine; but pure, just, elevated, and comprehensive; without bigotry, without enthusiasm. Neither is it un-

naturally torn away from that code of Christian morals, which is the very body in which it lives, and every part and member of which it inspires with life and action. Unless, indeed, Christian doctrines and Christian practice are thus united, neither can be fully understood or justly exhibited. Like the great chemical agents in nature, they are incapable of existing in separation; and in these volumes we see them, with delight, always allied in the closest amity. It would be impossible to effect a disunion, even if we wished it; and our extracts will shew at once their perfect combination and their mutual excellence.

"'Innocence,' replied Mr. Stanley, 'can never be pleaded as a ground of acceptance, because the thing does not exist. Innocence excludes the necessity of repentance, and where there is no sin, there can be no need of a Saviour. Whatever therefore we may be in comparison with others, innocence can afford no plea for our acceptance, without annulling the great plan of our redemption.'

"'One thing puzzles me,' said Lady Belfield. 'The most worthless people I converse with deny the doctrine of human corruption, a doctrine the truth of which one should suppose their own feelings must confirm; while those few excellent persons, who almost seem to have escaped it, insist the most peremptorily on its reality. But if it be really true, surely the mercies of God are so great, that he will overlook the frailties of such weak and erring mortals. So gracious a Saviour will not exact such rigorous obedience from creatures so infirm.'

"'Let not what I am going to say, my dear Lady Belfield,' replied Mr. Stanley, 'offend you; the correctness of your conduct exempts you from any particular application. But there are too many Christians, who, while they speak with reverence of Christ as the Saviour of sinners, do not enough consider him as a deliverer from sin. They regard him rather as having lowered the requisitions of the law, and exonerated his followers from the necessity of that strictness of life which they view as a burthensome part of religion. From this burthen they flatter themselves it was the chief object of the Gospel to deliver them; and from this supposed deliverance it is, that they chiefly consider it as a merciful dispensation. A cheap Christianity, of which we can acquit ourselves by a general recognition, and a few stated observances; which requires no sacrifice of the will, nor rectification of the life, is, I assure you, the prevailing system; the religion of that numerous class who like to save appearances, and to decline realities; who expect every thing hereafter, while they resolve to give up nothing here; but who keep heaven in view as a snug reversion after they shall have squeezed out of this world, to the very last dregs and droppings, all it has to give.'" Vol. ii. p. 15—17.

"'I conceive,' replied Mr. Stanley, 'our deliverance from the punishment incurred by sin, to be one great end and object of the death of our Redeemer; but I am very far from considering this as the only benefit attending it. I conceive it to be most abundant in instruction, and the strongest possible incentive to practical goodness, and that in a great variety of ways. The death of our Redeemer shews us the infinite value of our souls, by shewing the inestimable price paid for them, and thus leads us to more diligence in securing their eternal felicity. It is calculated to inspire us with an unfeigned hatred of sin, and more especially to convince us of God's hatred to that, for the pardon of which such a sacrifice was deemed necessary. Now if it actually produce such an effect, it consequently stimulates us to repentance, and to an increasing dread of violating those engagements which we have so often made, to lead a better life. Then the contemplation of this stupendous circumstance will tend to fill our hearts with such a sense of gratitude and obedience, as will be likely to preserve us from relapsing into fresh offences. Again—can any motive operate so powerfully on us towards producing universal charity and forgiveness? Whatever promotes our love to God will dispose us to an increased love for our fellow-creatures. We cannot converse with any man, we cannot receive a kindness from any man, nay, we cannot receive an injury from any man, for whom the Redeemer has not died. The remembrance of the sufferings which procured pardon for the greatest offences, has a natural tendency to lead us to forgive small ones.'" Vol. ii. p. 18.

"'Let us take the general tenor and spirit of scripture, and neither pack single texts together, detached from the connexion in which they stand; nor be so unreasonable as to squeeze all the doctrines of Christianity out of every single text, which perhaps was only meant to inculcate one individual principle. How consistently are the great leading doctrines of faith and holiness balanced, and reconciled in every part of the Bible! If ever I have been in danger of resting on a mere

dead faith, by one of those texts on which you exclusively build; in the very next sentence, perhaps, I am roused to active virtue, by some lively example, or absolute command. If again I am ever in danger, as you say, of sinking the ship with my proud duties, the next passage calls me to order, by some powerful injunction to renounce all confidence in my miserably defective virtues, and to put my whole trust in Christ. By thus assimilating the Creed with the Commandments, the Bible becomes its own interpreter, and perfect harmony is the result. Allow me also to remark, that this invariable rule of exhibiting the doctrines of Scripture in their due proportion, order and relative connexion, is one of the leading excellencies in the service of our Church. While no doctrine is neglected or undervalued, none is disproportionably magnified, at the expence of the others. There is neither omission, undue prominence, nor exaggeration. There is complete symmetry and correct proportion.'" Vol. ii. p. 257—259.

"The sober Christian is as fully convinced that only He who made the heart, can new make it, as the enthusiast. He is as fully persuaded that his natural dispositions cannot be changed, nor his affections purified, but by the agency of the Divine spirit, as the fanatic. And though he presume not to limit omnipotence to a sudden or a gradual change, yet he does not think it necessary to ascertain the day, and the hour, and the moment, contented to be assured that whereas he was once blind he now sees. If he do not presume in his own case to fix the *chronology of conversion*, he is not less certain as to its effects. If he cannot enumerate dates, and re-capitulate feelings, he can and does produce such evidences of his improvement, as virtuous habits, a devout temper, an humble and charitable spirit, repentance towards God and faith in our Lord Jesus Christ; and this gives an evidence less equivocal, as existing more in the heart than on the lips, and more in the life than in the discourse. Surely if a plant be flourishing, the branches green, and the fruit fair and abundant, we may venture to pronounce these to be indications of health and vigour, though we cannot ascertain the moment when the seed was sown, or the manner in which it sprung up.'" Vol. ii. p. 266, 267.

"Dr. Barlow took infinite pains to correct Lady Aston's views of religion. 'Let your notions of God,' said he, 'be founded, not on your own gloomy apprehensions, and visionary imaginations, but on what is revealed in his word, else the very intenseness of your feelings, the very sincerity of your devotion, may betray you into enthusiasm, into error, into superstition, into despair. Spiritual notions which are not grounded on scriptural truth, and directed and guarded by a close adherence to it, mislead tender hearts and warm imaginations. But while you rest on the sure unperverted foundation of the word of God, and pray for his spirit to assist you in the use of his word, you will have little cause to dread that you shall fear him too much, or serve him too well. I earnestly exhort you,' continued he, 'not to take the measure of your spiritual state from circumstances which have nothing to do with it. Be not dismayed at an incidental depression which may depend on the state of your health, or your spirits, or your affairs. Look not for sensible communications. Do not consider rapturous feelings as any criterion of the favour of your Maker, nor the absence of them as any indication of his displeasure. An encreasing desire to know him more, and serve him better; an encreasing desire to do, and to suffer his whole will; a growing resignation to his providential dispensations, is a much surer, a much more unequivocal test.'" Vol. i. p. 226—228.

"Sanctification, however imperfect, must be universal. It is not the improvement of any one faculty, or quality, or temper, which divines mean, when they say we are renewed in part, so much as that the change is not perfect, the holiness is not complete in *any* part, or power, or faculty, though progressive in all. He who earnestly desires an universal victory over sin, knows which of his evil dispositions or affections it is that is yet unsubdued. This rebellious enemy he vigilantly sets himself to watch against, to struggle with, and, through divine grace, to conquer. The test of this sincerity does not so much consist in avoiding many faults to which he has no temptation, as in conquering that one to which his natural bent and bias forcibly impel him." Vol. ii. p. 8.

"Human applause is not a Christian principle of action; nay, it is so adverse to Christianity, that our Saviour himself assigns it as a powerful cause of men's not believing, or at least not confessing him, *because they loved the praise of men.* The eager desire of fame is a sort of separation line between Paganism and Christianity. The ancient philosophers have left us many noble examples of moderation in earthly things, and of the contempt of riches. So far the light of reason, and a noble self-denial carried them; and many a Christian may blush at these instances of their superiority; but of an indifference to fame, of a deadness to

human applause, except as founded on loftiness of spirit, disdain of their judges, and self-sufficient pride, I do not recollect any instance." Vol. i. p. 265.

"Selfishness, security, and sensuality, are predicted by our Saviour, as the character of the last times. In alluding to the antediluvian world, and the cause of its destruction, eating, drinking, and marrying, could not be named in the gospel as things censurable in themselves, they being necessary to the very existence of that world, which the abuse of them was tending to destroy. Our Saviour does not describe criminality by the excess, but by the spirit of the act. He speaks of eating not gluttony, of drinking not intoxication, of marriage not licentious intercourse. This seems a plain intimation, that carrying on the transactions of the world in the spirit of the world, and that habitual deadness to the concerns of eternity, in beings so alive to the pleasures or the interests of the present moment, do not indicate a state of safety, even where gross acts of vice may be rare." Vol. i. p. 272.

"I have often heard it regretted that ladies have no stated employment, no profession! It is a mistake. *Charity is the calling of a lady; the care of the poor is her profession.*' Men have little time or taste for details. Women of fortune have abundant leisure, which can in no way be so properly or so pleasantly filled up, as in making themselves intimately acquainted with the worth and the wants of all within their reach. With their wants, because it is their bounden duty to administer to them; with their worth, because without this knowledge they cannot administer prudently and appropriately." Vol. ii. p. 265.

Notwithstanding the length of these extracts, we cannot omit the following sketch of Lucilla's character.

"'Miss Stanley is governed by a simple, practical end, in all her religious pursuits. She reads her bible, not from habit, that she may acquit herself of a customary form; not to exercise her ingenuity by allegorising literal passages, or spiritualizing plain ones, but that she may improve in knowledge, and grow in grace. She accustoms herself to meditation, in order to get her mind more deeply imbued with a sense of eternal things. She practises self-examination, that she may learn to watch against the first rising of bad dispositions, and to detect every latent evil in her heart. She lives in the regular habit of prayer; not only that she may implore pardon for sin, but that she may obtain strength against it. She told me one day when she was ill, that if she did not constantly examine the actual state of her mind, she should pray at random, without any certainty what particular sins she should pray against, or what were her particular wants. She has read much scripture and little controversy. There are some doctrines that she does not pretend to define, which she yet practically adopts. She cannot perhaps give you a disquisition on the mysteries of the Holy Spirit, but she can and does fervently implore his guidance and instruction; she believes in his efficacy, and depends on his support. She is sensible that those truths, which from their deep importance are most obvious, have more the vitality of religion, and influence practice more, than those abstruse points, which unhappily split the religious world into so many parties.

"'If I were to name what are her predominant virtues, I should say sincerity and humility. Conscious of her own imperfections, she never justifies her faults, and seldom extenuates them. She receives reproof with meekness, and advice with gratitude. Her own conscience is always so ready to condemn her, that she never wonders, nor takes offence at the censures of others.

"'That softness of manner which you admire in her is not the varnish of good breeding, nor is it merely the effect of good temper, though in both she excels, but it is the result of humility. She appears humble, not because a mild exterior is graceful, but because she has an inward conviction of unworthiness which prevents an assuming manner. Yet her humility has no cant: she never disburthens her conscience by a few disparaging phrases, nor lays a trap for praise by indiscriminately condemning herself. Her humility never impairs her cheerfulness; for the sense of her wants directs her to seek, and her faith enables her to find, the sure foundation of a better hope than any which can be derived from a delusive confidence in her own goodness.'" Vol. ii. p. 89—91.

Surely this portraiture of excellence, though but an outline, can be contemplated by no one without admiration and delight. We have often wondered that novel-writers, careless as they are of every thing but how they may surprise or please, should never have suspected that the infusion of religious principles and feelings into the character of a heroine would add greatly to the

interest of the piece. A young female without piety, may, indeed, be an attractive object, as a kitten or a lamb it attractive---soft and delicate---a pretty plaything; she may even be invested with much dignity and elevation of character; but a sentiment of sorrow and pity will rise in all pious minds, and mingle itself painfully with every other emotion, whatever efforts are used to repress it. We have felt this, even in all the warmth of sympathy, while following the fortunes of almost every heroine whose history ever interested us. It has been observed, and it is undeniably true, that this exclusion of religion from works intended to present a picture of real life, drawn in animated colours, affords a melancholy proof how little interest is generally felt on the most interesting of all subjects. We earnestly hope and expect that these volumes will not be without effect in reforming the public taste in that particular.

Next to religion and morals, the subjects on which this author enters most largely are education and female manners. His remarks appear to us to be distinguished by a strong, practical, good sense, which carries with it a conviction of trustworthiness, that few books on these subjects are calculated to inspire. Strange to say, too, after the quantity of letter-press already expended, many of his observations are perfectly original. But our readers shall judge for themselves.

"'Selfishness,' said Mr. Stanley, 'is the hydra we are perpetually combating; but the monster has so much vitality, that new heads spring up as fast as the old ones are cut off. *To counteract selfishness, that inborn, inbred mischief, I hold to be the great art of education.* Education, therefore, cannot be adequately carried on, except by those who are deeply convinced of the doctrine of human corruption. This evil principle, as it shews itself early, must be early lopped, or the rapid shoots it makes will, as your favourite Eve observes,

"Soon mock our scant manuring."

Vol. ii. p. 85.

"'We have too many elementary books. They are read too much and too long. The youthful mind, which was formerly sick from inanition, is now in danger of a plethora.

"'Much however will depend on capacity and disposition. A child of slower parts will be indulged till nine years old with books which a lively genius will look down upon at seven. A girl of talents *will* read. To *her* no excitement is wanting. The natural appetite is a sufficient incentive. The less brilliant child requires the allurement of lighter books. She wants encouragement as much as the other requires restraint.'

"'But don't you think,' said Lady Belfield, 'that they are of great use in attracting children to love reading?'—'Doubtless they are,' said Mr. Stanley. 'The misfortune is, that the stimulants used to attract at first, must be not only continued but heightened, to keep up the attraction. These books are novels in miniature, and the excess of them will lead to the want of novels at full length. The early use of savoury dishes is not usually followed by an appetite for plain food. To the taste thus pampered, history becomes dry, grammar laborious, and religion dull. My wife, who was left to travel through the wide expanse of universal history, and the dreary desarts of Rapin and Mezerai, is, I will venture to assert, more competently skilled in ancient, French, and English history, than any of the girls who have been fed, or rather starved on extracts and abridgements. I mean not to recommend the two last-named authors for very young people. They are dry and tedious, and children in our days have opportunities of acquiring the same knowledge with less labour. We have brighter, I wish I could say safer lights. Still fact, and not wit, is the leading object of history. Mrs. Stanley says, that the very tediousness of her historians had a good effect; they were a ballast to her levity, a discipline to her mind, of which she has felt the benefit in her subsequent life.'" Vol. ii. p. 27—29.

"'I consider the difficulties of a solid education,' said Mr. Stanley, 'as a sort of preliminary course, intended perhaps by Providence as a gradual preparative for the subsequent difficulties of life; as a prelude to the acquisition of that solidity and firmness of character which actual trials are hereafter to confirm. Though I would not make instruction unnecessarily harsh and rugged, yet I would not wish to increase its facilities to such a degree as to weaken that robustness of mind which it should be its object to pro-

mote, in order to render mental discipline subservient to moral.'" Vol. ii. p. 279.

"'I confess that what is sneeringly called a learned lady, is to me far preferable to a scientific one, such as I encountered one evening, who talked of the fulcrum, and the lever, and the statera, which she took care to tell us was the Roman steel-yard, with all the sang-froid of philosophical conceit.'"

"'Scientific men,' said Sir John, 'are in general admirable for their simplicity, but in a technical woman, I have seldom found a grain of taste or elegance.'" Vol. ii. p. 194.

"'*From the heiress of the man of rank, to the daughter of the opulent tradesman, there is no one quality in which young women are so generally deficient as in domestic economy.* And when I hear learning contended for on one hand, and modish accomplishments on the other, I always contend for this intermediate, this valuable, this neglected quality, so little insisted on, so rarely found, and so indispensably necessary.'" Vol. ii. p. 224.

We have room for just one extract more, which shall be of a very different kind.

"I began to long earnestly for the pleasures of conversation, pleasures which, in our small, but social and select circle of cultivated friends, I had been accustomed to enjoy. I am aware that certain fine town-bred men would ridicule the bare mention of learned and polished conversation at a village in Westmoreland, or indeed at any place out of the precincts of the metropolis; just as a London physician, or lawyer, smiles superciliously at the suggested merits of a professional brother in a provincial town. Good sense, however, is of all countries, and even knowledge is not altogether a mere local advantage. These, and not the topics of the hour, furnish the best raw materials for working up an improving intercourse. It must be confessed, however, as I have since found, that for giving a terseness and a polish to conversation; for rubbing out prejudices; for correcting egotism; for keeping self-importance out of sight, if not curing it; for bringing a man to condense what he has to say, if he intends to be listened to; for teaching him to endure opposition, and not to think every man who differs from him in matters of taste, a fool, and in politics, a knave; for cutting down harangues; for guarding him from producing, as novelties and inventions, what has been said a thousand times; for quickness of allusion, which brings the idea before you without detail or quotation; nothing is equal to the miscellaneous society of London. The advantages too which it possesses, in being the seat of the court, the parliament, and the courts of law, as well as the common centre of arts and talents of every kind, all these raise it above every other scene of intellectual improvement, or colloquial pleasure, perhaps in the whole world." Vol. i. p. 21, 22.

The style of this work is, in general, animated and correct; not remarkable for grace, but in the earlier parts, full of life, and in the latter easy and copious. It is principally defective in variety; a fault much felt in the dialogues, where the whole company, old and young, belles and beaux, gentle and simple, talk as if sentences, cut into lengths, had been delivered out to them from a magazine. Yet there is a spirit in the composition which keeps the attention ever wakeful. The language is often choice, always appropriate.

Of the defects of this work, we have already taken some notice; and certainly, for those who wish to make sport, a religious novel is so open to ridicule, that Momus himself could not desire a better laughing-stock. But the office of censure has, for us, no charm, except the ease with which it is executed; and it is pitiful to jest, where we should listen and be wise. Yet there are a few particulars to which we wish to advert; and we have sufficient confidence in the candour and good sense of this writer, to be persuaded that he will be rather gratified than offended with ingenuous criticism.

We object then, first and vehemently, to the title of these volumes. A squire of Westmoreland may go *in search* of grouse or woodcocks; but, to beat about thus for *a wife*, is not altogether so well imagined. Girls may be thought fair game; yet they are not quite on a level with red-legged partridges.

The author's dread of romance, though just and salutary, has made him, we think, incline a little to an opposite fault. The young lover is not merely steady, but has a

drawling gravity about him that is tiresome. He is in danger of being a sad proser at fifty. Even the angel Lucilla might have had more play of fancy and features, without losing any thing of her dignity.

In the second volume, the conversations are both too long and too monotonous. We suspect that the writer grew a little tired before his task was finished.

We think accomplishments are rather undervalued in this work. Artist ladies, indeed, are like their own performances, fit only to be shewn to connoisseurs; yet surely music and drawing, at least, are innocent and elegant attainments. To consider them as of prime importance is silly; to let them engross our time or feed our vanity is sinful;—but it really seems hard on Lucilla, who has a fine ear and correct eye, not to allow her to cultivate graces for which she is naturally qualified, merely because she had five younger sisters to attend to. We say of accomplishments, what the writer himself says of poetry,—"To raise and purify the amusements of mankind, is surely not only to give pleasure, but to render service. It is allowable to seize every avenue to the heart of a being prone to evil; to rescue him, by every fair means, not only from the degradation of vice, but from the dominion of idleness."

We have to complain, occasionally, of some want of taste and delicacy, probably the effect of inadvertence. Cœlebs, in particular, is apt to be vulgar. He talks of the amusements of a religious family *smacking* of their religion; of the *live-stock* of Eden, &c.; and once, when Lucilla smiles on him, we find him exclaiming in his heart, "Lord Staunton, I defy thee!" To speak honestly, after many efforts, and some self-reproach, we still find it difficult to be quite reconciled to this youth. Lucilla, perhaps, will improve him.

Amidst a great deal of excellent wit, there are a few failures; and though the allusions shew the mind of the writer to be enriched with very varied information, there is perhaps rather too much display of knowledge.

We have spoken of the defects of this work; but how shall we find proper terms in which to speak of its merits? The sentiments expressed in Cœlebs are so congenial to those which we have ever approved and laboured to inculcate, that an eulogy passed on this writer would be an eulogy on ourselves. To say all we feel, would appear both adulation and vanity; to say less, would be unjust. We must be content, therefore, to deny to ourselves the most pleasing of all offices, and leave the reader to collect our opinion from the general tenor of this article. Yet, if it were permitted us to express the feelings of delight, admiration, and gratitude, with which we have perused these volumes—delight in anticipating their usefulness, admiration at the genius and virtues of the author, and gratitude for the consecration of such talents to the cause of truth—the writer would not think us either jealous or insensible of excellence.—May the Father of all Goodness bless this work to his glory, in the advancement of piety and happiness. To Him, doubtless, it is an acceptable sacrifice; and what are the applauses, even of the wise and good, compared with his favour, "in whose presence is life, and at whose right hand are pleasures for evermore?"

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c.

GREAT BRITAIN.

In the press: a quarto volume, by Mr Edgeworth, on Professional Education;—Mr. Johnes's Translation of the Chronicles of Monstrelet, being a Continuation of Froissart's, in 4 vols. 4to.;—Memoirs of British

Quadrupeds, by Mr. Bingley, with Engravings;—A new edition of Dr. Gill's Exposition of the Old and New Testament, in monthly numbers;—A new and enlarged edition of Mayor's Collection of Voyages, in 28 vols. royal 18mo.;—And the two first volumes of the History of the Dissenters, by Messrs. Bogue and Burder.

The Rev. J. Conybeare is elected Saxon Professor in the University of Oxford.

The Rev. Mr. Lawes, of Warminster, is elected master of the free Grammar School at Marlborough; and the Rev. J. Harwards of Fladbury, head master of Hartlebury School, Worcestershire.

The senate of the University of Cambridge has conferred on the Rev. Dr. E. D. Clarke the title of Professor of Mineralogy, which is a new appointment.

The Conquest of Canaan, is the subject of the Seatonian Prize Poem for the ensuing year.

At Cambridge, on the 21st of January, 99 gentlemen were admitted Bachelors of Arts. The following are the names of those who obtained academical honours:—Wranglers. Alderson, Caius; Standly, Caius; Gorham, Queen's; Leeson, Clare; Bayley, Trin.; Evans, Clare; Gilby, Trin.; Jeremy, Trin.; Beevor, Queen's; Johnson, Caius; Turner, Caius; King, Pet.; Hutchins, Tr. Hall.—Senior Optimes. Yarker, Trin.; Fayrer, Clare; Bedwell, Clare; Plues, Trin.; Greenwood, Pet.; Ward, Caius; G. Lloyd, Trin.; Harrison, Cath.; Hargreaves, Trin.; Hey, Queen's; Johnson, Trin.; Thompson, Queen's; Fallowfield, Pet.—Junior Optimes. Handley, Trin.; Howard, Clare; Roberts, Joh.; Ellis, Trin.; Geldart, Cath; Ward, Jesus; Fisher, Magd.; Hewett, Trin.; Metcalfe, Jesus; Smedley, Trin.—The first and second Wranglers this year, viz. Mr. Alderson and Mr. Standly, of Caius college, were both pupils of the Rev. Dr. Maltby, of Buckden.

Application is intended to be made to Parliament, in the present session, by two distinct companies of adventurers, for the purpose of supplying the towns of Manchester and Salford with water.

The following is an account of the quantity of rain which has fallen at Bristol in each month, since the year 1802, in inches and hundredth parts of an inch.

Months.	1803.	1804.	1805.	1806.	1807.	1808.
January	2 29	4 41	2 44	3 27	2 28	1 5
February	2 27	2 48	2 30	2 14	2 15	0 53
March	0 48	1 80	0 98	1 67	0 34	0 35
April	1 80	2 27	2 78	1 29	0 49	5 37
May	2 55	2 75	1 43	1 50	5 82	2 99
June	3 15	0 25	2 58	1 32	0 15	1 75
July	0 94	3 78	2 60	3 87	4 21	2 76
August	1 01	2 26	2 22	4 27	2 55	3 6
September	1 56	0 28	1 59	1 81	3 69	4 36
October	0 55	2 80	1 94	1 49	2 14	5 26
November	3 80	5 44	1 32	3 36	5 44	3 8
December	6 19	1 45	3 73	6 39	2 5	1 52
Total	27 39	29 77	26 1	34 38	31 31	32 8

In pursuance of the resolution of Parliament passed in the last session, a National Institution for promoting Vaccination is established, under the management of a Board, which consists of the following members:—Sir Lucas Pepys, Bart. president of the Royal College of Physicians; Dr. Mayo, Dr. Heberden, Dr. Satterley, and Dr. Bancroft, censors of the College; George Chandler, Esq. master; and Robert Keate, Esq. and Sir Charles Elicke, governors of the Royal College of Surgeons.—The Board have appointed the following officers: director, Dr. Jenner; assistant director, James Moore, Esq.; register, Dr. Hervey; principal vaccinator, J. C. Carpue, Esq.; vaccinators at the stations, Charles Atkins, Esq., T. Hale, Esq., Richard Lane, Esq., Edward Leese, Esq., S. Sawrey, Esq., and J. Vincent, Esq.; secretary, Charles Murray, Esq.

We understand that government have directed the College of Physicians to inquire into the cause of the recent frequent occurrence of cases of hydrophobia, and to consider the means of preventing the increase of that alarming evil.

Accounts from Brazil state that the vaccine inoculation, first practised in St. Salvador, towards the close of 1804, has since been spread through all the provinces, by the orders of the Prince-regent. His royal highness appointed Dr. J. A. Barbosa to superintend and promote the new practice, and so beneficial have been its effects, that the small-pox formerly very destructive there, has almost totally disappeared.

It may be convenient to our readers to be made acquainted with the individuals who have been raised to kingdoms, princedoms, and dukedoms by Bonaparte. The follow-

ing list may serve the purpose of ready reference.

Joseph Bonaparte	King of Spain.
Louis	King of Holland.
Jerome	King of Westphalia.
Eugene Beauharnois	Viceroy of Italy.
Cardinal Fesche	Archbp. of Lyons, and Primate of the Confederation of the Rhine.
Joachim Murat	King of Naples.
Cambaceres (late consul)	Duke of Parma, and Prince Arch-Chancellor of the Empire.
Le Brun (late consul)	Duke of Placenza, and Prince Arch-Treasurer.
Caulaincourt	Great Chamberlain, Duke of Vicenza.
Duroc	Great Marshal of the Palace, Duke of Frione.
C. M. Talleyrand	Prince of Benevento.
Bernadotte	Prince of Ponte Corvo.
Berthier	Prince of Neufchatel.
Marmont	Duke of Ragusa.
Junot	Duke of Abrantes.
Savary	Duke of Rovigo.
Soult	Duke of Dalmatia.
Mortier	Duke of Treviso.
Lefebvre	Duke of Dantzic.
Davoust	Duke of Auerstadt.
Monsey	Duke of Cornegliano.
Massena	Duke of Rivoli.
Augereau	Duke of Castiglione.
Lannes	Duke of Montebello.
Ney	Duke of Elchingen.
Bessierres	Duke of Istria.
Victor	Duke of Belluno.
Kellermann	Duke of Valmy.
Arighi	Duke of Padua.
Clarke	Count Hunenberg.

The number of men who have volunteered from the militia of Great Britain and Ireland into the regular army, under the act of last session, is as follows: Into the artillery, 299; into the line, 25,730; and into the marines, 1476; being 883 less than the act authorized. Of the persons thus entering, no less than 20,326 have entered for limited service; a strong proof of the soundness of the principle on which Mr. Windham proceeded in regulating the recruiting for the army. About two-thirds of the remainder, who entered for unlimited service, that is to say, about 4,200 men, were from the Irish militia; the English militia furnishing only about 2,200, and the Scotch only about 450, for unlimited service. The effective strength of the militia of England, Scotland, and Ireland, is 81,577 men; of the regular army, 210,614.

In excavating the reservoir for the Colchester water-works, some vestiges of Roman baths were lately found. Since that period, the workmen have fallen in with a quantity of Roman pavement, and, beneath that, some oak framing, almost perfectly sound, although it must have lain there above a thousand years. By inspection, it appears that it had been previously charred, as the crust was on it when first dug up. It is therefore evident, that charring of timber, to make it last underground, was known to the Romans.—Amidst some fragments of porcelain found, was one vessel of exquisite workmanship and classical taste; the outside of which was highly embossed with basso relievo, divided into different departments, in two of which were Diana and Faunus, on pedestals facing each other. In two other departments are the stags at bay with the dogs. Between this department, and the before-described, is a long upright one, with a tripod in the centre, and an eagle hovering over the flame, with a plume of feathers erect on its back. In two other departments is Cupid sacrificing, in the act of pouring something from a vessel on the altar; round the border of this department is studded with imitations of diadems. In two other departments are represented the great wild bear passant, capitally executed. Towards the cornice, or towards the upper edge or opening of the vessel, is a rich canopy, ornamented all round. On the bottom and sides of the departments are plumes of feathers, studded with ornaments like mace. It is nearly the colour of dark cornelian, has been hardened by fire, and is almost as dense as flint. Most of the coins dug up are of Claudius, Cæsar Augustus, and others of the emperor Trajanus, Antoninus Pius, and Divus Antoninus, and many others, hardly distinguishable from their state of corrosion; also silver-gilt instruments used in the sacrifices.

At Bristol 10,000*l.* has been raised for the erection of a commercial coffee-room in a site and on a scale worthy of the second city in the kingdom; and 2000*l.* and upwards has been subscribed, in a few days, to found an institution for a public library and philosophical repository.

On the 2d of January the New Exchange Coffee-room at Liverpool was opened. The length of this magnificent room is 94 feet 3 inches; the breadth 42 feet 7 inches; and its greatest height 51 feet 9 inches.

On the 12th and 19th of December, Mr. Sowerby, author of British Mineralogy, delivered a lecture on Chromatometry, at his house in Mead-place, near the Asylum. This lecture, the object of which is, to point out a new and ingenious mode of ascertain-

ing the arrangement, mixture, and measure of prismatic tints, and to shew their correspondence with material colours, was accompanied by an exhibition, in which the prismatic tints were produced, as from the sun, moon, and stars; the sun as seen from the different planets; and a productor, sixty feet long, measuring an infinite series: also the material and prismatic tints, forming mixtures in union, with the effect as from candles and flambeaux, and a sort of prismatic illumination, with different lustres from metals, &c. The whole was elucidated by apparatus of a new and original kind. Mr. Sowerby continues to repeat the lecture every Monday, and has announced a work, illustrative of his discoveries.

Sir W. Clarges, bart. has constructed a life-boat, on an improved principle; the leading features of which are, that she will not upset, sink, or be water-logged; that she affords cabin room, and is like a man of war's launch, well built for rowing, the oars not on a curve, but nearly in a right line and low to the water, of which she draws little. All the buoyant parts of the boat taken collectively, will buoy up ten tons. The forecastle of the boat forms a cabin ten feet wide, six feet long, and four feet deep, into which women, children, and disabled persons, may be put; it is amply supplied with air, by means of two copper ventilators: it is furnished, besides, with two grapnels, very proper to be thrown out on board a wreck, to ride by; the grapnel ropes will assist the sufferers to remove and escape from the wreck to the boat. She is likewise equipped with masts and sails, and is as manageable with them as any boat of her dimensions can possibly be: in a tempest, however, she must be dismasted and rowed by fourteen men, with oars sixteen feet long, double banked; the men are all fastened to the thwarts by ropes, and cannot be washed from their seats.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Lectures on Systematic Theology, and on Pulpit Eloquence. By the late George Campbell, D.D. F.R.S. Ed. Principal of Marischal College, Aberdeen. 8vo. 9s.

Sermons on Various Subjects and Occasions. By the Rev. John Nance, M.A. Fellow of Worcester College, Oxford. 8vo. 6s.

Practical and Familiar Sermons, designed for parochial and domestic Instruction. By the Rev. Edward Cooper. 5s.

Sunday Papers, addressed to Youth, on the Importance of Practical Religion. 3s.

Sunday Reflections. By the Author of Thoughts on Affectation. 8vo. 9s.

Familiar Discourses on the Apostles' Creed, the Lord's Prayer, and the Litany. By a Dignitary of the Church. Crown 8vo. 6s.

A Sermon preached at Lambeth Chapel at the Consecration of the Right Reverend William Lord Mansel, Lord Bishop of Bristol. By John Barlow Seale, D.D.

The Credibility of the Jewish Exodus defended against some Remarks of Edward Gibbon, Esq. and the Edinburgh Reviewers. By the Rev. W. Cockburn, A.M. 3s. 6d.

A Sermon on the Equity of Divine Providence, adapted to a General Fast, and preached Feb. 17, 1808. By John Pring, B.A. 1s. 6d.

MISCELLANEOUS.

Memoirs of the Life and Writings of the late Rev. William Wood, F.L.S. and Minister of the Protestant Dissenting Chapel at Mill-Hill, in Leeds. To which are subjoined, An Address, delivered at his Interment on Tuesday, April 5th, and a Sermon on Occasion of his Death, preached on Sunday April 10th, 1808. By Charles Wellbeloved.

The Life of Princess Louisa, a Carmelite Nun, Daughter of Louis XV. and Aunt to Louis XVI. Kings of France. Translated from the French of Abbé Proyard. 2 vols. 12s.

The Life of George Washington. By Aaron Bancroft. 8vo. 10s. 6d.

The Life of St. Neot, the eldest Brother of King Alfred. By the Rev. John Whitaker, B.D. 8vo. 10s. 6d.

Memoirs of William Paley, D.D. Rector of Bishopwearmouth. By G. W. Meadley. 8vo.

The Memoirs of Count Joseph De Puisaye. Vol. VI. 16s.

An English Grammar; comprehending the Principles and Rules of the Language; illustrated by appropriate Exercises, and a Key to the Exercises. By Lindley Murray. 2 vols. 8vo. 1l. 1s.

The Eton Latin Grammar, with Explana-

tory Notes collected from various Authors. By William Mavor, LL. D. 2s. 6d.

The Chronicles of Hollinshed, comprising the Description and History of England, Scotland, and Ireland, with a general Index to the whole. 6 vols. royal 4to. 12*l.* 12s.

The History of Barbadoes, from the first Discovery of that Island till the Accession of Lord Seaforth in 1801. By John Proyer, 4to. 1*l.* 11s. 6d.

Anecdotes of Literature and Scarce Books. By the Rev. Wm. Beloe. Vol. III. 8vo. 9s.

A Practical Treatise on Brewing, Distilling, and Rectification, with the Doctrine of Fermentation: in which the London Practice of brewing Porter, Ale, Table-beer, &c. is given; with the genuine Process of making good and wholesale Rum, Brandy, and Hollands Gin, undistinguishable from foreign; the Preparation of Made-Wines, Cyder, Vinegar, &c. By R. Shannon, M. D. 4to. 2*l.* 12s. 6d.

Letters from the late W. Warburton, D.D. Bishop of Gloucester, to the late R. Hurd, D. D. Bishop of Worcester, from the Year 1749 to 1770, left for Publication by the late Bishop Hurd. 4to. 1*l.* 7s.

Cœlebs in Search of a Wife: comprehending Observations on Domestic Habits, Manners, Religion and Morals. 2 vols. 12s.

An Account of the short but splendid Campaign of the Right Hon. Sir Arthur Wellesley, K. B. preceding the Convention of Cintra, with three Military Plans, 3s. 6d.

Remarks on the Jacobinical Tendency of the Edinburgh Review, in a Letter to the Earl of Lonsdale. By R. Wharton, Esq. M.P.

RELIGIOUS INTELLIGENCE.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

East Indies.

In their report for 1807, this Society stated that very little information had been received from their Missionaries abroad, and that that little was by no means satisfactory. One of their Missionaries, Mr. Pœzold, appears to have been offended by the reception which his brethren had given to some missionaries of the London Mission Society, who happened to call at Madras in their way to Bengal, and to have complained loudly to his superiors in England. In what degree the complaint was well founded, or in what degree it was the mere effect of prejudice, we have no means of ascertaining. It appears, however, from an explanatory letter of Dr. Gaskin, to the Secretary of the London Missionary Society, that the conduct of the persons connected with that Society had not been to blame. In the report of the Society for promoting Christian Knowledge, for last year, no satisfactory elucidation is given of the causes of discord which were stated to have subsisted in their East Indian Missions. Indeed, it appears that none has been received; and we are not without hope that the whole affair was magnified instead of being diminished by distance, and wore a much more formidable aspect in England than it did on the coast of Coromandel. An allusion is made to some differences between Mr. Pœzold and certain individuals of his congregation, but we do not discover what are the merits of the case.

We proceed, as usual, to give an abstract of the Society's account.

Mr. Pœzold reports, that Mr. Henry Horst, who for many years had been employed in the concerns of the Mission, had at length received the ordination of the Lutheran Church, from the hands of the worthy senior of the Society's Missions, the Rev. Mr. Pohle, with the consent and approbation of the brethren Kolhoff and Holzberg, and himself. "Mr. Horst," he observes, "certainly deserves it, being a man of considerable literary attainments, as well as of good moral character, for which he is greatly esteemed at Tanjore. Our excellent brother Kolhoff bestoweth great praise on him, and seems to be one heart and one soul with him. They are now labouring together, in the vineyard of the Lord, with an exemplary zeal and activity."

The notitia transmitted by Mr. Pœzold, for 1806, are as follows.

At Vepery, in the Malabar congregation, 25 infants and 9 adults baptized, 4 marriages, and on Easter-day 102 communicants. In the English and Portuguese congregation, 36 children baptized, 17 marriages, and 96 communicants. At Negapatam, 15 children of European extraction, 1 Malabar child and 2 Malabar adults, baptized; 12 marriages; 65 Portuguese and 19 Malabar communicants. At Sadras, &c. 7 children of European extraction baptized, and 7 communicants.

The Rev. Mr. Pohle, in a letter dated at Trichinapally, the 16th of February, 1807, states, that in the course of the preceding year there had been in that Mission, and at Dindegal, 21 baptisms, amongst which were 5 of adult heathens, and 3 converts from popery, 4 marriages, 159 communicants, about 50 English scholars; and about 30 Malabar scholars.

The Trichinapally congregation of Portuguese and Malabars amounted to 334 souls, which, together with about 30 at Dindegal and Madura, made 364. As officiating chaplain of the garrison of Trichinapally, he had had 32 baptisms, and 18 marriages, the communicants having been 13. Since the departure of the Rev. Mr. Ball, one of the chaplains of the East-India Company, he had continued to officiate alone. His fellow-labourers, in the Mission, were two English schoolmasters, three catechists, and three Malabar schoolmasters, who were in training to be made catechists. The Christians at Dindegal and Madura had been frequently visited by the Catechists, *who also frequently announced the Gospel of Christ to the natives.* Mr. Pohle considered his Mission, on the whole, to be on a promising footing. He had been successively favoured with visits from Messrs. Kerr of Madras, Buchanan of Calcutta, and John of Tranquebar, with whom he had had important conversations, concerning the English Missions, and the dissemination of Christian knowledge in the East.

Dr. Buchanan, who had had opportunities of personally knowing Mr. Henry Horst, had much encouraged the idea of his ordination; which had taken place by the hands of Mr. Pohle, and his co-ordinators Mr. Kolhoff and Mr. Holzberg; on the first Sunday of the preceding Advent, at Tanjore, in the manner Mr. Kolhoff, and the country priest Sattianaden, had received their ordinations, through the hands of Father Schwartz. Mr. Pohle therefore strongly recommended the reception of Mr. Horst as the Society's Missionary, and that they would grant to him the salary of a Missionary; to which recommendation the Society have acceded.

Mr. Pohle mentions, that they had celebrated a jubilee, on the 13th of July, 1806, in commemoration of the arrival of the two first protestant Missionaries at Tranquebar, on the 9th of July, 1706, with thanksgivings and praises to God, and a suitable sermon from Matt. xxvii. 19.

He expresses his wish that the mother mission at Tranquebar may continue to be remembered for good by the Hon. Society, as it still supplies the daughter missions with books, treatises, &c. from its press.

The Rev. Mr. Rottler, one of the Danish Missionaries at Tranquebar, who was employed after Mr. Gericke's death as the Society's Missionary at Vepery, has returned to his former station at Tranquebar.

The Rev. the Danish Missionaries, in a letter dated at Tranquebar, March 2, 1807, acknowledge the arrival of the Society's annual presents, shipped for them the preceding year, and express grateful thanks to their benefactors for the same.

Through two years past, they had laboured under heavy afflictions, that had affected them both in body and mind, the particulars of which they would rather pass over, than relate in detail. They only mention, that Mr. John's sickly state of health, during that period, had prevented them from writing, and giving the usual communications of their Mission to the Society.

Mr. John had resolved on a voyage to England and Denmark, in consequence of medical advice; and in order to give a clear and oral account of the Missions to the respective superiors, he had previously visited Tanjore, Trichinapally, and the Christian Congregations in the country, where he had had many conferences with the brethren, in the view of preserving and promoting the objects of the Missions, and encouraging, together with the Christian religion, civilization and industry amongst the Christians, and particularly in the Mission Schools; and he had had much pleasure in finding his excellency the Maha Rajah, the English Resident Captain Blackburn, and at Madras Lord William Bentinck, cordially inclined to aid these good designs, where opportunities should occur.

Mr. John, however, finding difficulties in getting a passage, and that his complaints returned with greater violence, found it necessary to return to Tranquebar, where, in October, he had providentially arrived by sea. Since then, he had been enabled to retake his share in the charge of the Mission, the duties of which had chiefly fallen on Mr. Cammerer, who had, however, been faithfully assisted by Mr. Schreyvogal in the Church, and in the schools of the Malabar and Portuguese Congregations. In both, the increase in the years 1805 and 6 was 249, amongst whom were 30 heathens and four Roman catholics. Their marriages had been 65, communicants 2,240, and the number of school children, exclusive of those in the country, 150.

In consequence of the scarcity of paddy, they had been obliged to return many school children to their parents, and to refuse many who were brought for reception. Some ene-

mies too had united to disturb the established order of the Mission, to grieve the Missionaries, to ruin the Catechists and Elders, and to seduce a part of the Christians; but they report, with gratitude to God, that these schemes had been confounded, and that the better part of their Christians had acknowledged the value of enjoying the means of grace; and their esteem for those, who had their spiritual and bodily welfare at heart, had rather increased than diminished; and instances of true piety, on the occasion, had also increased. Some new arrangements had been made to encourage industry and civilization amongst the Christians and school children. The latter were directed to occupy their minds by learning in the forenoon; and in the afternoon, their hands and feet, by cultivating the school yards and grounds adjacent with different vegetables, which heretofore were bought at the market. The several Christian families were encouraged to do the same on the spots next to their houses, and were assisted, as far as possible, by having wells dug for them, and by being furnished with the necessary utensils. The Catechists and Christians in the country were continually directed and encouraged to make the best use possible of the ground granted by government to the chapels and houses, through the generous endeavours of that inestimable friend of mankind, and of their country, Mr. Charles Harris; whose removal from the collectorship they, with the inhabitants in general, and particularly the poor, most keenly lament. Of the character of this gentleman, they speak in the highest terms. The Catechists had been encouraged to practise vaccination, which they had done gratuitously to a great extent in various districts, looking for their reward from above. The names of many hundreds of poor children, whom they had vaccinated, had been brought to the Missionaries, and in no instance does the experiment appear to have failed.

The cultivation of potatoes having been very successfully introduced in some of the more remote and inner parts of the country, and a trial also having been successfully made nearer the sea-coast, they entertained the hope that similar attempts amongst their Christians, which were to be pursued when the hot season and the rains were over, would not fail of success.

They would not cease to shew and testify to the public, that the Mission and Christianity were not hurtful to the interest of the country, but beneficial in every respect, and worthy of being preserved, encouraged, and promoted.

They observe, that if the Indian nations were to be blessed with the holy Scriptures, or at least with the New Testament, and some parts of the Old, in their different languages, the fruits of this charity would be inestimable. They had themselves lately published in Malabar, the Proverbs of Solomon and the Book of Ecclesiasticus separately, and it was surprising with what eager desire Christians and Heathens applied for copies.

Scilly Islands.

The Rev. Mr. Evans continues in his station at Tresco, supplying the church of that island with a regular administration of divine service, and alternately supplying also the churches of the neighbouring islands of Brehar and St. Martin.

Mr. Charles Bridge Selby, who, for two or three years past, had been resident at St. Mary's island as a schoolmaster, having been recommended to the Society by the Bishops of Exeter and Sarum; the Society, taking into consideration the importance of furnishing spiritual aids and sacred ministrations to a people, who were as sheep without a shepherd, and finding the principles, and character, and conduct of Mr. Selby, on investigation, to be satisfactory, resolved that Mr. Charles Bridge Selby was a proper person to be recommended for holy orders, and to be appointed, in the event of his ordination, missionary to St. Agnes island. Mr. Selby has been accordingly ordained, and is now in the zealous discharge of his duty towards the inhabitants of that island; and the Society have great reason to hope and believe, that through the blessing of God, without which all our efforts in the vineyard of his Church must be ineffectual, Mr. Selby will conciliate the affection of the islanders, and be instrumental in doing much good amongst them.

Proceedings of the Society.

The subscribing and corresponding Members of the Society in Great Britain and foreign parts, are now upwards of 3174; of which number, 194 subscribing Members were chosen since the publication of the last account; and 71 ladies have likewise been admitted on the list of annual subscribers.

The receipts during the year have amounted to 13,923*l.* 9*s.* 5*d.* of which upwards of 5,000*l.* is derived from dividends of funded property. A great part of this sum, viz. 8,000*l.*, has been expended in Bibles and other books for distribution; about 2000*l.* in stores, salaries, and gratuities for the East-

Indian Missionaries; and about 1,200*l.* in printing an edition of the Welch Scriptures.

In the course of the year, 1689 packets were sent to subscribing and corresponding Members, consisting of 8,476 Bibles, 12,930 New Testaments and Psalters, 17,857 Common Prayers, 12,572 other bound books, and 120,157 small Tracts, some in half binding, others stitched.

WEST INDIES.

Bishop of London.

The Bishop of London has addressed a second circular Letter to the Clergy and Proprietors of Plantations in the British West-India Islands, in which he replies to the objections which have been made by the planters to the plan of instituting Sunday Schools for the instruction of the negroes. To obviate these, he observes, that, whenever the owner of a plantation, or two or three neighbouring owners conjointly, will signify to him their wish to obtain a schoolmaster, and the salary which, in addition to his maintenance, it is proposed to give him, a proper person, instructed by Dr. Bell, will be sent over; and the expense of his passage will be paid by the Society for the Conversion of Negroes, of which the Bishop is President. This person will be employed in the work of teaching only on Sundays; he may therefore, on the other days of the week, act as book-keeper on the plantation, so as amply to repay the planter for his maintenance. One school has already been formed in Barbadoes on this plan. As the children are to be taught on Sundays only, the schools will not interfere with the work of the plantation. The Bishop likewise endeavours to disprove the silly notion, that instruction in reading and Christianity will make the negroes proud, insolent, disobedient, and indisposed to labour. His arguments are very conclusive: but we fear they will have little effect on the deep-rooted prejudices of West Indians. But few of them can be brought to relish any measure which serves to lessen the distinctions that separate the slave from his master. Nor can we wonder that such prejudices should operate strongly on the minds of West-Indian planters, when we find many of the upper classes in this country, nay, many of our *enlightened* senators, questioning the propriety of imparting knowledge to the poor, and even opposing their general instruction.

Jamaica.

The following is a clause in an act of the Jamaica Legislature, for the better government, &c. of slaves, passed in November 1807; and to those who have watched the proceedings of the legislative bodies in the West Indies, it will serve strongly to mark both their determined hostility to the religious instruction of their slaves, and at the same time their consummate hypocrisy.

"Whereas," they say, "it is for the public good that all the laws respecting the order and government of slaves should be consolidated and brought into one law; May it please your Majesty, that it may be enacted; and be it therefore enacted by the Lieutenant-Governor, Council and Assembly, of this your Majesty's island of Jamaica, that, from and after the commencing of this act, all masters and mistresses, owners, or, in their absence, overseers of slaves, shall, as much as in them lies, endeavour the instruction of their slaves in the principles of the Christian Religion, whereby to facilitate their conversion; and shall do their utmost endeavours to fit them for baptism; and, as soon as conveniently they can, cause to be baptized all such as they can make sensible of a Deity and the Christian Faith.

"Provided, nevertheless, that the instruction of such slaves shall be confined to the doctrines of the Established Church in this island; and that no Methodist, Missionary, or other Sectary or Preacher, shall presume to instruct our slaves, or to receive them in their houses, chapels, or conventicles, of any sort or description, under the penalty of twenty pounds for every slave proved to have been there; and to be recovered in a summary manner before any three justices of the peace; who, or the majority of whom, are hereby authorized and empowered to issue their warrant for recovery of the same; and, on refusal of payment, to commit the offender or the offenders to the county gaol until payment of the said fine or fines; which shall be paid over to the churchwardens of the parish where the offence shall be committed, for the benefit of the poor of such parish."

Now, what purpose could the above ordinance be intended to serve, except to deceive the people of this country, and to furnish a pretext for the proviso which is fastened to it? In the first place, it is well known that the owners and overseers of slaves in Jamaica are as ignorant in general of Christianity, and to the full as regardless of its precepts and institutions, as the slaves themselves. Besides, we have here a law of the most loose and indefinite description, which it would be impossible to inforce, even if penalties had been annexed to it; but to which it has not been thought necessary, even for the sake of appearances, to subjoin the shadow of a sanction. The succeeding proviso sufficiently explains its drift, which is, under pretence

of teaching the slaves Christianity, to shut every opening by which, at the present moment, a single ray of its blessed light can enter, to cheer the gloom, or lighten the chains, of the miserable negro race. The fifteen or twenty clergymen of the island of Jamaica have certainly never shewn themselves much disposed to preach the Gospel to these poor: and if they were, what could they do with a population of near 400,000 slaves, who require to be taught the very first elements of religious knowledge? Surely this persecuting edict cannot have had the assent of his Majesty.

VIEW OF PUBLIC AFFAIRS.

The subject which has engrossed the attention of Parliament, and the conversation of the public, during the few last weeks; which has filled the daily prints; which has produced a crowded Senate, and induced no small portion of the Lords to avail themselves of their right to sit below the bar of the House of Commons; which has caused the postponement of the question of the Convention of Cintra, of the war in Spain, and of the pacific overtures from America; which has produced a constant succession of late nights, and interested, beyond measure, though in different ways, every party in the legislature; which has perplexed the government, produced a temporary suspension of hostilities in the opposition, and awed even the boldest of the champions of the people (the mover of the question, and one or two others perhaps excepted), has been the investigation of the charges against the Commander in-Chief, which have been preferred by Mr. Wardle, member for Okehampton; a man hitherto little known, lately a Major in a militia regiment, and unconnected with the leaders on the side either of government or of opposition. This gentleman prefaced his motion for inquiry by a detail of circumstances, which he proposed to substantiate by evidence, and which went to shew that very corrupt practices had existed, with the connivance of the Duke of York, in respect to purchases, exchanges, and appointments in the army; and such a charge having been brought forward by a member of the legislature, it was impossible for Parliament not to bestow upon it a grave attention. The ministry naturally took, in some degree, the side of the son of their sovereign, and of their own colleague in office. The opposition party professed to hope the best, and to have had no concert whatever with Mr. Wardle. Even Sir Francis Burdett was proper, prudent, and cautious. Mr. Yorke with indignation observed, that this, he feared, was a part of a jacobin plot; made some remarks on the licentiousness of the press; rejoiced that the insinuations so often made in secret must now be brought forward in the face of day; and appeared to have no doubt that his Royal Highness would be most honourably acquitted. That the shame with which Mr. Wardle would soon be covered would be equal to the confidence with which he now spoke, appeared a general sentiment.

The chief agent in the transactions detailed by Mr. Wardle, was stated to be a Mrs. Clarke, who had lived for some years with the Duke of York as his mistress, and who, it was alleged, had been in the habit, during that time, of receiving for military promotions, obtained through her influence with the Duke, large sums of money, which were applied to defray the expense of two splendid establishments, one in town, and the other at Weybridge, maintained for the accommodation of his Royal Highness. This woman, who about three years since had been discarded, in consequence of an embarrassment into which she had brought the Duke by her extravagance, (his Royal Highness having been subpœnaed on account of a debt for which she was prosecuted), appeared to be relied on as the chief witness. The indignant female appeared at the bar of the House of Commons, and, with that species of self-possession which her kind of life produces, gave ready, and sometimes forward, answers to the various questions which were put to her. If the testimony of this woman be worthy of credit, the charge against the Duke of York, at least to the extent which is stated above, has been established; and though lax in her phraseology, and apt to contradict herself in smaller matters, she certainly has been consistent with respect to the main point: and some circumstantial evidence, which was

unexpectedly elicited during the inquiry, has concurred with several letters of the Duke of York, which came out in the progress of the business, to give credibility to no small portion of her story.

That the Duke *directly* participated in the money which Mrs. Clarke received, does not appear from any evidence that has been produced; and the proof of his having been privy to her obtaining it, rests chiefly on her single testimony. Now we fully admit the reasonableness of those doubts respecting Mrs. Clarke's veracity, which her known character is calculated to excite. At the same time we cannot help remarking, that it is not a little unfortunate, that, with respect to the oral communications which she states herself to have had with the Duke, on the subject of trafficking in military promotions, and which form, of course the strongest points in her evidence, the only contradiction of it which the case admits, is the mere negation of the party accused, himself a sharer in the very crimes which have affixed to her character its chief stain. Leaving, however, the question of official corruption, a question certainly of much doubt and delicacy, to the decision of Parliament; thus much is manifest: That Mrs. Clarke herself obtained considerable sums from various persons, some of them of name and respectability, for the real or supposed exertion of her influence; and that the Duke communicated with her on military matters, and shewed some kind of attention to her inquiries and solicitations. She appears, indeed, to have carried on a considerable traffic in promotions; and it is melancholy to reflect on the number of military men who condescended to seek advancement through this channel: nay, for a few of the very ministers of the Gospel, endeavours were made to procure preferment by the same means.

We shall not attempt to present even an epitome of the evidence which has been given on this remarkable occasion. A few points, however, shall be briefly stated. The Duke, in a letter to Mrs. Clarke, which, his friends have in his name acknowledged to be authentic, desires her to communicate to General Clavering (who has himself admitted that he offered her 1,000*l.*) some information respecting an intended levy, on which point the Duke desires her to say that the General had been mistaken. Here is distinct evidence of the Duke's habit of communicating with his mistress on military matters. Here also is a strong corroboration of that part of the evidence of Mrs. Clarke, in which she says (speaking of other cases), that he had so communicated. His grant of a commission in the army to the foot-boy of Mrs. Clarke is another most important particular. That the boy was the natural son of a deceased officer, may be some palliation of this strange misapplication of the patronage of a Commander in Chief; but it can never satisfy, or even appease, the minds of the public or of the army. The national feelings are outraged by a single circumstance of this sort. The fact of the Duke's having been accustomed to see him in the house, and behind the carriage of his mistress (let his merit have been what it would), ought to have operated as a disqualification. The affair of Captain Tonyn is another point, on which the Duke will not find it easy to satisfy the public. The Captain having placed his money with Mrs. Clarke, and appearing to derive no advantage from the deposit, intimates a wish to take it back. Mrs. Clarke transmits to him a note, apparently in the Duke's hand-writing, which is calculated to serve her purpose of impressing Captain Tonyn with an opinion of her influence. It is said by the Duke, that he does not recollect to have written *this* note, and that it must be a forgery. But the evidence of its authenticity is very strong. It is a striking resemblance of the Duke's hand-writing. It is expressed after his manner. It is nearly in the same spirit with some passages in the letter which he has acknowledged. And, above all, this piece of evidence is not produced by Mrs. Clarke, or any adversary of the Duke: it is found in the desk of an unwilling and prevaricating witness, which the Committee had commanded to be searched; and therefore it certainly is no part of any mass of evidence prepared, or intended to be employed, by the accusers.

But the very connection of His Royal Highness with a woman of this description, and the adoration of her which he professes in his correspondence, must indispose the mind of the public to think favourably of his qualifications for the office of Commander in Chief of His Majesty's Forces. Neither we, nor, we are persuaded, our readers, are inclined to think lightly of such connections, either as they are outrages on public decorum, violations of the most binding of human engagements, and heinous offences against the laws of God; or as they affect, in their consequences and results, the national happiness and prosperity. But quitting this view of the subject, let us consider the matter in another light. Let us suppose that while this artful and intriguing woman maintained her empire over the mind of the Duke of York, an invasion of this country by the French had taken place. What would probably

have been their policy? Would it not have been the same which they have pursued, most fatally for the invaded country, in every similar instance? Would they not have tried to reach the Commander in Chief through the insatiable cupidity of his mistress? If they could not have thus learnt the whole of his plans, might they not possibly, at least, have learnt enough to be able to disconcert them? Let us consider, also, what such a woman might have effected, in return for the ready bribe, merely by influencing a single appointment. Let us imagine some General Chavering entrusted with an important command, and having to contend with a Ney or a Kellerman; and what might not the consequences have been? And because a Mrs. Clarke, or a Mrs. Carey, may have been discarded, are such fears, as they respect the future, altogether vain? And even if they were, yet to the mind of every true friend of his country (to say nothing of the true friends of religion), there is something peculiarly disheartening in seeing the sword of the state,—all its military resources, all its defensive energies, wielded by one of whose conduct so much that is unfavourable may with truth be said.

We most readily admit, at the same time, that the situation of our princes is one of peculiar temptation; that, in addition to the usual incentives to the indulgence of vicious passions which a large income and freedom from restraint in the use of it, are found too generally to supply, there are circumstances in their lot, in their elevation also above every other rank, and in the adulation and obsequious respect they are in the habit of receiving, which entitle them, when we are forming an estimate of their moral conduct, to more than ordinary lenity of judgment. But this, while it furnishes an argument for tenderness towards them, furnishes an argument no less strong for hesitating to place, in important confidential situations, such of them as have not proved, by a long novitiate, that they have risen superior to their multiplied disadvantages. The interests of kingdoms, nay, of the whole civilized world, are at stake, and ought not to be complimented away. Let us never forget how much foreign nations have lately suffered by the means of courtezans, who have attached themselves to persons high in power, and have been ready to betray the interests of their country. Our happy constitution enables us to chase, if not from every part of the Court, at least from the men entrusted with high office, these enemies of all virtue, these women who are dead to the feelings of honour, and are the general corrupters of our integrity. We must not assimilate ourselves, in this respect, to the old French court, nor to the countries which have lately fallen under the yoke of Bonaparte. We must not suffer the national morals to be insulted by the exhibition of mistresses of princes outshining in splendour the highest of our nobility; and at the same time permit those princes to occupy the first official situations. A British Prince must not claim to have his moral conduct separated from his political, and to be deemed just as fit for responsible office, as if the wealth which he received from the country were devoted to the support of that domestic establishment for which it is intended. Britons will speak out on this subject. The spirit of liberty is never perhaps more laudably and happily exerted, than in thus denouncing vice even in the highest stations. But we shall hereafter resume the subject. The evidence is scarcely closed; and we await with anxiety the determination of Parliament on this momentous business.

After the above was written, we learnt that the Duke of York had addressed the following letter to the Speaker of the House of Commons. It is manly and able: Alas! how unlike to some of those epistles from the same hand, which now lie on the table of that House. The letter, however, appears to us to assume, that the House of Commons is bound, either to institute an impeachment of the Duke, or honourably to acquit him. Surely it is competent to the House to pronounce him unfit for a high and confidential office, on grounds which nevertheless would be far from justifying the measure of an impeachment.

"SIR, "*Horse Guards, Feb. 23, 1809.*

"I have waited with the greatest anxiety, until the Committee, appointed by the House of Commons to inquire into my conduct as Commander in Chief of his Majesty's Army, had closed its examinations; and I now hope, that it will not be deemed improper to address this letter, through you, to the House of Commons.

"I observe with the deepest concern, that, in the course of this Inquiry, my name has been coupled with transactions the most criminal and disgraceful; and I must ever regret and lament, that a connexion should have existed, which has thus exposed my character to animadversion.

"With respect to any alleged offences connected with the discharge of my official duties, I do, in the most solemn manner,

upon my honour, as a Prince, distinctly assert my innocence; not only by denying all corrupt participation in any of the infamous transactions which have appeared in evidence at the Bar of the House of Commons, or any connivance at their existence, but also the slightest knowledge or suspicion that they existed at all.

"My consciousness of innocence leads me confidently to hope, that the House of Commons will not, upon such evidence as they have heard, adopt any proceedings prejudicial to my honour and character; but if, upon such testimony as has been adduced against me, the House of Commons can think my innocence questionable, I claim of their justice, that I shall not be condemned without trial, nor be deprived of the benefit and protection which is afforded to every British subject by those sanctions, under which alone evidence is received in the ordinary administration of the law.

"I am, Sir, yours,

"FREDERIC.

"*The Speaker of the House of Commons.*"

Having brought to a close our remarks on this afflicting investigation, the other news of the month may be compressed into a very narrow space.

From Spain nothing certain has transpired which deserves to be mentioned, excepting the arrival at Cadiz, from Vera Cruz, of nine millions of dollars. No information that can be depended on, has been received as to the relative progress of the French and the Patriots. Don Pedro Cevallos has arrived in this country, as Ambassador from Spain.

Portugal, it appears, has not yet been overrun by the French.

Bonaparte had returned to Paris on the 27th of January; and thence he is said to have proceeded to the banks of the Rhine, in consequence, as is supposed, of an apprehended rupture with Austria. The King and Queen of Prussia had arrived at St. Petersburgh on a visit to the Emperor Alexander.

Mr. Madison has been elected President, and Mr. Clinton vice-president, of the United States, by a large majority of votes. Very severe laws have been enacted to enforce the embargo, which has of late been frequently violated; no fewer than twelve or fifteen vessels having lately reached this country, from America, laden with cotton. The new regulations, it is expected, will prove effectual. Several of the southern states are stated to have enacted a very *convenient* law, that no debt shall be recoverable, by judicial process, till ninety days after the embargo shall have ceased.

The small island of Samana, on the coast of St. Domingo, which for several years past has served the French privateers for a port of retreat, has been taken by a small squadron of our cruizers. Several French privateers and national vessels have also been captured in the course of the month.

The navy estimates provide this year for 130,000 seamen, including 31,400 marines.

DEATHS.

At Carlisle, the Rev. John Farrer, vicar of Stanwix, near that city, and formerly Master of the school at Witton-le-Wear, in the county of Durham.

At Bath, in his 88th year, the Rev. John Duncan, D. D. formerly of St. John's college, Oxford. He was forty-five years rector of South Warmborough, Hants.

Rev. W. Fred. Mackenzie, of Exeter.

Aged 77, Rev. H. Procter, of Stafford.

At East Farndon, Northamptonshire, the Rev. Nathaniel Mapletoft, late of Jesus college, Cambridge.

At Painswick, co. Gloucester, the Rev. Henry Adams.

Aged 40, Rev. H. Dawson, of Raberghplace, Great Waldingfield, Suffolk.

ANSWERS TO CORRESPONDENTS.

L. C.; A Constant Reader; and E. W. G. have been received.

H.; and Talib, are under consideration.

Laicus; and Philomuthos, will appear.

We did not know that the book mentioned by Ἀσήλος had been published.

ERRATA.

P. 73. col. 1, l. 15. After *with* insert *the*.

2, l. 37. For *a colon* insert *a point of interrogation*.

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RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

AT the beginning of the Life of the poet Cowper, by Mr. Hayley, (2d ed.), mention is made, among others of his ancestors, of a Scottish William Cowper, Bishop of Galloway. Some little account of him, from Fuller's *Abel Redivivus*, is there given. But it may, perhaps, be not uninteresting to your readers, to see a larger memoir of him in the Christian Observer: I have therefore, with some trifling alterations, transcribed the following out of an old book, but not, I believe, a very scarce one, "*The Marrow of Ecclesiastical History*, by Samuel Clark, Pastor of Bennet Fink, London. 3d edition, 1675;" to which I have taken the liberty of subjoining a few remarks.

"WILLIAM COWPER was born at Edinburgh, in November 1565; and at eight years old was sent by his father to Dunbar school, where, in four years, he learned the whole course of grammar, and profited above his equals. Even at that early age did he begin to shew symptoms of genuine piety. Many times, when he was in the school, he used to lift up his heart unto God, begging of him knowledge and understanding; and always, as he went to church, he sent up this ejaculation to heaven: 'Lord, bow mine ear, that I may hear thy word!' At his entry into his thirteenth year, his father sent for him home to Edinburgh; and soon after he went to St. Andrew's, where he continued to his sixteenth year in the study of philosophy, but made no great progress therein, the religious bent of his mind rather inclining him to a careful hearing and penning of sermons, and other theological lectures. During his abode at St. Andrew's, Satan, working upon corrupt nature, often sought to entrap him in his snares; but, as himself testifies, the Lord in mercy forgave the vanities and ignorances of his youth, and preserved him from such falls as might have made him a shame to the saints, and the reproach of his enemies.

"At the age of sixteen years he returned to his parents at Edinburgh, who proposed to him sundry courses of life. But his heart was still inclined to the study of the holy Scriptures: whereupon he resolved to go into England; and the Lord provided him a place at Hoddesdon, 18 miles from London, just when he had spent all the money which he brought out of Scotland. Here he was employed by one Master Guthrie, a Scotchman, to assist him in teaching a school. He remained in this place three quarters of a year, and then, having occasion to go to London, he was unexpectedly called to the service of Master Hugh Broughton, with whom he continued a year and a half, and daily exercised himself in the study of divinity.

"When nineteen years old, he again returned to Edinburgh, where he lived with his elder brother, then one of the ministers in that city, who much furthered him in his former studies. And at last he was required to give a proof of his gifts privately, which he did in the New

Church, before Master Robert Pont, and Master Robert Rolloch, and some others, by whom he was commanded to preach in public also.

"Being twenty years old, he was sent, by the authority of the general assembly, which was then met at Edinburgh, to be pastor of Bothkenner, in Stirlingshire. But when he came thither, he found in the church (besides ruinous walls) neither roof, nor doors, nor pulpit, nor seats, nor windows; yet it pleased God to give such a blessing to his ministry, that within half a year, the parishioners, of their own accord, built and adorned the church in as good quality as any round about it.

"There he continued seven or eight years, yet subject to great bodily infirmities, by reason of the wetness of the soil, and moistness of the air; and during that time, he experienced much distress and terror of mind, and inward temptation, so that his life was almost wasted with heaviness; yet thereby he learned to know more and more of the grace of Christ.

"About that time there was a general assembly of the Church at Perth, to which the people of that town applied, desiring that a minister might be sent unto them. Whereupon the assembly appointed Master Cowper for that place, and accordingly wrote to him by Master Patrick Simpson; who, coming to Stirling, delivered to him the letters from the assembly, and those from the town, containing his calling to the work of the ministry in that place. And so, shortly after, the town sent their commissioners to transport him and his family thither.

"In that place he continued, *doing* the work of the Lord for nineteen years together; where he was a comfort to the best, and a wound to the worser sort. Besides the Sabbath-days, he chose three a week to convene the people together in the evenings, (viz. on Wednesdays, Fridays, and Saturdays,) for a preparation to the Sabbath; upon which days they had no preaching in the morning. Concerning which meetings, himself writes: 'That it would have done a Christian's heart good to have seen those glorious and joyful assemblies, to have heard the zealous cryings to God amongst that people, with sighings, and tears, and melting hearts, and mourning eyes.' And concerning himself, he saith; 'My witness is in heaven, that the love of Jesus and his people made continual preaching my pleasure, and I had no such joy as in doing his work.' And, besides that, he preached five times a week; he penned also whatsoever he preached; many of which holy and godly sermons are extant in print.

"All the time of his abode there, except some little intermissions and breathing times, the Lord still exercised him with inward temptation, and great variety of spiritual combats; the end of all which, through God's mercy, was joy unspeakable, as himself testifies. 'Yea once,' saith he, 'in greatest extremity of horror and anguish of spirit, when I had utterly given over, and looked for nothing but confusion, suddenly there did shine, in the very twinkling of an eye, the bright and lightsome countenance of God, proclaiming peace, and confirming it with invincible reasons. O what a change was there in a moment! The silly soul, that was even now at the brink of the pit, looking for nothing but to be swallowed up, was instantly raised up to heaven to have fellowship with God in Christ Jesus; and from this day forward my soul was never troubled with such extremity of terrors.—There found I the power of religion, the certainty of the word; there was I touched with such a lively sense of a Divinity, and power of a Godhead, in mercy reconciled with man, and with me, in Christ, as I trust my soul shall never forget. Glory, glory, glory be to the joyful Deliverer of my soul out of all adversities, for ever!'

"In the midst of these wrestlings with God, he wanted not combats with wicked men also; but the greatness of his inward conflicts made him lightly regard all their outward contradictions. It was no marvel to see Satan stir up his wicked instruments to molest one, who professed himself a disquieter of him and his kingdom. Yet this much supported him, that he never had a controversy with any of them but for their sins; and, the Lord assisting him, the power of the word did so beat down their pride, that they were all of them at last brought to an acknowledgment of their evil ways.

"But at length, by little and little, the zeal and love of most of that people did fall away; so that his last conflict was, not with the profane, but with the more religious part of his congregation. These men were stuffed with such pride, self-conceit, disdain, and intolerable contempt, that thereby they were carried further from their duty than any of the former; and they, which should have been his greatest comfort, were his greatest cross.

"Presently hereupon God called him to the government of the churches in Galloway, in the south-west parts of the kingdom, being chosen by the assembly, and presented by the king thereunto. This was done without his privity, or ambitious seeking after it: yea, he was so far from it, that eighteen weeks passed between the king's presentation and his acceptation of the bishopric *. In that place he was very careful to advance the Gospel, and to adorn his ministry. Concerning the frame of his spirit, thus he writes: 'My soul is always in my hand, ready to be offered to my God. Where, or what kind of death God hath prepared for me, I know not: but sure I am, there can no evil death befal him that lives in Christ, nor sudden death to a Christian pilgrim, who, with Job, waits every hour for his change. Yea, many a day have I sought it with tears; not out of impatience, distrust, or perturbation, but because I am weary of sin, and fearful to fall into it.'

"This faithful servant of God, who had always been faithful and painful in his ministry, when sickness grew daily upon him was no ways deficient in the duty of his ordinary preaching; taking great pains also to perfect his work upon the Revelation, which he desired greatly to finish before his death. His infirmity increasing, he was compelled to keep home; yet, as his weakness permitted, he applied himself to revise his writings, and to dispose of his worldly estate, that he might be ready for his passage, which every day he expected. And some ten days before his decease, he manifested to his friends what great contentment he had in his approaching death.

"Many repaired to him in his sickness, whom he entertained with most holy and divine conferences, expressing a great willingness to exchange this life for a better; and at last, feeling his strength and spirits to decay, (after he had conceived a most heavenly prayer in the company of those that were by) he desired to go to bed; where, having devoutly commended himself unto Almighty God, he took some quiet rest. After which time he spake not many words, his speech failing, though his memory and understanding were still perfect. And so, about seven o'clock at night, he rendered his soul to God in a most quiet and

* Bishop Cowper was an Episcopalian on principle. "I esteem episcopacy," he says in one place, "a lawful, ancient, and necessary government. I see not, nor have read, of any church that wanted it before our time. Only the abuses of it by pride, tyranny, and idleness, have brought it in misliking. From these evils I pray the Lord preserve his servants, that now are or hereafter shall be called to those places. But there is no reason why a thing good in itself should be condemned or rejected for the evil of abuse; for so no good thing at all should be retained in the church."

peaceable manner, Anno Christi 1619."

A few brief remarks will close this article.

1. On turning to the account given of Cowper the Poet, in your work for 1805, p. 165, I was much struck with the resemblance, in some particulars, between him and the subject of the present memoir. Not only are the letters and other writings of the Bishop superior to the age in which he lived, but we find him endued with the morbid sensibility of his descendant, his proneness to mental depression, and his susceptibility of religious joy; at one time agitated by terrifying apprehensions respecting the future, at another rapturously exulting in the hopes and consolations of the Gospel. This state of feeling, which affords some solution of the peculiarities in the religious experience both of the bard and of his pious progenitor, is certainly far less desirable than that sunshine of the soul, that even, tranquil, and serene temper of mind, that "peace of God which passeth all understanding," which may be considered as more properly characterizing the Christian. And yet how infinitely is such a state, with all its gloom, despondency, and terror, even supposing it to be illumined by no alternations of peace, and hope, and joy, to be preferred before a state of religious indifference! The one indicates disease indeed, but the other the torpor of death. The sorrows of the one may be acute, but they terminate at the latest in the grave, and joy, everlasting joy, succeeds: the sorrows of the other commence at the same point, and run parallel with eternity.

2. The account which is given of the good Bishop's pastoral labours, while at Perth, as well as of the painful disappointment he experienced with respect to their final effects, is calculated to suggest to ministers an useful caution. The cultivation of a devotional spirit is indispensably necessary to the progress, and even to the preservation, of the Christian life: yet, whenever devotional exercises come to be made, as they too often are, not only by mere formalists, but by those who affect a superior degree of spirituality, the whole, or nearly the whole, of religion, instead of being considered as preparatory to farther services;—when, losing sight of their end, they are used for the sake of the emotions and enjoyments with which they are themselves attended, instead of being employed as the means of filling the heart with all holy and benevolent affections, of subjugating every selfish, worldly, and carnal propensity to the dominion of Christian principle, and of rousing the soul to active and persevering exertion in the service of God;—there is great danger lest we should either contract a degree of susceptibility inconsistent with the ordinary occupations of life; or, as is much more commonly the case, become perfectly insensible to the impressions of religious fear or hope. Indeed, the occurrence of this last-mentioned effect is so frequent, as to have led, in certain circles, to the adoption of a very significant phrase to express its nature: persons of this description are said to be "Gospel-hardened." I by no means take it upon me to affirm that this was precisely the case with the Bishop's congregation at Perth. At the same time, the rapid succession of public meetings for religious worship (no less than eight occurring in the course of the week) must have interfered with other duties; and the extraordinary degree of excitement which appears to have attended them, could hardly fail to be followed, in the long run, by injurious consequences. Accordingly we find, that "at length, by little and little, the zeal and love of most of that people did fall away *."

* A result something like this is thought to have been experienced in the place where Cowper the poet passed the greater part of his life: the causes which led to it were probably not very dissimilar. See Christ. Obs. for 1805, p. 168.

3. Undoubtedly it is the tendency of man to degenerate, even under the most favourable circumstances. Offences come, divisions take place, Christian charity languishes, Christian zeal decays, the power of religion evaporates, the form only remains. Still it is an inquiry of the highest moment, what course of proceeding is calculated to accelerate this degeneracy; and whether any measures can be pursued, which the Holy Spirit will be likely to bless, for retarding, perhaps preventing, its downward progress. On this important discussion, I feel myself unqualified to enter at large. There is, however, a passage in Bishop Buller's admirable work on the Analogy of Religion, natural and revealed, to which I would direct the attention of your clerical readers, because it appears to me to have a direct bearing on this subject, and to contain most profound and accurate views of human nature. The passage to which I allude is the 2d section of the 5th chapter of the first part. I will at present extract only a few sentences, which relate more immediately to the point I have been considering, or rather to one which is strictly analogous. "Habits of the mind," observes the Bishop, "are produced by the exertion of inward practical principles, i. e. by carrying them into act, or acting upon them. Nor can those habits be formed by any external course of action, otherwise than as it proceeds from these principles," &c. "But going over the theory of virtue in one's thoughts, talking well, and drawing fine pictures of it; this is so far from necessarily or certainly conducing to form an habit of it in him who thus employs himself, that it may harden the mind to a contrary course, and render it gradually more insensible; i. e. form an habit of insensibility to all moral considerations. For, from our very faculty of habits, passive impressions, by being repeated, grow weaker; thoughts, by often passing through the mind, are felt less sensibly."

4. The drift of these remarks, I hope, will not be misconceived. My object is not to repress devotional feelings, or to restrain devotional exercises, but to regulate them; not to damp the sacred fire of religion, but to prevent its unprofitable dissipation. The soul which feels not powerfully the workings of religious affection, has great cause to suspect its safety. But then, let it be remembered, that religious emotion which leads to no practical effect; which, though it stirs the affections, does not produce either the anxious correction of what is wrong, nor the earnest pursuit of what is right; is a perilous misapplication of the grace of God. To such a case may be applied that awful saying of our Lord, "From him that hath not shall be taken even that which he hath." The Christian's constant aim and endeavour ought to be, to employ the motives and excitements which religious exercises and religious ordinances furnish to the mind, in cultivating habits of purity, self-government, submission to God, zeal for his glory, dependence on his grace, holy exertion, and self-denying activity. By a steady adherence to such a course, through the blessing and grace of his Redeemer, if his emotions should become less lively, or his feelings more obtuse, the graces of the Christian character will nevertheless become more strongly marked and more firmly rooted in his soul, and "the fruits of righteousness" will be more abundant in his life.

C.

To the Editor of the Christian Observer.

In looking over the important dispute in your valuable publication respecting the use and meaning of the Hebrew word שחת, I find, that, although your correspondent "J. S." has, in your Magazine for October 1807, referred to an article in *d'Herbelot's Bibliotheque*, yet it has never been inserted. I take the liber-

ty, therefore, of copying it, as it may be acceptable to your readers.

"HOU et HU. Ce mot Arabe a plusieurs significations, lesquelles s'entendront beaucoup mieux par le récit que l'on va faire, que par quelque explication littérale que l'on lui pût donner. Il y avoit parmi les Turcs en Natolie un de ces *Abdals* ou Extasiés, que l'on nommoit *Baba Bazarlu*, lequel se tenoit ordinairement enfermé dans sa cellule, et ne se servoit point d'autre livre que de sa muraille, sur laquelle il avoit fait écrire un seul mot de deux lettres, qui en occupoit toute surface, par la grosseur et par la grandeur de ses caracteres.

"Ce mot est *Hú*, que l'on prononce *Hou*, lequel étant quelquefois le pronom de la troisieme personne, et quelquefois le verbe substantif, peut exprimer ce sens, *Il est;* de sorte que ce même mot devient aussi un des noms de Dieu, parce qu'il marque son essence, simple et absolue, et repond au nom que Dieu se donne a lui-même: *Je suis celui qui suis*, ou *qui est*.

"Les Musulmans, pour remarquer ceci en passant, mettent ordinairement ce mot au commencement de tous leurs ouvrages, et il se trouve en tête de tous les Réscrits, Passe-ports, et Lettres-patentes des Princes et des Gouverneurs Mahométans.

"Ceux qui font profession d'une vie plus retirée et plus réligieuse, en font l'entretien de leur dévotion; ils le prononcent souvent dans leurs prieres, et dans leurs élevations d'esprit: il y en a qui le répetent si souvent, et avec tant de force, en criant, sans intermission, *hou, hou, hou,* qu'à la fin ils s'étourdissent, et tombent souvent dans des syncopes, qu'ils appellent extases.

"Quelques gens d'esprit étant venus un jour visiter Bazarlu, lui dirent en raillant: 'Ce grand *Hou* qui est écrit dans votre cellule ne peut plus se rapporter à aucun nom, ni à aucun verbe, tant il est grand;' car il faut remarquer, que ce pronom est souvent relatif, et s'attache à la fin des noms, ou des verbes, ce qui lui donne le nom d'*affixe;* 'Et il faudroit,' lui dirent-ils, 'que la parole où il seroit attaché, fût couchée dans un espace démesuré, si l'on vouloit y garder quelque proportion.'

"Bazarlu, qui ne manquoit pas d'esprit, leur repondit, faisant allusion au nom de Dieu que ce pronom signifie: 'Mes amis, sachez que ce mot ne se rapporte à aucun autre, et que tous les autres se rapportent à lui;' et leur expliqua sa pensée par ces vers en langue Turquesque:

"*La grandeur du Palais repond à la puissance de celui qui l'habite; de même que chaque nid est proportionné à son oiseau.*

"*Ne pensez pas non plus que les hommes se gouvernent, ou soient emportés, comme l'on dit ordinairement, par le temps; car c'est le temps qui s'accommode aux hommes, qui disposent de lui comme étant fait pour eux.*"

Permit me also to add an extract from the "Originals" of the erudite Holloway, which, I apprehend, will not be uninteresting to those of your learned correspondents who have engaged in the above controversy.

"הוּא, *Hû* itself," says he, "may be reckoned among the *Divine Names*.....In opposition to the abominable accounts of the Heathen's *first* and *chief Cause*, or GOD, *Jehovah Elahîm*, did (I say) call himself *eminently, singularly*, and *incomparably* יה, *Jah, the Essence;* and הוּא Hû, *he*, or *that very*,—not First or Chief,—but *only*—Essence: and therewith, as such, asserted, or claimed to himself, all wisdom, knowledge, and power of acting, with spontaneous demonstration of his Divinity and all-sovereign rule, both *here* and *there*, both *now* and *then*, at pleasure."... ....." I need not cite examples from Scripture, to shew how often and how awfully God proclaimed himself by the *distinctive Name* הוּא, *Hû, He;* 'declaring that it

was הוּא, *He*, that *made* the worlds, and *ruled* them after his own *will*; that it was *He* who did exactly *foreknow*, and exactly *foretel*, events future; because *he* it was, and he *alone*, who for ever hath the times and the seasons in his *own power*; that *he* was the *first*, and *he* is the *last*; that *before him* was no GOD, neither *after him* should be any. And, all, by way of reclaim to the Heathens; who held a *first* God and his *Sons*, as generated by, and depending on, one another, by a chain of natural necessity. To which I may add, that *other* revelation of *himself*, every where wrought up with the former, viz. that though he was the *first*, yet would he still be something that *he was not before* ... אהיה אשר אהיה *Ehjeh Asher Ehjeh*, Exod. iii. 14,—*I will be that which I will be.* With respect of which he also shewed to Moses his *Back*, or *After-Parts*, that is, what he was to *suffer* and *perform* in the *Flesh*, or Humanity. And therefore, as this הוּא, *Hû*, was *the Essence*, אל El, the second of the Divine Persons with the λόγος, *Word* or *Son* joint; (as St. *John* expressly tells us,—'In the beginning was the *Word*, and the *Word* was WITH *God*'), so did our *Lord*, when he came in the *Flesh*, refer the people to his said *Style* in the Old Testament, declaring himself by the terms Ἐγὼ Εἰμι, *I Am:* understanding with the verb of *Essence* (Εἰμι,) the *Distinctive Pronoun* Αὐτὸς, *He:* I am *He*, i. e. I am the same, that was revealed in the Old Testament by the Name הוּא, *Hû, He*. And so St. Paul explains for us, Ἰησοῦς Χριστὸς· χθὲς, καὶ σημερον ὁ αὐτὸς, καὶ εἰς τὰς Αἰῶνας, *Jesus Christ, Yesterday, and To-Day* that same He, *and for ever*, Heb. xiii. 8. Confer chap. i. ver. 12, and Ps. cii. 27. Hereto refer the *Alpha* and *Omega*, the *First* and the *Last, who Was and Is, and Is to come;* the *Almighty*, Rev. i. 4, 8, 11, and chap. ii. ver. 8.....Accordingly, this has always been taken for a *Name* of *Christ:* whence in the Arabic version, هو *Hu*, is once put for אל, *El*, the Irradiator, Ps. xcix. 2. And again for שילה, *Shiloh*, i. e. *the Flesh in Union*, Gen. xlix. 10. Nay, I think, the Pronoun *Hû* is applied to *Christ*, in a far more *eminent*, than *pronominal* manner, from the beginning, Gen. iii. xv. where the promised Seed, Christ, is called by the Distinctive Name *Hû, He. He* shall bruise thy Head, and thou shalt bruise *his heel. This Seed* St. Paul again calls, *the* GOD *of Peace*, Rom. xvi. xx. *The God of Peace* shall bruise *Satan* under your *feet* shortly. For (Eph. ii. 14.), *He* (Christ) is our *Peace*, &c. Moreover, this appears to have been *stolen*, and *abused*, by the *Infidels:* for the *Arabians*, from this Hebrew root הוּא, *Hû*, have derived names for the *Air*, the *Æther*, which, while they were idolators, must, as among other Heathens, have been their god *Jupiter.*"—(Holloway's Originals, Physical and Theological, vol. ii. pp. 95—99.)

Bury, 30th Dec. 1808. J. T.

FAMILY SERMONS. No. III.

1 Peter i. 15. — *As he who hath called you is holy, so be ye holy in all manner of conversation.*

THERE is no subject which so much concerns us all, as religion; but there is perhaps none on which the opinions of men differ so widely; a strong proof that its true nature is but little understood. One man makes religion to consist chiefly in a certain course of religious experience; another, in a strong persuasion of the favour of God; a third, in being easily moved and affected by divine subjects. There are some who seem to have no other idea of religion, than that it is renouncing all self-righteousness, and casting themselves, as lost sinners, on the free grace of Christ. This one point forms the whole of their Gospel. There are others, the most opposite to these in the world, who,

when they think of religion, think only of their own works. Religion, with them, consists entirely in leading peaceable lives, being sober, never swearing, being good and kind neighbours, and now and then giving alms. They think highly of the goodness of their hearts, and thus have no doubt that their many good works, notwithstanding some trifling sins and failings, will secure them a place in heaven. There are, besides these, another set of men, who think they are religious, because they understand the doctrines of the Gospel, and can talk and dispute well about them. They are very quick in finding out when a man departs, but a hair's-breadth, from sound doctrine. They conclude, therefore, that they themselves are right. There is another, and, I fear, a very numerous class of men who can give no other account of their religion, than that they have been baptized in their infancy; that they read their Bible, say their prayers, go to church, and sometimes partake of the sacrament; and this, they think, is all that ought in reason to be expected of them.

All these things, however, put together, do not form a truly religious character. They are no more than either something that is like religion, or they are but *parts* of religion, or they are merely the *means* of being religious. In what, then, does true religion consist? I answer, in the words of my text, it is "to be holy in all manner of conversation, as he who hath called you is holy." We cannot, it is true, be *as* holy as our blessed Saviour; but, then, we must be partakers of his nature; we must be like him in temper and disposition; we must love the same things which he loved, and hate the same things which he hated; in short, we must be renewed in his likeness; or, as it is elsewhere expressed in Scripture, the same mind must be in us which was also in Christ Jesus. True religion, then, is being holy, as Christ is holy, and that at all times and in all places, "in all manner of conversation." It is not being devout by fits and starts, but it is a course of life agreeing with the account given us in the Bible of the character of Christ. Who among us does not stand self-condemned at hearing this? Have we seriously determined, have we ever even seriously intended, to be holy in all manner of conversation, as Christ is holy? Have we placed before our eyes the perfections of God, as they have been displayed in the person of Jesus Christ; and have we heartily resolved, in the strength of Divine grace, to make it the aim and object of our lives to conform to that blessed pattern? Has this been the notion we have formed to ourselves of true religion? If not, whatever else may have been our object, we have been pursuing the shadow, instead of the substance; and while, perhaps, we have talked much about religion, and made many pretensions to it, we have not so much as rightly known wherein it consists. It is for the purpose of correcting so fatal a mistake, should it have been made by any here, as well as of explaining the nature of true religion, that, relying on the Divine assistance, I have chosen my present text,---"As he who hath called you is holy, so be ye holy in all manner of conversation." The subject, indeed, is too large for a single discourse; and the most I shall be able to do is, to draw an outline, which may assist us in the important business of examining our own spiritual state.

The root of all true holiness is faith. We must believe the account which, in his word, God has given of himself, and of the way of salvation. We must believe God to overrule all events by his providence, to be the source of all happiness and perfection, to be infinitely wise and powerful, good and just. We must believe that, while he is the rewarder of those who diligently seek him, he will in the end prove a consuming fire to every worker of iniquity. This belief of God's

purity, and of his hatred to sin, will lead us, when we compare our hearts and lives with the holy law of God, and come to understand, in some degree, the sinfulness of our natures, and the fearful extent of our transgressions, to feel our need of a Saviour; and will make Christ precious to our souls. Under the dread of God's anger, we shall welcome his offers of mercy, and derive peace and consolation from viewing Christ, as he is set forth in Scripture, as our Atonement, our Intercessor, our Strength, our Righteousness, our Guardian, and our Guide: and if we feel as we ought towards him in all those endearing relations, we shall most gladly receive him also as our Teacher and our Example, and submit to him as our Lord and Ruler. Thus, whatever Christ commands we shall have delight in obeying; and feeling that of ourselves we should be unequal to the task, and that it is only through Christ strengthening our weakness that we can perform it, we shall pray earnestly for that aid, which he has graciously promised to those who apply to him for it, firmly relying on his power and his grace.

This, then, is that faith which is wrought in the heart by the Spirit of God, which is the root of all true holiness, and which indeed is proved to be a right and saving faith only by its producing the fruits of holiness. Let no one then flatter himself that he is a true believer in Christ, if he have not this proof to shew. "Faith without works is dead." "Every tree that beareth not good fruit shall be hewn down, and cast into the fire." The command is not only that we should believe, but, that, as "He which hath called us is holy, so should we be holy in all manner of conversation."

To prevent any mistake with respect to the true nature of holiness, God has given us in Christ Jesus a perfect pattern to copy from. He hath shewn us his own likeness in the flesh. He hath given us his Son, the brightness of his own glory, and the express image of his person, that beholding in him, as in a glass, the glory of God, we might be changed into the same image. And that the example might be complete, Jesus was in all points tempted as we are, and was also exposed to the severest sufferings that were ever endured by man. Let us then consider the leading features in the character of Christ, and we shall at once see what we ought to be.

The first thing we shall observe in Christ is *love to his heavenly Father*, and *devotedness of heart to him*. "I and my Father are one." What a strong expression!—linked by bands which cannot be broken. And again, "It is my meat and my drink to do the will of him that sent me." Observe, too, how frequent he was in his retirements, and what delight he took in communion with his heavenly Father. Such also was his love, that he was as ready to undergo the severest hardships to promote the glory of God, as he was to do his will in easier cases. Consider his patience and resignation during a life of unexampled suffering; consider him in that trying hour of anguish which he passed in the Garden of Gethsemane; and view him, lastly, led as a lamb to the slaughter, yet opening not his mouth; and you will see the real and proper effects of love to God wonderfully displayed.

Have we then in our hearts this divine principle of love to God, which makes us one with him; which makes it as our meat and drink to do our Father's will; which makes us place our chief joy in communion with him, in contemplating his perfections, and in breathing and striving after a nearer likeness to him? Have we this holy love, which leads us to drink cheerfully of whatever cup God may put into our hands; which leads us to make his will ours, and not even to count our lives dear, if we can but shew

forth our love to him; if we can but glorify him on earth, and secure a happy meeting with him in heaven?

But perhaps it has never been our aim and intention thus to place our love on God; perhaps we have never even seriously thought of this as our duty. We cannot forget, however, that we are commanded to love God with our whole hearts; and this is all that I have stated to be necessary. "Give me thy heart," says God. Our love is what he requires of us: it is all he requires; and he will be content with nothing less. And who can be so worthy of our love? Love is the noblest affection of the heart: surely then it ought to be our main care to bestow it well. To how many evils are those exposed who permit any worldly object whatever to hold the first place in their hearts! evils from which those only are free who place their supreme love on God. God is always the same; he can never change; he can never disappoint us. If we give him our love, we are always sure of being beloved in return; for, in truth, if we love him, it is because he first loved us. He is able also to gratify all our wishes. Besides, he is always present with us; and if we truly love him, nothing shall be able to separate us from him, or his love. Even the day of our death shall only be the day of our more complete union, when that full enjoyment of God shall begin, which shall continue to all eternity.

I dwell more on this point, because the effect of this love, if we have it, must be a growing likeness to God. If we truly love a fellow-creature, we are always desirous of pleasing that person, and of becoming more worthy of his love. Thus also will it be if we love God. We shall strive to be more and more like him, we shall labour to be holy as He is holy.

Another branch of our Saviour's character, was *love to man*. This indeed flows naturally from the love of God: for when we love any person on earth, we naturally transfer a part of our regard to those whom he loves, his wife, his children, his friends: Now God loves all men, he delights in their happiness, he has stamped on them his own image; and though that image be now greatly decayed, he still looks on them as his children, he still nourishes and supports them. If then the love of God be in us, we will shew it by love to our fellow-creatures; by earnest endeavours to promote their temporal, but especially their spiritual good; by rejoicing in their joy, and sharing in their grief; in short, by doing what we know Christ would do, were he in our place. Even when insulted or injured, we should feel no thought of revenge, but we should pray for those who have done us the wrong: we should seek to overcome their evil with our good, and to enjoy the noble satisfaction of pitying and relieving them when in distress. Thus acting, we should be indeed the children of our heavenly Father: and thus must we act before we can be holy as Christ is holy.

As it would be impossible to treat at equal length of every branch of our Saviour's character, I will barely mention such points as his heavenly-mindedness in rising above the world; his courage in discharging every duty to which he was called; his moderation and temperance; his meekness and gentleness; his patience, not only under worldly sufferings, but also under the injuries, reproaches, and insults of wicked men. In all these respects we must be like Christ, if we would be holy as he is holy. There is one point, however, on which I must be more particular: I mean, our Saviour's *purity of soul*. And under this head I would include, not only freedom from sin and sinful passions, and especially from sensual desires, but indifference to worldly distinction or worldly wealth, a superiority to worldly cares, and a deadness to

worldly motives and temptations. Indeed, he who loves God supremely, will regard sensual pleasure, and the love of this world, and the cares of it, as among the chief enemies to his happiness. He will even rejoice, with St. Paul, in suffering the loss of all worldly things, if it gives him an opportunity of knowing that he loves God, and that he can say, from the very bottom of his heart, "thy will be done." Let us then in this, as in every other respect, have the same mind which was also in Christ. "He did no sin, neither was guile found in his mouth." "He was holy, harmless, undefiled, and separate from sinners." To the same mind are we called. Indeed, it was to bring us to this mind that Christ died. "He bare our sins in his own body on the tree, that we, being dead unto sin, should live unto righteousness." And it is only when thus dead to sin, when freed from its yoke, that we can have our fruit unto holiness.

Let us then, like Christ, behold with indifference all the greatness and glory of this world, while we labour for a heavenly crown. Let us keep ourselves unspotted from the world, as he did. Let us maintain a calm and unruffled temper under all worldly changes, under injury and reproach, in poverty, distress, and persecution; while we look not to the things which are seen and temporal, but to those which are unseen and eternal. "Let us cleanse ourselves from all filthiness of the flesh and spirit," from all intemperance and dishonesty, from every covetous desire, from every selfish and worldly passion, and thus "let us perfect holiness in the fear of God:" for "as he who hath called us is holy, so must we be holy in all manner of conversation."

When we are once brought to think thus of religion, we shall soon be made to feel a deep sense of our own weakness and insufficiency. All proud thoughts of ourselves will begin to die away, and give place to more humbling views. *Humility* was a striking feature in the character of Christ; and it must form a feature no less striking in the character of every holy man. By humility, nothing more is meant than that we should have a just and true opinion of ourselves; for it is nothing but a false view of our real character, which can ever make us proud. The value of humility in our dealings with men, is best seen by considering the lamentable effects of pride. Pride is the parent of anger, and of all those wicked, violent, and aspiring passions which disturb the peace of families and of neighbourhoods, and which have made the world from the beginning a scene of misery and blood. From these unhappy passions the truly humble man is freed; and this is no small mercy. But the blessings of a humble temper are chiefly felt when we draw near to God, and apply through a Mediator to the throne of grace. It is then, when sinking into nothing before God, and giving all praise and glory, not to himself, but to God and the Lamb, that the Christian feels the truest happiness. "Take my yoke upon you," says our blessed Saviour, "and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls."

Thus have I endeavoured to shew you the *nature* of true holiness. I would now shortly notice *the chief means* which we are to use in order to attain this character; means, I need hardly say, which must be used in a humble dependence on the grace of Christ to render them effectual. These means appear to be, continual watchfulness; frequent self-examination; the exercise of self-denying habits, even with regard to things in themselves not unlawful; frequent meditation on the goodness and love of God, and the excellency of his nature; thinking of all men as the children of God, and as entitled to our kindest offices; viewing ourselves as candidates for the joys of heaven, and as strangers

and pilgrims on earth; reflecting much on the tenor of our past lives, and of those sins which cleave to us, and comparing ourselves with the law of God and the character of Jesus Christ; intense and frequent meditation on God's chief mercy in Christ, and the wonderful plan of our redemption by him; and, lastly, constant application to the blood of sprinkling, which alone cleanseth from sin, and unceasing prayer to the Father of our spirits, that he would justify us freely by his grace, and by his Spirit would sanctify us daily more and more, till we are made meet for the inheritance of the saints in glory.

And let us remember, that the attainment of the holiness I have been describing is not a matter of indifference, but our chief concern, nay, our very life. God hath commanded us to be holy as he is holy—in other words, to place Christ Jesus before our eyes, and to act in all things as we are assured Christ would have acted had he been in our place. Let no one imagine that he may safely neglect this command. No: God will not fail to vindicate the honour of his Gospel, if we fail to obey its injunctions. He expressly assures us, "that without holiness no man shall see the Lord;" and we know that there is no middle state between banishment from the presence of God in heaven, and eternal misery in hell.

I would caution you, however, against supposing, that it is your own holiness which can procure for you the favour of God, or the enjoyment of heaven. Jesus Christ alone is the source, the procuring cause, of every blessing you enjoy, or can hope for. That grace, whereby alone you can be renewed in his image, is in an especial manner his gift. To make you holy, was the very end he had in view, when he quitted the bosom of his Father, and came down from heaven. It was to *redeem* you, indeed, that he shed his blood: but even your redemption was only preparatory to his purifying you unto himself, to his making you holy as he is holy. The sanctification of our corrupt nature is altogether the work of his blessed Spirit; and the reward, which awaits those who are sanctified, is but a continuance of the same free and undeserved mercy.

But to return: the holiness which I have been describing, is above all other things needful. It is the only sure proof we can have, that we are the children of God in Christ Jesus. All other proofs, of whatever kind, may deceive us: but if we have this one, if we have the mind which was in Christ, if we be made holy as he is holy, our salvation is sure. This, then, is the only undoubted evidence we can have of our being in a safe state; namely, that our hearts are tending heavenward; that our communion is with the Father and the Son, through the Spirit; that we live by faith in Christ and his promises; that, being born of the Spirit, we no longer mind the things of the flesh, but "follow peace with all men, and holiness, without which no man shall see the Lord."

Let me then exhort you, who call yourselves by the name of Christ, to shew that your faith is not dead, nor your hope delusive, by being holy in all manner of conversation, as he who hath called you is holy. Say not in your hearts, "it is too high, I cannot attain unto it; and therefore I will not aim at it." Surely you will allow, that it is your duty to give God your hearts, and to intend to please him in every thing you do: surely you will allow that it is your duty to place your trust and dependence on Christ alone for salvation, and earnestly to seek the aids of his Spirit. If you do, you allow all that I require of you. Vain, indeed, would be the hope of attaining at once to that pitch of holiness which I have set before you: but the question is not so much, whether we have already attained it, as whether we are obeying the Divine command in labouring to at-

tain it; whether we breathe after it, as our highest happiness; and whether, not content with any thing short of it, we are using all those helps, in order to attain it, which God has put in our power. While we do so, God will increase and establish in our souls the work of his grace; he will perfect what is wanting in us; he will reform what is amiss; and he will carry on in us the work of sanctification till the day of Christ.

Once more, let me press upon you the injunction in the text: "Be ye holy as Christ is holy;" and to this end be instant in prayer to the Father of your spirits, that he would work in you to will and to do according to his good pleasure, and that he would pour down upon you his Holy Spirit, whose office it is thus to sanctify you. Look also to your crucified Redeemer, that beholding in him, as in a glass, the glory of the Lord, you may be changed into the same image, from glory to glory, as by the Spirit of the Lord. Give yourselves up to him, and be in his hands as clay in the hands of the potter. Then, through him strengthening you, shall you be enabled to do all things, to overcome every hindrance, and to vanquish every enemy; in short, "to be holy in all manner of conversation, as he who hath called you is holy."

Now to the King eternal, immortal, and invisible, the only wise God our Saviour, be ascribed, as is most meet, all honour, and glory, and praise, and power, now and ever. Amen.

To the Editor of the Christian Observer.

I WAS much pleased to notice, in your number for January, a letter calling the attention of your readers to the conversion of the Jews. The obligation that we, as Gentiles, are under to the Lord's ancient people, must be manifest. The great Lawgiver was an Israelite; the prophets and the evangelists were Israelites; the great Apostle to the Gentiles was himself an Israelite; and, above all, our blessed Lord and Saviour, Jesus Christ, was made of the seed of David according to the flesh. Whether we consider, therefore, the writers of those Scriptures which guide our feet into the way of peace, the first publishers of the salvation they contain, or him who is the sum and substance of that salvation, Jesus Christ, it is to the Jews we are indebted for all these blessings. Common gratitude, therefore, calls upon us to attempt some return for such inestimable favours. At the first publishing of the Gospel, our obligations were great: time has much increased the debt, by the benefits our ancestors and our still nearer friends have since received: but the whole remains unpaid. Not only have the Jews been the objects of the bitterest persecution of nominal Christians, but, except a few occasional prayers, no active exertions for their benefit have, till within these very few years, been made by any class of Christians whatever. With us, therefore, it remains to repay their kindnesses. Other motives may also prompt us to seek their conversion. We can have no prospect of a general extension of our Redeemer's kingdom, till the veil is taken from Israel; since it is the receiving of them that will be as life from the dead to the Gentiles. And their reception must be through us; for St. Paul says, Rom. xi. 31, "Even so have these also now not believed, that *through your mercy* they also may attain mercy." These considerations must make it gratifying to every serious mind, to see any proposal for attempting the restoring Israel's race. I would beg to suggest, for this desireable purpose, whether it might not be adviseable that a day should be fixed throughout the kingdom, in which the clergy who are friends to this measure should call the attention of their congregations to the Jews, and excite them, by prayer and by active exertion, or pecuniary aid, to attempt their conversion: that, soon after this, a meeting should be call-

ed in London, to organize a society for the express purpose of converting the Jews. I think I know several ministers of our church who would gladly concur in any measure that might be thought advisable. I trust the good designs of Clericus may provoke many to emulation. May the Lord hasten the time when ungodliness shall be turned away from Jacob, when all impediments to their conversion shall be removed, and that encouraging prophecy of Micah receive its fulfilment! "I will surely assemble, O Jacob, all of thee: I will surely gather the remnant of Israel: I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise, by reason of the multitude of men. The breaker is come before them: they have broken up and have passed through the gate, and are gone out by it; and their King shall pass before them, and the Lord on the head of them." Micah, ii. 12.

H.

To the Editor of the Christian Observer.

You have before obliged me by the insertion of a few thoughts on Coughing at church, which I have ventured to consider in many instances as a mere habit, the cause of much inconvenience both to the preacher and congregation: there are, however, other and perhaps worse things to be observed at church, which I persuade myself you will also regard as deductions from the profit and delight of the more attentive worshippers, as well as indicative of the want of a sufficiently serious frame of mind in the offending party. The first of these evils which I shall mention, is the habit *of late attendance upon public worship.* It is too much to say, that they who can be content habitually not to be in church till after the service has commenced, have just conceptions neither of the nature of the worship in which they engage, nor of the proper object of their adoration. In affairs of mere worldly business, we shall find the same persons scrupulously exact in their engagements; but here, as if a different course of conduct were justifiable between man and his Maker, it is thought a slight and pardonable fault, or rather no fault at all, to be found wanting in punctuality; although the same constant neglect of it, in the ordinary intercourse of life, would be considered as discreditable.—The evil of deviating in any degree from the appointed hour of attendance is sufficiently obvious; for where is it to stop? If one individual or family is to miss the Confession and Absolution, another has an equal right to neglect the Psalms; while others may with the same propriety find their way to their pews just in time for the second Lesson, or the Litany. Now what is this, but to make convenience the measure of duty? It cannot, therefore, be considered as a matter which is left to the discretion of individuals, at what time they or their families shall be found in the house of God. The hour of prayer is known; and all habitual invasions of it are manifestly wrong; for surely no considerations of a subordinate kind ought to divert us from an acknowledged duty.

There are two views in which I would consider the custom I am reprehending: the first is, the interruption which it gives both to ministers and people; the second, the evil it does to the individual. As far as the minister and congregation are concerned; let it be considered what are likely to be the feelings of a person who is reading a book even on some common subject aloud to a private circle, and who is incessantly interrupted by the entrance of fresh auditors opening and shutting the doors, moving chairs, and fixing themselves in their respective places. Let this, I say, be considered, and we shall have some idea, though perhaps an inadequate one, of the disturbance which a minister must experience from the interrup-

tion complained of, and which must be considered as materially affecting the congregation also. Must not every man allow, that the rattling of keys, the passage of persons through the aisles, the opening and shutting of pew doors, and of his own pew in particular, are exceedingly unfavourable to that quiet and abstraction of mind which are so essential to him while he is prostrate before his Maker in the solemn acts of confession, supplication, and praise? It is surely no matter of speculation, but a practical truth, that, in addition to the absolute loss sustained by the person who comes late to church, there is a partial one necessarily experienced by all within hearing; so that by such a practice a man is not only injuring himself, but perhaps a whole congregation; a consideration which may possibly induce some persons to think more seriously of this fault.

The second view I would take of this evil (and perhaps the more important one) is, that it evinces, on the part of those who practise it, a failure in those dispositions which are essential to the character of the true Christian. The pleas urged by those who are negligent in this particular, carry their own refutation with them. They will tell you, "I do not know how it was, the time insensibly slipped away—I did not think it was so late"—with other reasons equally strong. The true reason is, they have not seriously and systematically intended to be early. Mr. Law, in his Serious Call, invalidates a thousand excuses of this kind, by reducing them all to one simple head, "*the want of intention:*" this supplies the true cause, in many cases where men would impose on themselves and others by producing a false one. Let us not be deceived: God is not mocked. If we really believed we were going to meet him in his temple, could we possibly be satisfied with presenting a mutilated offering at his altar; confessing by it, in language too plain to be misunderstood, that we feel two short hours to be a hard and unreasonable demand on the time of creatures who are candidates for heaven, and heirs of immortality? It is impossible to regard this fault in any other view than that of a striking inconsistency in the professors of religion; and it is to be wished that Christian pastors would more frequently call the attention of their people to it, and at least bear their testimony against it.

Another evil to which I would advert, is *the marked habit of inattention evident in numbers of attendants upon public worship throughout the whole of the service, but especially during Prayers.* Surely a holy restraint should be imposed upon himself by every sincere worshipper while in the house of God; and it should be evident, from every movement, gesture, and even look, that he is in earnest; that he considers he has to do with a God who is a spirit, and who demands the worship of the heart. But how does the case really stand? If we cast an eye around us, we shall find that the arrival of a fresh person in the church, the opening of a pew, indeed the slightest noise, no matter from what cause, immediately becomes the occasion of listless gazing, if not of whispering. Nor is this confined to the beginning of the service; but, from the behaviour of many through the whole of it, it is evident, that if their hands and feet are to be unemployed, they know how to take ample satisfaction by the unrestrained use of their EYES. And this becomes more observable, if the larger part of the congregation should happen to be behind the persons I am describing; for almost every noise will then have the effect of causing their heads to describe a complete half of the circle. Their restless minds finding no suitable employment from the proper business of the place, naturally look for it in its adventitious bustle.

In this, as in the former case, the great evil to be deplored is *the want*

of an intention to be right. If the individual in fault did but seriously intend to abstract his mind, to restrain the excursions of his eyes, and to give that close attention to the duty before him which it requires, half the work would be done. If he did not succeed in finding his worship as spiritual as he could wish to make it (and this, alas! will always be the case), the effort would still be beneficial; and let it be remembered, that it is *the sincere desire and intention of pleasing God, or the want of that desire and intention,* which form the grand distinction between the righteous and the wicked.

There are other circumstances to which I meant to call your attention; but I have already exceeded the bounds I had assigned to myself. In the mean time, the conclusion I would draw from what has been said is this,—It is not the place, but the mind, which sanctifies the act. If we can be content to bring our bodies without our souls into the presence of God, this is not the reasonable service he requires; and whether by our *habitually late attendance at church,* or by *our habitual inattention* when there, we shew that our hearts are not in a right frame, it becomes us seriously to consider what we are doing, and to try ourselves, not by the false standard of general custom, but by the unerring rule of God's holy word. If real religion supposes a change of the heart and life, then surely these mixed and negative proceedings are not characteristic of such a change, though they may well subsist where no such change has yet taken place.

LAICUS.

To the Editor of the Christian Observer.

I HAVE looked into several Biographical Dictionaries, and other books, for some account of the Rev. *John Bampton,* M. A., the founder of the celebrated Lecture in the University of Oxford, that bears his name; but not one, that I have examined, mentions any thing concerning him. I shall be much obliged to you, or some of your correspondents, for information on this subject; and shall also be glad to know, when the Bampton Lecture commenced—the names of all the gentlemen who have preached these lectures—the nature and order of the subjects of the lectures—where the lectures are printed—and who has the profits of them.

M. F.

To the Editor of the Christian Observer.

I AM a clergyman of the Established Church, though a very unworthy one; and being a constant reader of your excellent Magazine, I will confess to you, that the many impressive observations you have made on the awful responsibility attached to the ministerial character have given a very serious turn to my thoughts, with respect to the great negligence and inattention I have hitherto shewn in the discharge of several of its most important duties. Among other things, (according to my present way of thinking) you have very properly condemned that philosophical mode of preaching, which has for some time prevailed among many of the modern divines, by which (as you have justly observed) their sermons are reduced to mere moral essays, and all the peculiar doctrines of real Christianity are either so totally excluded, or noticed in so slight and superficial a manner, that they resemble more the writings of the ancient heathen Sophists, than those truly evangelical exhortations which the Apostles of our Lord, the primitive Fathers of the church, and the most eminent of our original Reformers, have left behind them. It is certain that many of our best ecclesiastical writers, at the beginning of the last century, have fallen into this great fault; and the reason assigned in some of your pages, that it proceeded from their apprehension of being

regarded as fanatics (a character particularly odious at that time) if they made use of a different style, may be a just one. But the misfortune is, that these discourses have been so universally esteemed and admired, that many of the present clergy have uniformly made them, not only the models for their imitation, but also the sources from which they have chiefly borrowed their sentiments and opinions; and several of them, to my knowledge, either through incapacity of producing any thing original of their own, or from inexcusable indolence, have copied, verbatim and literatim, from these distinguished authors, and, "vamped of the preface and the text," have frequently delivered a very eloquent harangue, composed by a bishop or archbishop of the abovementioned date, without much fear of detection. I must take shame to myself in acknowledging, that I have for many years adopted this plan; partly from a consciousness that I could not so well instruct my congregation by my own inferior productions; and partly, I am afraid, from motives of a more unworthy nature. I am now, however, fully convinced of my error, as well as my past negligence, and would willingly enter on immediate reformation, by consigning to the flames some hundred MSS. which I have by me of this description: but in that case I should unfortunately leave myself totally destitute of those means of instruction of which I have for a long time availed myself, for the benefit, and, I hope, in some degree, to the edification of my parishioners: and as, from my advanced state of life, and my inveterate habits of copying and compiling, I am now incapable of replacing this stock from my own defective powers of original composition, I should be much obliged to you, or any of your Correspondents, to point out to me the names of those authors they would wish to recommend to my attention, for professional assistance, in preference to my late favourites. In doing this they will promote the cause, so ably and strongly enforced in your useful publication, of Christian truth, at least in one parish, and much oblige a weak, though sincere, convert to your truly evangelical sentiments.

SENEX.

P. S. Some strictures respecting the propriety or impropriety of a clergyman preaching printed sermons to a country congregation, might be of use, as many justify the practice from the following opinion of Addison on that point:—"I could heartily wish that more of our country clergy would follow this example; and instead of always wasting their spirits in laborious compositions of their own, would endeavour after a handsome elocution, and all those other talents that are proper to enforce what has been penned by greater masters. This would not only be more easy to themselves, but more edifying to the people." *Spect.* No. 106.

To the Editor of the Christian Observer.

I SHALL be very glad if the following Query shall be found worthy of a place in your publication:—

What is the reason that, notwithstanding the enmity of the carnal heart of man to God and holiness, and to the humbling doctrines of the cross, the greatest numbers should flock to those places of worship where these doctrines are most faithfully preached, and where the minister does not shun "to declare the whole counsel of God?"

I am the more induced to send the above question, as I have stated it to several able ministers, who acknowledged they could not give it a satisfactory answer*.

I am, &c. G. L.

* We have given a place to this Query, because we are willing to afford an opportunity to our correspondents of expressing their sentiments upon it. We have attempted a solution of it ourselves, in our volume for 1808, p. 170.

MISCELLANEOUS.

To the Editor of the Christian Observer.

I DO not recollect that Chaucer's *Character of a Good Parson*, as versified by Dryden, is to be found in any of our popular collections of poetry; though Dr. Knox might have inserted it in the Elegant Extracts, as well as Parnell's Night Piece on Death (which he has also passed over), in preference to many remnants in his Selection. The poem, as it stands in Dryden's Works, is longer than the transcript below; where I have omitted the original poet's reference to the politics of his time, and a few lines on the subject of tithes, &c. It must be recollected, that Chaucer, influenced probably by his patron, John of Ghent, who married his wife's sister, discovered a coarse antipathy to the clergy, the Duke's jealousy of their order inclining him also to espouse the new doctrines of Wickliffe; and this circumstance explains some allusions in the poem. Other causes of Chaucer's dislike to the priests have been alleged. It is recorded, that he was fined for striking a Franciscan friar in Fleet-street; "and it seems," says our quaint Church-historian, "his hands ever after itched to be revenged, and have his pennyworths out of them; so tickling religious orders with his tales, and yet so pinching them with his truths, that friars, in reading his books, knew not how to dispose their faces betwixt crying and laughing."—However, here are some most instructive hints to clergymen: and happy are they who improve them.

"A parish priest was of the pilgrim train,
An awful, reverend, and religious man.
His eyes diffus'd a venerable grace *,
And charity itself was in his face.
Rich was his soul, tho' his attire was poor;
(As God had cloth'd his own Ambassador;)
For such, on earth, his bless'd Redeemer bore.
Of sixty years he seem'd; and well might last
To sixty more, but that he liv'd too fast;
Refin'd himself to soul, to curb the sense,
And made almost a sin of abstinence.
Yet had his aspect nothing of severe,
But such a face as promis'd him sincere.
Nothing reserv'd or sullen was to see;
But sweet regards, and pleasing sanctity:
Mild was his accent, and his action free.
With eloquence innate his tongue was arm'd;
Tho' harsh the precept, yet the people charm'd;
For letting down the golden chain from high,
He drew his audience upward to the sky.

* This line is the parent of a couplet in Goldsmith's Deserted Village:—

"At church, with meek and unaffected grace,
His looks adorn'd the venerable place."

There is much simplicity and poetical elegance in Goldsmith's description of the Country Clergyman; and the concluding simile (which, however, is not fairly his own,) is dignified and lofty; but the whole wants the characteristic sententiousness of Dryden. The curate of Auburn, like the Vicar of Wakefield, has so many excellencies about him, that we regret the poet's inability to give his representation a *Christian* finish. Neither he, nor the Vicar, is described as possessing the distinctive qualities of an "ambassador *for Christ*;" as having, as St. Paul says, "the ministry of *reconciliation*." Hence the effects of the village preacher's sermons, and of the consolation he administered to the sick, as well as the vicar's reformation of the felons in the jail, appear to be attributed to a cause incapable of the effects described; effects far beyond the potency of Goldsmith's scheme of instruction. At the same time, I fear there are some evangelical preachers (generally so termed, and, in the main, with truth,) whose habits of *outward* duty are lamentably inferior to those of the characters referred to above; and the fruit of whose public addresses is unknown, and sought for with little interest. We are not indeed to measure a clergyman's fidelity by his apparent success; yet the absence of a consequence so desirable, will cause the most diligent to suspect and scrutinize their own hearts.

He bore his great commission in his look,
But sweetly temper'd awe, and soften'd all he spoke.
He preach'd the joys of heav'n, and pains of hell,
And warn'd the sinner with becoming zeal;
But on eternal mercy lov'd to dwell.
He taught the Gospel rather than the Law;
And forc'd himself to drive; but lov'd to draw.
For fear but freezes minds; but love, like heat,
Exhales the soul sublime, to seek her native seat.
To threats the stubborn sinner oft is hard,
Wrapp'd in his crimes, against the storm prepar'd;
But, when the milder beams of mercy play,
He melts, and throws his cumbrous cloak away.
Lightning and thunder (heav'n's artillery,)
As harbingers before th' Almighty fly:
These but proclaim his style, and disappear;
The stiller sound succeeds, and God is there.
—Yet, of his little, he had some to spare
To feed the famish'd, and to clothe the bare;
For, mortified he was to that degree,
A poorer than himself he would not see.
'True priests,' he said, 'and preachers of the word,
Were only stewards of their Sov'reign Lord;
Nothing was theirs, but all the public store;
Intrusted riches, to relieve the poor;
Who, should they steal, for want of his relief,
He judg'd himself accomplice with the thief.'
Wide was his parish; not contracted close
In streets, but here and there a straggling house;
Yet still he was at hand, without request,
To serve the sick, to succour the distress'd;
Tempting, on foot, alone, without affright,
The dangers of a dark, tempestuous night.
All this the good old man perform'd alone,
Nor spar'd his pains; for curate he had none,
Nor durst he trust another with his care;
Nor rode himself to Paul's, the public fair,
To chaffer for preferment with his gold,
Where bishoprics and sinecures are sold.
But duly watch'd his flock, by night and day,
And from the prowling wolf redeem'd the prey;
And hungry sent the wily fox away.
The proud he tam'd, the penitent he cheer'd;
Nor to rebuke the rich offender fear'd.
His preaching much, but more his practice wrought;
(A living sermon of the truths he taught:)
For this by rules severe his life he squar'd,
That all might see the doctrine which they heard.
'For priests,' he said, 'are patterns of the rest:
(The gold of heav'n, who bear the God impress'd;)
But when the precious coin is kept unclean,
The Sov'reign's image is no longer seen.
If they be foul, on whom the people trust,
Well may the baser brass contract a rust.'
The prelate for his holy life, he priz'd;
The worldly pomp of prelacy despis'd:
His Saviour came not with a gaudy show;
Nor was his kingdom of the world below.
Patience in want, and poverty of mind,
These, marks of church and churchmen He design'd,
And living taught, and dying left behind.
The crown he wore was of the pointed thorn:
In purple he was crucified, not born.
They who contend for place and high degree,
Are not his sons, but those of Zebedee.
Such was the saint, who shone with ev'ry grace,
Reflecting, Moses-like, his Maker's face.
God saw his image lively was express'd;
And his own work, as in creation, bless'd.
In deference to his virtues, I forbear
To shew you what the rest in orders were:
This brilliant is so spotless, and so bright,
He needs no foil, but shines by his own proper light."

This poem appears to me to be an impressive illustration of the fact, that libertines frequently shew a distinct, and even exalted, apprehension of divine truth, when interest or passion surprizes them into a discovery. We know the character of the Canterbury Tales of Chaucer, and of the dramas of Dryden. Can it be credited, that the self-same poets should think out, clothe with the language of imagination, and publish, some of the most sublime mysteries of the Gospel, and connect them to a personage who, had he existed in real life, and within their range of vision, would have been a perpetual source and object of satire! But the same thing is actually taking place every day. We read the lives of saints, and rise from our books, admiring their mortification and prayers, till it is time for us to hasten back to the stations where we expect the world to find us, and which it dares us to forsake. We study the martyrologies, and would

be martyrs too, could we secure their fame at a less costly price than we give for the friendship of their enemies. Sometimes, indeed, we slide into a world that insists upon a religious exterior, and demands an acquiescence in their prepared doctrinal scheme. We strive to submit; and gradually learn to condemn that wider world which, we think, we have left, and to assert doctrines which much of our conduct goes near to disown. We can talk largely of justification; but are *we* therefore justified?

VALDE SUSPICOR.

To the Editor of the Christian Observer.

I KNOW not whether to attribute it to the gallantry, or the cowardice, of the knights of the pen, who are wont to enter the lists under your auspices, that a female champion has been suffered to make a bold attack on the lords of the creation, and to retire unmolested from the field. Since no one else undertakes the combat, "aut telis occurere virginis audet," though all unused to feats of chivalry, I will throw down my gauntlet, and pledge myself to prove, that "dark-lanterns" are not confined to the male sex, as Lætitia Lovelight's epistle seems to insinuate*. Far be it from me, however, to follow her uncharitable example in tracing their existence to three such sources, as pride, idleness, and ignorance. On the contrary, I am inclined to think, that those women, who are *proud* of their information, are most disposed to communicate it; and that the *idle* and the *ignorant* are generally the most loquacious. The latter, indeed, are dark-lanterns in their way, but not of the kind in question. It has fallen to my lot to be acquainted with some ladies, who must be content to bear this opprobrious title (unless they take this hint), though deficient neither in humility, industry, nor information. Miss Lovelight's fruitless attempts on the mute Oxonian, are but faint representations of the undaunted perseverance, and unwearied diligence, with which I have vainly endeavoured to turn the shade of these fair dark-lanterns, and disclose some rays of the light, which they so carefully conceal. I have put questions, started doubts, and tried all the various forms of colloquial rhetoric; but a monosyllable has been the highest reward of my labours, which have more frequently been repaid with a gentle inclination of the head, or a dubious kind of smile, which admits great latitude of interpretation. That you may not attribute these repeated failures to any particular deficiency or awkwardness in my mode of attack, I must add, that I have frequently enjoyed that species of consolation, which arises from the sight of partners in disappointment. What most provokes me is this, that I know these mutes in society are as arrant magpies as any of their sex, when they get one female friend in a corner. On these occasions, to return to our original metaphor, the long-imprisoned rays of light emancipate themselves in great abundance, and with that rapidity which frequently attends occasional exertions.

Now, Mr. Editor, is there not something in this very like unfair dealing; something that militates against the established laws of barter and exchange, which form the basis of all social compacts? We look with an evil eye on those who wish to participate in the common stock of food, without repaying society either in labour, or in the price of labour; and why should we regard more favourably the colloquial drones, who thus infringe the laws of reciprocity? In cases of positive inability, they must be allowed, on the work-house principle, to *come upon* the company. But no such plea can be urged in the instances to which I have al-

* See Christ. Obs. for 1808, p. 505.

luded, and in which a false shame is the only impediment to be surmounted. Such cases, I think, would justify the adoption of a system analogous to that which is pursued, with invariable success, in the Bridewell of the Scottish metropolis: "No work, no food," is there the established law; and its efficacy has been proved on the extremes of pertinacious opposition. In the same way, I am inclined to think, that if those who *can* talk, but *will not* talk, were prohibited from listening, they would soon be *made* to talk. This plan may, at first sight, appear to be attended with some difficulties, but, in fact, it is perfectly simple and easy: nothing is requisite towards its accomplishment, but the election in each company of an overseer, who shall be empowered to punish dark-lanterns, who are not entitled to gratuitous enjoyment, with temporary expulsion, or sending them to sit in the corner.

One great motive for the adoption of this system of coercion is, that it is in vain to combat the evil with rational arguments. Its source is, in some degree, constitutional; but much of its power consists in the force of habit, which will seldom yield to any but strong measures.

I might perhaps feel an inclination to propose, that the power of these overseers should be restrictive, as well as compulsive; and that they should be authorized to check the volubility of those who overrate their colloquial talents. But such a proposal would savour too strongly of that taste for attempting impossibilities, to which projectors are notoriously addicted. I am not Quixote enough to encounter the clack of a mill, nor sufficiently visionary to hope, with Horace's rustic, for the end of that stream, which "labitur, et labetur in omne volubilis ævum."

In this age of improvements, I have reason to hope that the plan I have suggested will readily be adopted. As soon as I shall have had the advantage of a little experience, I purpose to organize the system, and to publish a code of colloquial law, which will be at the same time a support to the authority, and a check upon the tyranny, of these overseers; and will, doubtless, be esteemed a valuable acquisition to modern jurisprudence.

I remain, Sir, yours, &c.

PHILOMUTHOS.

ON SUICIDE.

For the Christian Observer.

One inconvenience, and that not a small one, which results from a great press of public business in foreign departments, is an unavoidable suspension of legislative attention to concerns of a more domestic nature: yet, if parliamentary notice could be drawn to a revision of the existing law respecting *suicide*, it might be attended with beneficial effects. As it now stands, the confiscation of property, consequent upon a verdict of *felo de se*, is a principal cause of the verdict being always (when property is in question) returned *lunacy*. The jurors are evidently under great difficulty between the guilt of evading their oath, and the pain of adding wretchedness to the afflicted survivors. The intention of the law was, doubtless, to deter from the crime of self-murder, by the dread of ignominy attached to the character, and poverty to the family, of the criminal. In aiming to do so much, it has not only failed of interposing a check to this great evil, but has contributed to weaken that chief security of the value of public testimony, *reverence for an oath*. On both these accounts, a repeal of that clause of the law is greatly to be wished, together with the enforcement of the remaining part, or the introduction of something equivalent, which, fixing a stigma on the guilty without injuring the innocent, may do all that laws can do, to restrain the crime through the influence of

public opinion. At present, a man who shrinks from the practice of fraud or dishonesty, on account of the infamy attached to it, feels the horror of the act of suicide greatly diminished by observing, that it excites only a general commiseration. It is true, that higher principles would, in both cases, best ensure right conduct: yet, since in proportion as a man concentrates himself within the present scene and its relations, he becomes sensible to posthumous fame, and swayed by present opinions; if we fail to cherish the duty of self-preservation as Christians, upon moral and religious principles, we ought at least to do it *as citizens*, by interesting the natural feelings of the human heart.

I have long looked, and hitherto in vain, for some exertions from the *pulpit* and the *press* calculated to stop the progress of this great evil, by convincing men that a paroxysm of passion, or a dread of poverty, are not to be successfully pleaded in its extenuation. I am aware that calamity presses hard on many; but it is worthy of inquiry, whether, in addition to general causes, which have always in some degree existed, particular ones may not be assigned for the present prevalence of suicide amongst us, and especially for its prevalence where we should least expect it,---among women! How many deplorable instances do we meet with in the timid and softer sex, even in early youth, who fall victims to the error they have embraced of the innocence of self-murder! an idea which they have, doubtless, derived from numberless modern publications, authorizing and disposing to its commission;—publications which our circulating libraries bring home to every shop and hamlet, and which, by insensibly producing a change in the public opinion, have broken down the barrier raised by the piety of former ages.

The frequent recurrence of acts of suicide, by familiarizing us with the crime, naturally tends to lessen its horror: hence those whose province it is to detail the occurrences of the day before the eye of the public, are under a sacred obligation to counteract this tendency as much as possible. And this, perhaps, may be better done by the general style of their narrations, than by studied reflections; though some occasions will present themselves, when a more pointed address to the judgment and feelings of their readers may be successfully adopted.

SOPATER.

To the Editor of the Christian Observer.

I SEND you the Creed, or rather *No-creed*, of a Sceptic, translated from the excellent Pascal. The passage is to be found in the first section of his "Thoughts," containing reflections upon the spirit of religious indifference manifested by atheists. It may serve, I think, to illustrate some of your remarks on the character of Mr. Hume, in your late review of his Life by Richie. Perhaps, in this age of accomplishments, it may appear to some superfluous, or even ridiculous, to present the public with a piece of English translated from the French. But I am willing to hazard this censure, in the expectation that it will meet the eyes of *some* who do not *understand*, and of *several* who have not *read*, the original. Let others, who are disposed to smile, exercise, if they please, their critical skill in comparing the author and translator.

The No-creed, or practical Reasoning, of a Sceptic.

"I am ignorant of the Being who has placed me in the world. I know neither what is meant by the world, nor what is meant by myself. I am in a dreadful state of ignorance concerning all things. I am ignorant of the nature of my own body, my own senses, and my own soul. Even that part of me which gives birth to what I now utter, and which

reflects upon itself and upon every thing around it, is as unknown to me as all the rest. I behold this fearful expanse of the universe which surrounds me, and find myself restricted to a nook in this immensity of space; without knowing why I am fixed in one spot rather than in another; nor why the particle of time allotted for my earthly existence is singled out at the present rather than at any other period of that eternity which has preceded, or that eternity which is to follow me. On every side I behold an infinity which swallows me up like an atom, or like a passing shadow enduring but for a moment. All I understand is, that it will soon be my lot to die. But I know, least of all, in what this death, which I am unable to escape, consists.

"As I know not whence I came, so neither do I know whither I am going. I only know, that, upon leaving this world, I fall for ever into a state of annihilation, or into the hands of an incensed God; without comprehending to which of these two states I am to look forward as my eternal heritage.

"Behold, then, my condition; replete with wretchedness, weakness, and obscurity! Nevertheless, upon the review of all this, I conclude that I have nothing to do but to pass my days without giving myself any concern about my future destiny. I conclude that I have nothing to do but to follow my own inclinations, without reflection or solicitude; doing by this means all I can to incur eternal misery, if what is said concerning it should prove ultimately true. Perhaps it would be possible for me to obtain some satisfaction upon the subject of my doubts; but I am determined not to be at this trouble, nor to take a single step in search of it: and, in short, treating with contempt all who concern themselves about this subject, I am determined to go on without precaution or alarm: I am determined to risk this important stake, and to glide smoothly along the stream, till death finds me, in a state of utter uncertainty respecting my future everlasting lot."

I am, &c. Y.

To the Editor of the Christian Observer.

THE deplorable frequency of duels in this country, and the fatal effects with which they have been attended in some recent instances, call loudly for royal or legislative interference. Much sound reasoning has already appeared in your pages on this barbarous custom *; although I fear little practical effect has been produced by it. I think it, nevertheless, important to keep the public attention alive to the subject; and I am therefore induced to transmit to you the inclosed paper, which is extracted from the Memoirs of Sully, the prime minister of Henry IV. of France, and treats of the prevalence of duelling in the reign of that prince †, and the propriety of preventing it. I am aware that the sentiments uniformly held by religious people, with respect to this practice, as an aggravated sin against God and our neighbour, are but little regarded by the professors of duelling; yet I would fain hope that the deliberate opinion of such a man as Sully, one of the first generals as well as politicians of his own or any other age, will not be without some influence on their minds. But let Sully speak for himself.—

"One afternoon," he says, "in carnival time (1605), when these sports ‡ were most frequent, I left

* See Christ. Obs. Vol. for 1803, pp. 254, 541, and 608; and Vol. for 1804, pp. 187 and 510.

† Some idea of the extent to which this practice prevailed, may be formed from a note in the fourth volume of the same work, p. 270, where it is observed by Sully, that "Leomenie computed, in 1607, how many French gentlemen had been killed in duels since Henry the Fourth come to the crown. The number was found to be full 4000."

‡ Manual sports and exercises, in which the young nobility were instructed, in academies set apart for the purpose.

my closet to shew myself to this assembly of young men, and came very seasonably to prevent the consequences of two quarrels, which, from that mistaken notion of honour, to which France had made herself a slave, were likely to have been very fatal. These quarrels had taken rise from a trifle, as it generally happens with the greatest part of those which have been followed by the most bloody catastrophes; but the king (I am grieved to say it) took so little care to enforce the observation of the edicts, published by some of his predecessors, against that barbarous custom of duelling, that every day, and for the slightest occasions, some blood was shed. I thought it my duty to endeavour to convince these young men, who crowded about me, of the error they were in in regard to true valour: 'It is,' said I to them, 'in fields of war, and in actions which have the service of our country in view, that courage is permitted to be shewn: that which arms us against our friends, or countrymen, in contempt of all laws, as well divine as human, it is but a brutal fierceness, madness, and real pusillanimity. I perceived that the moral I endeavoured to inculcate appeared very strange to these young men, who were carried away by the heat of blood and ardour of youth. One of them, who, it was apparent, sought to give himself consequence with his fellows, replied, that princes having at all times permitted, nay authorised duels, they had passed into a custom, which holds the place of a law. I contented myself for the present with making the youth sensible that he supported his argument upon false and erroneous principles, and with preventing the challenge from proceeding any further; but as soon as I retired, I gave free course to my reflections upon the singularity of an abuse unknown to the most polished and at the same time bravest people. These reflections, when thrown upon paper, composed a kind of memorial, which I thought it my duty to present to the king.

Duels, it is true, are of long standing in France, and indeed in Europe; but in that part only that has been overwhelmed by barbarians, from whose time this hateful custom takes it date, and appears therefore to be derived from them: and if histories of times more remote, such as that of the Emperor Otho the First, and that of the divorce of Lothario, gives some instances of single combat, they may be opposed by prohibitions of equal antiquity, issued out by the power of the church, as that of the council of Valentia in 855, or by temporal authority. We have in France a very ancient edict, which forbids them in all civil causes, and in criminal causes limits them to five* cases,—high treason, rape, house burning, murder, and nightly thefts. Saint Lewis* afterwards took away all restriction; and when Philip the Fourth, his grandson, seemed to restore them, 1303, in charges of state crimes, rapes, and house burning, to which he reduced them, he was incited only by a motive at once deserving praise and censure,—the hope of abolishing insensibly this custom of bloodshed, which had gathered strength in his time, by confining it to those rare cases set down in a positive law: to make this more evident, he forbad all manner of persons to allow them, by receiving what was called pledges of battle, and declared that right reserved for himself alone. To shew, by explaining the difference between the ancient duels and those of our time, what a number of nameless

* "On the subject of these edicts of St. Lewis and Philip the Fair, as also of the origin, manner, and whatever has relation to single combats, consult the writers who treat of it; such as Paul de Montboucher sieur of la Rivandiere, in his Treatise on the Ceremonies and Laws of Challenges and Single Combats, &c. in 1608; John Savaron sieur de Villars, in his Treatise against Duels, with the Edict of Philip the Fair, in 1610; Brantome, in the tenth volume of his Memoirs, entitled, "Touching Duels;" D'Audiguier, Du Piex, Ruauld, Basnage, &c. and many other Italians.

abuses have crept into a practice, which itself was, from its first original, a corruption, it will be sufficient to lay down the circumstances and formalities which were observed in those times. In the first place, nobody, however offended, might take vengeance in his own right, and, as it is now practised, in the first emotion of caprice and passion; and much less in mere bravado, which, in my opinion, is of all things the most contrary to the laws of society. They had their judges, before whom, he that thought himself injured in his honour, was to give an account of the wrong suffered, and demand permission to prove, in the way of arms, that he did not lay upon his enemy a false accusation. It was then considered as shameful to desire blood for blood. The judge, who was commonly the lord of the place, made the person accused appear likewise before him; and never allowed the decision of battle, which was demanded by throwing a glove, or some other pledge, upon the ground, but when he could get no other proof either of guilt or innocence. The pledges were received, and the judge deferred the decision of the quarrel to the end of two months, during the first of which the two enemies were delivered each to their common friends, upon security of their forthcoming. Their friends endeavoured, by all sorts of means, to discover the person criminal, and to give him a sense of the injustice of maintaining a falsehood, from which he could expect nothing but the loss of his reputation, his life, and his soul; for they were persuaded, with the utmost degree of certainty, that Heaven always gave the victory to the right cause; and therefore a duel, in their opinion, was an action of which the event could be determined by no human power. When the two months were expired, the two rivals were put into a close prison, and committed to the ecclesiastics, who employed every motive to make them change their design. If, after all this, they still persisted, a day was at last fixed to end their quarrel. When the day was come, the two champions were brought fasting before the same judge, who obliged both of them to declare, upon oath, that they said the truth; after which they suffered them to eat. They were then armed in his presence, the kind of arms being likewise settled; four seconds, chosen with the same ceremonies, saw them undressed, and anointed all over the body with oil, and saw their beards and hair cut close. They were then conducted into an inclosed ground, and guarded by armed men, having been made to repeat for the last time their assertion and accusations, to see if they persisted in them without alterations. They were not even then suffered to advance to the combat: that moment their seconds joined them at the two ends of the field, for another ceremony, which of itself was enough to make their weapons drop from their hands, at least if there had been any friendship between them. Their seconds made them kneel down in this place facing each other; they made them join hands with the fingers of one put between the fingers of the other; they demanded justice from one another, and were conjured on each side not to support a falsity; they solemnly promised to act upon terms of honour, and not to aim at the victory by fraud or enchantment: The seconds examined their arms, piece by piece, to see that nothing was wanting, and then conducted them to the two ends of the lists, where they made them say their prayers and make their confession; then asking each of them whether he had any message to send to his adversary, they suffered them to fall to, which they did at the signal of the herald, who cried from without the lists "*let the brave combatants go.*" After this, it is true, they fought without mercy; and the vanquished, dead or alive, incurred all the infamy of the crime and the punishment; he was dragged upon an hur-

dle in his shirt, and afterwards hanged or burnt, while the other returned honoured and triumphant, with a decree that attested him to have gained his suit, and allotted him all manner of satisfaction.—The forms of duels which were observed in Germany, differ not essentially from those of France which I have described: they were likewise received in Spain and England; only he who yielded to his adversary upon a single wound was reputed infamous; he could not afterwards either cut his beard, bear any office, wear a weapon, or mount an horse. On the contrary, he who died in a courageous defence was buried honourably. Another singularity, which must have kept duels from being common in Germany, was, that there were only three places where they could be fought, Wetzbourg in Franconia, Uspach, and Hall in Swabia." —*Sully's Memoirs*, Vol. iv., p. 95.

REVIEW OF NEW PUBLICATIONS.

Gibbon's Account of Christianity considered: with some Strictures on Hume's Dialogues concerning Natural Religion. By JOSEPH MILNER, A. M. late Vicar of the Holy Trinity Church of Kingston-upon-Hull. The 2d Edit. corrected. Lincoln; London, Williams and Co. &c. 1808. 8vo. pp. 267.

THERE are two ways of treating a hostile publication: the one is, by considering, and if possible confuting, the arguments which it contains; at least making the attempt: the other is, by dismissing it with an opprobrious expression or two. Mr. Gibbon chose the latter method of *answering* the production now before us; and the damnatory clause is to be found in the Historian of the Roman Empire's own Life of himself; for it seems to be symptomatic in a certain description of authors, not to trust the report of their own lives to any hands but their own. This mode of repelling the attack was dictated by a prudence which never forsook Mr. Gibbon on such occasions; for it would be equally practicable, and equally efficacious, whatever were the character and validity of the attack. Perhaps the prudence of this writer in the choice may be questioned, on the ground that the choice was necessary. And indeed, after having perused Mr. Milner's judicious and conclusive consideration of Mr. Gibbon's Account of Christianity, we are compelled to acknowledge, that, in our opinion, the arguments of the Christian are such as the Infidel had it not *in his power* to confute.

To a person, who had previously read Mr. Milner's book, we doubt whether an answer could have been constructed, which should have even the hollow merit of being plausible. We remember the ridiculous embarrassment into which the philosophic historian was thrown, when Dr. Priestley (a formidable opponent in many respects, and peculiarly so where he was in the right) so pressingly solicited him to a controversy on the truth of Christianity. In the shuffling zig-zag retreat of this semi-polemic, who had a sufficient taste and talent for giving blows, but not for receiving them, we saw mixed together, and in due proportion, a conscious certainty of real, and perhaps evident, defeat; a determination, for which doubtless he had his reasons, not to embrace the assailed and vilified religion, should even its truth be demonstrated; and an anxiety both to conceal his state and his fears, and to maintain the ap-

pearance of not having receded from his ground *. Had the present writer possessed the controversial alacrity of his colleague (as we are happy to own him) in this cause, and pressed upon the antichristian hero with the same epistolary importunity; the same causes existing and operating, no doubt the same scene would have been exhibited. As, however, Mr. Gibbon had no particular temptation to make this display of his strength, or weakness, as it might happen, we can determine the relative prowess and success of the two combatants only by a survey of their respective achievements. We have taken this survey, and without hesitation adjudge the palm of victory to the champion of that religion, against which, we are confident, that not the gates of hell, not the impetuous assault of the most violent, nor the venomous insinuations of the most subtle, nor the malignant slanders of the most calumnious, among her sons, shall ever prevail.

We were therefore gratified to see a second edition of Mr. Milner's valuable work announced: and it is our wish to assist its circulation and effect to the utmost of our power. Although in some respects we think that this publication would bear improvement, it strikes us as rather an invidious occupation to detail its defects minutely, because it may naturally be expected, that when the attention of the Christian and learned world has been turned, for a considerable time, to a subject in which Christians feel their highest interests to be concerned, additional and more correct answers to objections, and detections of perversions, should be discovered, than presented themselves to those who first engaged in this honourable conflict. He, however, who should calculate very liberally on this principle, would find the result far from what he expected: and we content ourselves, once for all, with saying, that the deductions on this ground from the substantial merit of Mr. Milner's work, are few and unimportant. It is another circumstance, which distinguishes, with much honour, this answer from the other most material ones to the same attack, that it not only repels the attack, but exhibits, in its true form, beauty, value, and strength, the object attacked; not only defends Christianity against calumny and falsehood, but, in order to recommend it to the reception of the world, shews what Christianity is. This is done, in one sense, briefly; but in another—that is, in proportion to the bulk of the volume, and to the share which such discussions generally have in such publications—pretty copiously. But whether we call it brief or copious, the subject is treated with that spiritual vigour, and that awakening efficacy, which distinguish the writings of this divine. Indeed, there occur in the volume before us many strokes of this description so powerful and decisive, that we much question, whether the unhappy person most concerned ventured to read the whole of it. Our suspicion is founded on the belief that no man, whatever pains he may have taken to harden his heart against the impressions of religion, could read the passages alluded to, without some of the "compunctious visitings" of that faculty, which will stand up for the cause of God, when every part of the man besides, soul and body, has denied him, blasphemed him, and fought against him. The resentments of a wounded conscience are sufficiently manifested in the petulant as well as unjust expressions, by which Mr. Gibbon has characterized the answer of Mr. Milner.

The style of Mr. Milner in the present work is rather forcible than

*. The correspondence is to be found in the first volume of Gibbon's Miscellaneous Works. Lord Sheffield, the editor, appears as if he would willingly have omitted its insertion. He was, however, induced to publish it in his collection, on account of its having been before published by Dr. Priestley, who does not seem to have thought himself discredited by it.

elegant; a character which we are not displeased to find in an argumentative performance of this description. What may be called its moral style, is equally creditable. Throughout the whole work, Mr. Milner has been careful not to transgress the bounds of decorum or sobriety, in speaking of his opponent. Indeed, in some instances we think he has erred on the opposite side. In his Preface, p. 5, he plainly admits, that the hostility with which Mr. Gibbon has pursued Christianity may be imputed, not to design, but to prejudice; and yet, so soon as the 16th page of his work, he affirms, "one thing is clear, amidst all the mazes of his pen, he cordially hates Christianity." We think that no man in his senses can any more doubt that Mr. Gibbon cordially hates Christianity, than that one of the light-fingered sect cordially loves the purse which he worms out of his unsuspecting neighbour's pocket.

In order that the reader may have as complete and correct an idea as possible of the work which we are now criticizing, we will, in the first place, transcribe the contents, which are not long.

PART I. FACTS AND CHARACTERS. Sect. 1. The Jews; 2. Judaizing Christians; 3. Heretics; 4. New Accounts of the Gnostics; 5. The Revelation of St. John; 6. Our Lord's Resurrection; 7. The Infidel's Challenge; 8. Miracles; 9. The Character of the Primitive Christians; 10. Cyprian; 11. Tiberius; 12. Nero; 13. Trajan; 14. The Martyrs and Persecutors.

PART II. Evangelical Truth.

PART III. Sect. 1. Faith; 2. Peculiar Nature of Christianity; 3. Future State; 4. Humanity; 5. Love of Glory; 6. Impiety; 7. Lewdness; 8. Rationality; 9. The Church; 10. The Progress of Christianity; 11. Cause of the Enmity against Christianity; 12. Hume; 13. Evidence of Christianity; Conclusion.

In reading this able work, we have been perplexed in the choice of extracts; for every section presented something which interested us; and we have no doubt would interest our readers. But on this plan, we should have felt ourselves obliged to make so large quotations, that the reader, with more satisfaction to himself, and we were going to say not much greater expence of time, might read the work for himself. We can safely say, that those who are interested in the subject of the work, a subject of great importance in the eyes of all whose Christian knowledge is not of the most contracted dimensions, will derive, perhaps improvement, certainly gratification, from the entire perusal of it. Passing over, therefore, many sections, and as many valuable discussions, we stop at the 7th of the First Part.

This is entitled the Infidel's Challenge: it is founded on the presumed miraculous powers of the primitive church, and contains the proposal of a *noble* Grecian, who, to proceed with Gibbon's own words, "promised Theophilus, bishop of Antioch, that if he could be gratified with the sight of a single person who had been actually raised from the dead, he would immediately embrace the Christian religion. It is somewhat remarkable, that the prelate of the first Eastern church, however anxious for the conversion of his friend, thought proper to decline this fair and reasonable challenge." Mr. Milner begins with denying that such a challenge is fair and reasonable. It is assuming, that all previous miracles and evidences in proof of the truth of Christianity may be totally disregarded, and that a man has a right to demand miracles at pleasure, as the condition of his admitting a revelation of mercy: and if one man has this right, all have; and miracles would become almost common events. We may add, that till they were very common they would be regarded, in many instances, as wonderful phænomena, which would be exhibited, in obedience to those who might enforce the exhibition of them, as very interesting matters of curiosity, if not as means of emolument. But to proceed with Mr. Milner.

"Besides," he writes, "it must be fitting that the Almighty should reserve to himself the right of punishing his refractory enemies, after they have refused to yield to the most competent evidences of his truth and majesty, and not oblige himself to give them such invincible evidence, even if the evidence they desire were invincible, as would leave no room for the exercise of a candid and ingenuous temper.

"There remains one consideration more, to illustrate the unreasonableness of the challenge before us; and that is, that the primitive Christians never pretended to an independent power of working miracles. No man, at all acquainted with primitive Christian history, supposes that the apostles could work them whenever they pleased, or when called on by others. It was fitting that the Sovereign of the universe should display his sovereignty in this, as in all his other gifts. St. Paul was for some time grieved at the diabolical illusions of the Philippian Pythoness, before he had the divine commission to subdue them. And it will scarce be controverted, that while he was struggling for his life amidst the Adriatic waves, he had no more supernatural ability than any of his shipwrecked companions.

"Perhaps it may be suggested, if the conversion of Theophilus's friend was really impeded by this inability of the bishop, is it not a pity that his miraculous powers were so curtailed? We may safely answer: no such salutary event would have happened"—[we would rather say, there is every reason to believe it would not; and this is what Theophilus himself affirms in answer to the challenge]—"Modern infidels are very free in drawing pictures of mere imagination, little supposing that they themselves would have acted the same parts which they think ancient infidels could not have acted, had they been really favoured with miraculous evidence."

Mr. Milner then produces some of the evidences, those particularly of fulfilled prophecy, in favour of the truth of revelation. Upon what authority Mr. Gibbon has given the epithet of *noble* to Antylochus, we cannot discover; but suspect, from his false translation of the passage adduced, and his reference to the second instead of the first book of Theophilus, that he obtained all his information on the subject from some worthy predecessor in the endeavour to discredit primitive Christianity, probably Dr. Middleton, a gentleman to whom Mr. Gibbon is much obliged. Upon the whole, we consider the challenge of this heathen friend of the bishop not only as unfair and unreasonable, but as puerile. We say puerile, because we apprehend that some of our readers may recollect the time, when the faculty of reason beginning to unfold itself, and just powerful enough to feel, but not to solve, some of the difficulties respecting religion, they have innocently but childishly expected, or insolently and as childishly demanded, some miraculous phænomenon to dispel their doubts, and to establish their belief. In general, the demand is a mere pretence: *Come down from the cross, and we will believe.* What! when the Most High provides a way of salvation for guilty condemned creatures, is there no point at which those creatures will permit him to stop in the evidence which he affords of the truth of that salvation! The first question with us is, whether the evidence given be sufficient? the second, what will be the consequence of rejecting it? These questions are before us, and we are to make the option of our conduct.

We have something to say respecting the 14th and last section of the Part before us. The title is, The Martyrs and Persecutors; and every one knows, that Mr. Gibbon is the enemy of the first, and the advocate of the last. The reflection upon Eusebius, as suppressing all that could disgrace Christianity, is here confuted by a direct counter-assertion of the ecclesiastical historian. It is hardly necessary to say any thing in answer to the miserable efforts of the Antichristian historian to palliate the sufferings of the martyrs: they were barbarous in the extreme; and it is an unfeeling insult to the understanding and humanity of the reader, to oppose to the most circumstantial and credible historic testimony, a general and gratuitous inference or two from

a few insulated facts. Mr. Gibbon has likewise laboured to reduce the number of Christian martyrs. In this good work he was assisted by the eccentric non-juring Dodwell; and he might have been assisted, had his inclination lain that way, in something, by way of corrective to the extravagance of Dodwell, by Ruinart, in the preface to his Acta Sincera. The superstition of later times had indeed greatly and unjustly enlarged the catalogue of martyrs; but, as in most other cases, where reality has induced a counterfeit, criteria exist by which a judicious lover of truth may distinguish the two. Mr. Milner justly scouts the visionary calculation of Mr. Gibbon. In a short outline of the Christian persecutions, our author has exhibited their real nature, and, we believe, their true extent. It is a horrible record; and depraved indeed must be the heart of that man, who, out of pure hatred to the Christian name, can, for pages together, set himself to swindle a martyr out of his merit, in order to bestow it upon a persecutor. We rather wish that Mr. Milner had rested none of his narration on the Spanish inscriptions*. Our author then proceeds to the deaths of the persecutors, which he introduces with a passage from Mr. Gibbon, expressing the anger, as became him, of the latter, against those who, as he terms it, *delight* in the subject. Mr. Gibbon likewise recommends to such persons the perusal "of an admirable passage of Grotius, concerning the last illness of Philip II. of Spain†." To Mr. Gibbon we doubt not the passage was very admirable; but to us, who have examined it, there appears nothing very extraordinary, because not sufficiently discriminate. After relating what is really the Spanish or popish account of the death of this monarch, which is very terrible, Grotius, who was no great enemy to the papists, calls this the opinion of the more prudent. Others, he adds, who were enemies to him from party motives, with other evil things, compared him to preceding victims of divine vengeance, although many wise and ingenious men had suffered an end equally miserable. In this passage Grotius seems to have imitated the *sentiment* of his model, Tacitus. We are not over-fond of finding out judgments in the afflictions of other persons, nor are we particularly anxious about the present case: but we apprehend that circumstances *may* attend a visitation of Providence, which will determine to it the character of a judgment.

We cannot take our leave of Mr. Gibbon's two chapters of polemic divinity, the Fifteenth and Sixteenth, without some observations on the "Conclusion" of the last. It is designed to terminate in a sweeping destruction of the credit of Eusebius; and the circuitous route by which it arrives at its destination, is worth remarking. The author seems hardly to have satisfied himself with what he had already done; for probably the thought might suggest itself to him, that, after all that could be said, or insinuated, or feigned, against the primitive Christians, such things might be, and yet the Christian religion be true. He therefore gives them a final lash, for the present, by observing, that, in the course of their intestine dissensions, the Christians have inflicted far greater severities on each other, than they had experienced from the zeal of infidels. Making no distinction between real and nominal Christians, which is an essential canon of Mr. Gibbon's logic,

* They may be seen, with some observations, in Fleetwood's Sylloge Inscrip. pp. 98, 115, 116.

† Annal. Belg. l. vii., pp. 470, &c. ed. 1568.

‡ This will appear from its general conformity with a Letter from Madrill on the subject, published in London 1599, and to be found in the Harleian Misc. vol. ii. pp. 377, &c. ed. 1744.

all this is true, but nothing to the purpose, although much to be lamented. But we travel on, till we are informed, that "in the Netherlands alone more than one hundred thousand of the subjects of Charles the Fifth are said to have suffered by the hand of the executioner; and this extraordinary number is attested by Grotius, a man of genius," &c. &c. "But"—observe how the matter is coming round—"if the improbability of the fact itself should prevail over the weight of evidence; if Grotius should be convicted of exaggerating the merit and sufferings of the Reformers; we shall be naturally led to inquire, what confidence can be placed in the doubtful and imperfect monuments of ancient credulity? What degree of credit can be assigned to a courtly bishop, and a passionate declaimer, who, under the protection of Constantine, enjoyed the exclusive privilege of recording the persecutions inflicted on the Christians, by the vanquished rivals or disregarded predecessors of their gracious sovereign?" Perhaps some would be tempted to exclaim, "Most lame and impotent *conclusion!*" We shall not exclaim at all, but ask, with the utmost possible composure, whether, because the respectable Grotius may have erred in giving a round enumeration of the number of martyrs near his time, it be a necessary consequence, that Eusebius, although not absolutely perfect, should, in a professed, regular, authenticated (if a constant reference in the earlier part to ancient authors can make it so)—in such a detail of the history of Christianity, and therefore of her martyrs, be deemed utterly unworthy of credit? And, without noticing the other hard names applied to this historian, we would ask again, who had the exclusive privilege of recording the crimes of the persecuted, and the merits of their persecutors, in the time of Julian, the gracious sovereign of the latter? What! could not Libanius, his zealous panegyrist, gratify him so far as to detect all the forgeries of the courtly bishop and the passionate declaimer? He wanted not liberty to perform such a work, even under the succeeding Christian emperors; but, although he did not abstain from speaking his mind on the subject, he principally occupied himself in declamations to the praise of his gods. But if the error of Grotius is to affect the credit of Eusebius in so alarming a degree, why should we bound the influence of the argument? It is set at motion, to all appearance, in vacuo, and there is nothing to stop it. Why, then, must not the credit of all historians fall in the universal ruin? And if Grotius be convicted of exaggeration, shall we not be naturally led to inquire, what confidence can be placed in the perverse fabrications of heathen malignity; what degree of credit can be assigned to a bigotted unbeliever, and an insidious falsifier of history, who, under the protection of a public, indifferent to religion, or hating it, has assumed the exclusive privilege of recording the wholesome severities inflicted on the Christians by the agents, and at the command, of their gracious sovereigns?

Mr. Gibbon has accused Grotius of exaggeration; and, as so accurate a historian asserts nothing without authority, he has produced his authority for this charge, in a note, which tells us, that "Fra Paolo Istoria del Concilio Tridentino, l. iii." (Mr. Gibbon is rather expert in false references*, and this, if the editions do not vary, is one for l. v.) "reduces the number of Belgic martyrs to 50,000." In learning and moderation Fra Paolo was not inferior to Grotius. The

* In note 182, containing a spiteful and ignorant attack upon Eusebius, the Fifth Chapter of the Eighth Book is put for the Ninth Chapter of that Book.

priority of time gives some advantage to the evidence of the former, which he loses, on the other hand, by the distance of Venice from the Netherlands." A very precise balancing of evidence! First, here is the priority of time assigned as an advantage to Fra Paolo. From Courayer's Preface to his French translation of this Venetian's history, p. ii., we learn that the history was begun in 1608, and published in London 1619, by Antonio de Dominis, Archbishop of Spalatro. The passage in question occurs about the middle of the work, and might be written in 1613. Grotius's Annales Belgici was a juvenile production, and a part of it was read by Casaubon in 1613. This is Bayle's assertion. The analogous passage, the passage referred to, in the Annales, occurs in the first book, very near the beginning of the work. We cannot say much, therefore, for the priority, in favour of his supposed opponent. In the distance of Venice from the Netherlands, Mr. Gibbon is perfectly correct. But a more important question occurs: Are Grotius and Fra Paolo really at variance? We assert, without hesitation, they are not. The fact is, these two historians are speaking of two very distinct subjects: Fra Paolo of the persecutions in the Netherlands alone; Grotius, of those carried on in general by Charles V. The last author, having asserted the inefficacy of perseeution, adds: "Nam post carnificata hominum non minus centum millia, ex quo tentatum an posset incendium hoc (the reformation) sanguine restingui, tanta multitudo per Belgicam insurrexerat, ut," &c*. And this refers to the year 1566. Fra Paolo, under the year 1558 (this difference alone is of considerable importance), writes, "et, con tutto che il numero ne' Paesi bassi, tra impiccati, decapitati, sepolti vivi, et abbrugiati, dal primo editto di Carlo, sino a questo tempo della pace, aggiongesse a cinquantamila;" &c.† We hope our readers will profit so much by the present discussion as to excuse its length; and with pleasure we return to Mr. Milner.

The Second Part, entitled "Evangelical Truth," has every thing to recommend it to the Christian reader, though he know not, or care not to know, any thing about Mr. Gibbon or his history.

In the Third Part, we stop at pp. 136, 137, to recommend what is there said, concerning the character of the most celebrated heathens, to the attention of our readers. We are persuaded that much important error is imbibed, in early youth, from the custom of presenting the fair side only, or principally, of these characters to the youthful student. The intention may be, and is often, good; but the effect is frequently either Deism, or latitudinarianism almost equally incompatible with Christianity. We are not speaking of the poets, but of the philosophers; and justice, as well as the security of just principles, requires, that the true character of these persons should be exhibited. We have no doubt that many grown scholars are almost totally unacquainted both with the impiety, and with the licentiousness, of the principles held and taught by most of the heathen philosophers, whatever sublime and plausible sentiments may appear in some parts of their works. Mr. Milner has, for the purpose of dissipating this illusion, referred to one of the best parts of Bishop Warburton's Divine Legation. There is another work, written by a friend of the bishop, without his name, but the author is now known to be the Rev. Mr. Towne, on the same subject, and to precisely the same effect, but with a much larger de-

† Lib. i. p. 12, fol.; pp. 16, 17, duod.

* Conc. Trid. l. v. p. 422, ed. sec. It is remarkable, that Mr. Hume understood these passages right. See Hist. of England, ch. xl., under A.D. 1571.

tail of proof. The proof we think unanswerable, and most important. The title of the work is, "A Critical Inquiry into the Opinions and Practice of the Antient Philosophers, concerning the Nature of the Soul, and a Future State;" &c. The second edition, published in 1748, should be read.

The passage in answer to Mr. Hume's observation, that all devout people are melancholy, deserves to be transcribed:

"I have been, I suppose, far more in the company of such, than Mr. Hume's prejudices would ever permit him to be. I have seen them in various scenes of life, and in the awful hour of death itself; and I do declare, from my own observation, the assertion to be as false as falsehood can make it. No; devout people are cheerful people; and in death itself I have seen them supremely so. But I can conceive how the reserve and awe, with which the accidental company of a man so horribly impious, and so profoundly sagacious, as Mr. Hume, might strike a pious mind, would by him be construed into melancholy." pp. 147, 148.

The Fourth Section, on Humanity, as particularly relating to Mr. Gibbon's reflection on the Conquest of Canaan, is judiciously managed. Dr. Paley has a good sermon on the subject, and Dr. Graves a good lecture. Infidels would be ashamed of such arguments as they are compelled to hold on this topic, if it were a secular one; but the productions of the nursery *against Christianity* are oracles. Mr. Milner has well accounted for the Progress of Christianity, in Section 10, in opposition to the visionary and convertible * causes assigned by Mr. Gibbon; and in discussing the Cause of the Enmity against Christianity, in the next section, he has plainly demonstrated it to be the hatred of the corrupt heart of man to vital religion. Mr. Gibbon had endeavoured to account for the different treatment of Judaism and Christianity, by supposing that the distinction between a *nation* and a *sect* will solve the phænomenon. The conclusion of this section is acute and decisive.

"It is not singularity, as such, that excites this enmity. The modern dissenters, I mean only those who have deviated from the Gospel, may be as tenacious as they please of their sectarian peculiarities, without giving the least offence; and the churchman may, with rigid exactness, obey his diocesan, and regulate his ecclesiastical conduct by the Rubric; but if he preach, and feel, and live in the Gospel, he will be severely censured by the world. Both these cases are well known in England; and they illustrate, in opposition to our author, that *national* establishments will not secure real Christians from that persecution from which the unchristian sectaries will be exempt. And I seriously believe, had the nation of the Jews been wholly evangelized, and the Christian sect become in spirit and conduct like the Jewish nation, the tables had been reversed; the distinction between a nation and a sect had proved frivolous in experience. The Christians had been tolerated, and the Jews had felt the whole weight of persecution."

A very striking passage concerning conscience occurs, pp. 215, 216.

The "Conclusion" contains an useful recapitulation of the whole. P. 244, line 8, has, we suspect, a redundant negative. We shall conclude our direct attention to the volume before us, by extracting the last paragraph but one, and that, for the express purpose of obviating the popular calumny against evangelical divines, that they despise and discourage human learning. True, they do not deify it; but such at least as Mr. Milner shew, that, on proper occasions, they can vindicate to it its due honour.

"It will be well if the fashionable, and even affected, contempt of ancient learning, which has infected even godly men, arise not in them more from sloth than from spirituality. Man was not made to be idle. Ministers of the Gospel should least of all be so. A lively and close attendance on every branch of duty, in connexion with that best jewel of life, *inward communion with Jesus*, is not in-

* That is, they would quite as well, if not better, account for the extinction of Christianity, as for its establishment. See a paper in our First Volume, pp. 641, &c.

compatible with some degree of secular study. Sure I am, that prayer and human learning are better companions, than prayer and that sauntering, gossiping spirit which so much disgraces the practice, devours the time, and vitiates the imagination of many, of some even good men, who have not from youth been habituated to 'close' thinking. The Bible, and books written in the spirit of the Bible, must ever claim by far the principal part of the attention of studious men, who mean to glorify God by all their studies. Perhaps the learned ancients deserve the next place; I am confident the *light reading* of modern pamphlets does not. We seem to embrace the maxim as true, *a great book is a great evil:* but notwithstanding the contrary current of the times, I am free to say, that if those who love reading employed themselves in more severe, more voluminous, and of course more ancient authors, they would find their time and trouble to be better repaid. Were the ancient philosophers, in particular, more known among ministers, they would be far better enabled to defend the truths of God against learned infidelity, and to evince the importance of revelation, than they are at present."

It seems to be the appointment of Providence, that some formidable enemy should in every age be permitted to try the fidelity and patience of the church; that some Goliath should ever exist, to defy the armies of the living God. This nation can reckon back a succession of such worthies, variously qualified, and variously exerting their qualifications. Almost in our own time, and in very rapid succession, Bolingbroke and Hume, and the subject of Mr. Milner's strictures, Gibbon, have disturbed and terrified the Christian world, much in the same manner as a highway robber alarms a company of honest travellers. The weapons of their assault, when put to the trial, have been found to be but feeble; and as the great mass of the enemies of Christianity have generally chosen to maintain their liberty on lighter terms than the perusal of heavy volumes against revelation, which have nothing to do with the real argument for their conduct, such works have, for the most part, been deposited, with the winding-sheet of the author, in the same grave. Mr. Gibbon, however, has contrived to evade this premature, or at least dreaded, mortality, by interweaving his impiety in a history, which he has embellished with the inventive and licentious charms of a novel. But however evanescent and feeble the efforts of this most zealous opposer of the faith, it does not follow that they ought to be left unanswered. Weakness will prevail with the weak; and if the history of John Hickathrift were interspersed with insinuations or representations which endangered the faith of any class of Christians, it would be due to the importance of the end to construct a grave and, if necessary, an elaborate refutation of them. Mr. Gibbon adopted a style perfectly new, as applied to history. He professes to have learnt it from M. Pascal; *i. e.* he has applied to Christianity a style which the pious Jansenist applied to a cause notoriously profane and iniquitous. And with respect to history, we know of none, not even among the heathen writers, in which the author sustains the perpetual character of a grave buffoon, watching every opportunity, with a more than feline vigilance, to hold up a religion, which he affects to despise, to derision and reprobation. We suspect that the edge of this new instrument has worn blunt with the loss of its novelty; and that, like a riddle the solution of which is in every body's knowledge, the perpetual allegory of insinuation (if we may so express ourselves), is perused with the fastidiousness which attends almost every thing vapid and monotonous. We suspect likewise, that most readers now perceive more of the solution of the riddle than the author ever wished; and that, behind the easy smile, which adheres as uniformly and tenaciously to the countenance of the historian of the Roman Empire, as the ruddy tint of the chemist does to the pallid cheek of a painted damsel, they can discern a degree of hatred, mixed with fear and uneasiness, respecting the ob-

ject of his scorn, which powerfully reminds them of the "ghastly smile" assigned by our great epic poet to *him* of whom all the wicked are children.

A single successor to this monarch of his day we hardly know where to find; for the empire of infidelity seems now to be divided among a number of petty competitors, many of whom are endeavouring to rise by the same arts which caused their last venerable father to rise. The same style of grave buffoonery is still cultivated with indefatigable industry. It is a style which may be almost mechanically practised; and this, in point of ease, is a great object. It consists in a pretty close imitation of the style of real piety, with occasional intimations of mockery; and, in its less studied form, is produced by the adoption of Scripture expressions on light and secular occasions *. These occur, and in such a connection, with great readiness, to the minds of those who have had a religious education in any form, or have lived among religious people; particularly if the education or association has been compulsory. The sacred phrases are then burnt into the memory with the attendant sensation of pain, which fixes them, and directs to their future use. It is a minor, but copiously employed, ingredient of the irreligious style, to link together terms of religion, such as the epithets *holy, pious, devout*, with characters or facts of an opposite description, something which may degrade them, and render them odious. In writers of this class (for we recognize them at present chiefly as writers), there may often be seen a kind of profligate defiance of religious truth, which delights in exhibiting it in almost its real power and evidence, that it may shew the world how closely it can encounter truth without yielding to it. Piety and worth can be seriously acknowledged, defended, displayed; while the encomiast is careful to have himself understood as an enemy to piety.

Our readers must be entreated to bear yet a little further with our loquacity, while we just point out the two principal magazines from which most of the ammunition of Antichristian logic is supplied. The first is, the principle of variably, and at will, either demanding strict demonstrative proof, or admitting a naked possibility. Fiction cannot exaggerate the power of this engine. Does an unacceptable fact present itself? where is the evidence? It is probably not a theorem in Euclid: then, something may be said against it—it *may* be false. Does an acceptable one present itself? it may be true, because it cannot be demonstrably proved to be false, and some arguments may appear in its favour, which, when fully displayed, and the opposing ones kept perfectly out of sight, may carry in its front something of the solidity of fact. The other magazine is, the existing affinity between certain truths and certain falsehoods, certain good qualities and certain bad ones, in consequence of which a dexterous operator, particularly if he perform before easy spectators, may make any thing out of any thing. For the illustration of this principle, both ways, the reader is referred to Horace's Third Satire of his First Book; and to the whole of Mr. Gibbon's history, wherever he has a heathen to whitewash, or a Christian to tar and feather.

He who is well acquainted with the nature and operations of these two principles, will be fully competent, either to detect the manœuvres of antichristian sophistry in others, or to practise them himself.

* The impious phraseology of the day is likewise, and in an equal measure, produced by the converse of this method; by applying light, ridiculous, derogatory, or profane terms, to sacred, and particularly to scriptural, subjects. A poem on any subject of this description, such as the Exodus for instance, may afford matter for the exercise and exhibition of this talent.

Zeal without Innovation.

(*Concluded from p.* 109.)

THE next chapter, the fourth, bears this title: "On the Expediency of inquiring whether there be *any* Individuals of unexceptionable Character among the Persons denominated Evangelical Clergymen, with Hints for the Avoidance of Error in the Inquiry." This, it must be allowed, is not a very conciliatory mode of stating the question.* We should have preferred the words "whether there be not *many*," &c. both as less offensive, and, which is much more material, as conveying a juster impression of the real state of the case. For we have no hesitation in declaring it as our deliberate opinion, that of those persons, to whom the title of "evangelical clergymen" is given, a majority, a considerable, we trust, and increasing majority, are not fairly chargeable with those "justly censurable things" enumerated in the preceding chapter, and on which we commented in our last number; but would be found on examination to be men "of unexceptionable character," (we use the words in our author's sense), and to exemplify, in a very remarkable degree, that admirable description of "the true Church of England Pastor," with which the present chapter concludes, and which we earnestly recommend to the study and imitation of every clergyman.

The author labours to shew, that, in conducting the proposed inquiry, the only way by which we can arrive at a just conclusion is, to consider the evangelical clergy, not in a mass, but individually. In this opinion we concur. In the course of the subsequent discussion, however, the author appears to us to have exposed himself to animadversion, chiefly by not adhering to his own rule of judgment. In the first place, we think that he has given too unfavourable an impression of that part of the evangelical clergy who reside in the metropolis; for though it be true that incapable, indiscreet, and forward individuals, may be found amongst them; and that, through causes which admit of an easy explanation, certain lesser faults of style and manner may have spread there, to a wider extent than in the country; and though we agree with him, therefore, in thinking, that to judge of the mass of evangelical ministers throughout the kingdom by the specimen exhibited in London, would be to judge unfairly; yet we are persuaded, that when he comes to apply his own rule, of "taking each individual by himself," in order "to form a true judgment in the case," he will see reason still to modify what he has said respecting them, notwithstanding the qualifications which he has admitted into his second edition, and which have certainly given a very different complexion to his statements from what they bore in the first. In their original form, they appeared to pass a sweeping and indiscriminate sentence of condemnation on the whole body of evangelical ministers in the metropolis: as they now stand, though some discrimination is attempted, we nevertheless think that an inadequate idea is given of the amount of the zeal, piety, and talents, which that body contains. The following remarks on the general subject are at the same time, as we think, particularly excellent *.

"In places of great concourse, those who have the least of intrinsic worth, are the men often produced as specimens. [We do not think therefore, that in this case, the metropolis is so fair a field of observation, as some may conceive. From the multitude of undiscerning minds it contains, empty pretension may attract more notice than real merit can procure. Here, likewise many acts of an indefatigable life, may escape observation. Amidst the noise and hurry of the busy croud, the devoted Clergyman passes unnoticed, in the more private labours of his calling; and returns exhausted to his home

* The extracts will in future be taken from the second edition; the additions which have been made to the first being placed within brackets.

in the evening, without its being fully known even to his own family, perhaps, how he has spent his useful day.

"We would therefore, rather send the examiner to situations, in which men may be seen in their entire dimensions.] And here let the public know, that in such places, there are some"—we should have said many —"clergymen of the class in question to be found, who could endure its strictest examination. Men who, with talents sufficient for ensuring applause, were they to appear on a more public stage, are not known beyond the limits of some humble village, the care of which is consigned to them. There are they always found, watching over their flock: occupying the pulpit, not in throwing off florid harangues, but in delivering plain and instructive sermons; not only preaching, but catechising children; forming and superintending useful, or charitable institutions; visiting the sick; keeping order in their parish; taking care of the poor; endeavouring to reconcile differences; and in short, filling up all the parts of the pastoral function with such an exemplariness, such an evident devotedness to their duty, such an entire freedom from every thing that indicates a sectarian propensity; as to leave no doubt on my mind, that were some of their superiors in the church to spend a little time with them, and see them, both in their families, and among their parishioners, they would be delighted with their example." p. 177.

A second particular in which the author has, as we conceive, exposed himself to just censure, is the judgment he has pronounced on "the writings which come from this quarter."

"In this connection, as well as in others, [some of] the least qualified, the most vain, and the most unprincipled, become authors; while the better characters are, in general, too much occupied by the daily recurring duties of their office, to be able to prepare any thing for the press: or if they have time enough for such an employment, are restrained, by the modesty of their minds, from offering any thing to the world; though men of no inconsiderable endowments.

"And here I can with great truth affirm, that many included in that description of clergymen now under consideration, are sorely grieved, by much of what comes out as the produce of authorship on their side. And well they may be: to see, as is frequently the case, the blessed truths of the Gospel degraded, by being associated with newspaper bombast, with impudence, with invective, with dotage, with drivelling cant, with buffoonery, and scurrility! Who can read these despicable publications, without thinking contemptuously of all who abet them? But let not every one, in whom an occasional coincidence of opinion may be recognized, be included in this number. For it is a certain truth, that the writings of avowed infidels are not more offensive to several of the clergy in question, than are some of the publications here alluded to. Let them not therefore be judged of, by that which they condemn;—by productions, which they consider as an abuse of the liberty of the press, and a disgrace to the cause which their authors profess to serve." p. 178.

We cannot help saying that this representation appears to us to be exceedingly inaccurate; and a note, which has been introduced into the second edition, shews that it did not fairly exhibit the sentiments of the author himself. The note is as follows:

"They who have censured this paragraph, as it stood in the first edition, (and from which the second differs by the addition of only two words) as amounting to a reprobation of all that part of the clergy called evangelical, who have appeared in print, might with equal reason have accused the writer, of affirming, that the authors in every kind of composition, are the least qualified, the most vain, and the most unprincipled persons in their respective connections: for the one conclusion was as inferible from the passage, as the other. Thus to cashier all the books that ever were written, is a supposition, which its very extravagance shows to be inadmissible. The writer confesses however, that his language was not sufficiently precise, to signify what he referred to, which was, the authorship of all*, whether clergymen or laymen; churchmen or dissenters, who had ranged themselves on the side of the clergy called evangelical." p. 179.

This explanation, though it qualifies the first statement, is certainly far from satisfactory. Something much more explicit should have been said, on that which is the main point under discussion; we mean, the character of the authorship of the evangelical clergy. On this point we

* Does he mean then to apply the above description to all those persons? We think this cannot be his meaning.

differ so widely from our author, that we are disposed to question whether any class of men in this country have more honourably distinguished themselves by their writings, during the last twenty years, than this very body;—a point which it might be easy to ascertain, by resorting to our author's rule of individual judgment. The ordinary proportion of weak writers may doubtless be found among them; but still we are at a loss to conjecture to whom, among the evangelical clergy of the present day, one or two individuals perhaps excepted, our author means to refer, when he speaks of their having degraded "the blessed truths of the Gospel, by associating them with newspaper bombast, with impudence, with invective, with dotage, with drivelling cant, with buffoonery and scurrility?" We are under the necessity, therefore, of condemning the whole of this passage, even as it now stands, and strongly recomending to the author a careful revision of the subject, and that separate appreciation of the merits of each individual author, by which alone he can arrive at a sound result.

Our author ably defends the evangelical clergy from those imputations of vanity, to which they are liable, in consequence of their names being inserted in the lists of Gospel ministers contained in evangelical pocket-books; or their portraits being engraved in the front of evangelical magazines.

"What is done in this way, is done not only without the concurrence, but to the extreme vexation of many of them*. Let it then be remembered, that there is a hunger-bitten race always hovering about those, from whom any thing is to be obtained; and who will seize as their own whatever they can lay hold of, without asking leave of them to whom it belongs: men unconscious of any sense of delicacy, of propriety, of probity; caring not whom they offend, whom they grieve, whom they involve in their own disreputation; provided their gains be secured. From this quarter come the paltry publications to which we here allude. They are not to be placed to the account of those, who may be commendably mentioned in them. As, therefore, the composition of these articles of sale, may in no degree be ascribable to them, but entirely to the greedy chapmen who make them up, no conclusion can be drawn from hence, either for, or against such clergymen; nor are they in the least answerable for any praise, or censure, contained in these productions." pp. 181, 182.

The fifth chapter is "On the Concurrence of all serious Minds in endeavouring to promote a Reformation." Here we find much to commend. We admire the largeness of the author's views, when he urges religious minds to carry their concern "beyond the circumscribed limits of that efficiency which may attend the ministry of a few select men in the church." For though, as he adds, "we may look with pleasure on those spots that seem uncommonly fertile, it should be our devout wish that improvement may be found, not merely in patches of the country, but that the dew of heaven may water the whole land, and especially those parts, on the flourishing state of which the good of the entire community materially depends." We question, however, the justice of the remark, that "history affords *no* instances of any general revivals of religion in a nation in which we do not see the constituted authorities taking a considerable part." We also think that our author has not sufficiently guarded all that he has said in recommendation of a concurrent endeavour on the part of those who seriously desire a reformation. Such an expression as the following—"those whose views of Christianity are confined within the limits of its preceptive excellence, should endeavour to give *that* its whole force," &c.—is calculated to encourage an idea,—

* "The portraits of living clergymen seen in the print-shops of London, are very naturally considered as proofs of a most inordinate vanity on their part. But the reader may be assured, that very few of these persons ever sat for their likeness. It is generally taken by the artist while the clergyman is in the pulpit, and published without his knowledge."

an idea, indeed, to which the general tenor of the work stands in direct opposition,—that the peculiar doctrines of Christianity may be overlooked without producing serious inconvenience. The author, we are persuaded, would fully agree with us, that no one could give even to the precepts of Christianity their whole force, who should neglect those powerful motives and sanctions which its doctrines furnish, and confine his views "within the limits of its preceptive excellence."

We highly approve of the spirit which appears to have dictated the following passage, as well as of the general sentiments which it unfolds.

"It should be observed, with thankfulness to God, that in some late publications on religious subjects, there is a much more evangelical strain than was found in works of this kind which appeared 40 or 50 years ago. It is true indeed, that in some of these productions, we occasionally find a passage which bears hard on the clergy accused of methodism. But let them not regard that. The tone of divinity is rising. Who does not admire that magnanimity of mind, which the apostle discovered when he wrote these words: *Some preach Christ even of envy and strife; and some also of good will. The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: but the other of love, knowing that I am set for the defence of the Gospel. What then? notwithstanding every way, Christ is preached; and I therein do rejoice, yea, and will rejoice.* Phil. i. 15—18. I introduce this quotation for no other purpose, but that of exciting the pious clergyman, not to regard that indiscriminate censure which may touch him, in works tending to promote the ends at which he is conscious of aiming. If the Great Pastor be better known, the under-shepherd has reason to rejoice, and in this case ought to think nothing about himself. His character will be cleared in good time. It must be confessed, that this candid treatment of the serious efforts of some modern divines, has not been observed by all who might have been expected to take pleasure in their good intentions. They who have endeavoured to call the attention of the public to some neglected points, have been more censured for their incidental misstatements, than commended for the general good tendency of their labours. But the hard controvertist never waits for the growth of truth. He treats its present immaturities with severity; attacks the tender shoots; twists off the very buds that give the hope of seeing fruit in its season; instead of endeavouring to protect the rising plant, from those who would destroy it root and branch." pp. 204, 205.

We trust that all those who are disposed to treat the author of the present work with harshness, will give their due weight to these considerations, so far as they may be applicable to him.

In the censure which our author attaches to the republication of the *polemical* divinity of ancient days, when intended for the promotion of party purposes, we entirely concur. But we are not disposed to affix the same blame to those who should do this to promote, not controversial strife, but Christian peace and unity. If, for example, it could be shewn, that in the accredited writings of the reformation sentiments are to be found which favour both the Calvinistic and the Arminian hypothesis, the exhibition of them might be of some use, as a foundation on which to build a strong argument for mutual toleration and forbearance. This is what one of our correspondents has done, in his "Sketches of the Reformation," and, we think, with considerable effect. Beyond this point, the republication of ancient controversial writings, especially on unessential points, ought not, as we conceive, to be carried. We fully agree, at the same time, with our author, in the opinion that many of the writings of our ancient divines ought to be republished. "They are so valuable, as to be books for every age; and much would it be to be regretted, were they suffered to sink in oblivion:" and on this ground we approve of the plan of the "Fathers of the English Church."

The sixth chapter, on "the Qualities which the present Times require to be united in them [*those*] to whom the Management of Religious Concerns is entrusted," contains some valuable suggestions, and ought to be read by every dignitary of the church. The requisites to success are stated to be, "the determination

of an active piety, accompanied with the knowledge of a divine, and the liberality of a genuine philosopher."

When our author treats, in his seventh chapter, "of the Importance of cultivating a Spirit of Devotion, and of its probable Effects on the Ministers of Religion in this Period," he appears to be in his element; and if it were not for the note which he has introduced at the close of it, we should have cordially approved of the whole. The note in question treats of the able work published some years since by Mr. Overton, entitled "The True Churchmen ascertained." We are unwilling to revive the discussion respecting this work, which has already occupied so many of our pages; but we should not do justice to our feelings, if we did not express our dissatisfaction with the contents of this note, and our hope that the author will see reason, on further consideration, either to expunge it entirely, or at least very considerably to qualify some parts of it.

The eighth chapter proposes "some obvious Means of ameliorating the State of Religion." We were particularly struck with the following passage, which occurs at its close.

"Of all professions, ours is that, which, when acted up to, most endears man to man. We have only to hold together in 'striving for the faith of the Gospel;' to endeavour to preserve the spirit of Christianity in ourselves, and to impart its virtue to the people; to preach Christ with the simplicity with which the scriptures hold him forth; to endeavour to root out immoralities from our charges; to make our families the patterns of what other families should be; to conduct ourselves on all occasions with dignity, good sense, and kindness: and, in time, we shall find our churches well attended; our office reverenced; our persons respected; our houses looked at, as the seats of order, propriety, and happiness; and our own minds filled with that '*peace of God which passeth all understanding.*'" p. 249.

The author's suggestion of the advantage which in this lukewarm age might result from an imitation, by our Right Reverend Fathers of the Church, of the practice of Bishop Burnet and Bishop Wilson, (we mean the practice of going as preachers from church to church in their respective dioceses), is without doubt important. Such earnestness on their part would unquestionably tend to bring religious zeal into repute.

The ninth chapter is in our author's best style, and indicates a mind well accustomed to those pious exercises which he recommends to others. Its object is to induce "Devout Christians, of every Condition," to have recourse to PRAYER, as the grand instrument of effecting "a revival of religion." The first section is occupied in proving that "a general effusion of the Spirit of Grace upon us is our best hope;" and the second, in pointing out the probable effects which such an effusion would produce in the church.

"From such an influence," observes the pious author, "irradiating the mind, and sanctifying the heart; operating both on clergy and laity; equally effectual in making the one endeavour to exert the whole force of Christian truth, and disposing the other to receive the word of Christ with all readiness: we should behold a state of things, far beyond what would content some, who though laudably intent on resisting the progress of infidelity and insubordination, seem not to include in their labours, the restoration of *vital religion*. It would not be the return of mere decency; but of something of a higher character; something, by which God would be more honoured; the unrivalled excellence of Christianity more visible; the community more effectually reformed; and the individual a more holy, a more useful, and, a more happy being." p. 258.

We cannot afford to make any further extracts from this chapter, but must refer the reader to the work itself, the remaining part of which will amply repay him for the labour of an attentive perusal. The "Address to young Clergymen," which occupies upwards of eighty pages, is particularly excellent, and deserves the careful consideration, not only of those for whom it is primarily intended, but of all Christian ministers. A single extract from this division of the work must serve as a specimen of the judicious and

seasonable counsel which it communicates.

"It may be well to apprize you, that truths of great moment, may come before you, accompanied with circumstances repugnant to your feelings. I would not attempt to reconcile you to that which cannot be defended; but I would guard you against that extreme disgust, which may prevent your judging fairly in the case. It sometimes happens, that where such truths are inculcated with exemplary earnestness, there are certain attendant circumstances, which make the mind of an observer not familiarized to the scene, revolt against every part of the system. A striking character of vulgarity, or a puritanical appearance pervades the assembly: people of coarse and forward aspect meeting our eye; boisterous singing offending our ears; expressions in the sermon, not strictly according with our ideas of propriety; and usages, that deviate from those to which we are accustomed. All this is repulsive.

"But let us endeavour to pass through these adventitious matters, and know what is doing here. What is the minister about, who actuates this scene? Is he endeavouring to do good? Is he seeking to give the heart a right direction? Is he aiming to penetrate it with the love of God, with an exalted idea of our Saviour, with the wonders of Redemption, with a sense of the obligations under which they lay us to live to God? This is excellent; though it proceed in a way, which does not accord with the feelings of an elegant mind. The thing itself ought to be done; though it be neither necessary, nor adviseable, to do it in this manner. Forget the manner, and then say, whether the aim of the preacher do not correspond with the idea which history gives you of the aim of those, who first taught Christianity. His preaching from a little Bible, his attire, his gestures, his seemingly affected language, his extempore prayer, his bombastic hymn, no more prove his doctrine to be false, than they prove it to be true. Nor indeed, will a little admixture of Quixotism in the man, be a sufficient reason for considering the whole of his system, as founded in error, unless it can be demonstrated, that one part is so inseparable from the other, that we must receive the whole; or reject the whole.

"By resorting to fair rules of judging, we may see reason to approve the aim, while we condemn the manner of conducting it; and be preserved from confounding the characteristics of truth and goodness, with those of natural constitution, acquired habit, or false taste. And indeed it is worthy of a cultivated mind, to make this dijudication; and to acknowledge the force of the principles inculcated, if under all these disgusting circumstances, we see great moral effects produced, both on the clergyman who enforces them, and on those who are attached to his ministry. If he be not only zealous and indefatigable in the public duties of his profession, but exemplary in his private life; if he be not only in the pulpit an assertor of Christian doctrines, but out of it all that is faithful, industrious, humble, and kind; the poor man's friend, the young man's counsellor, the sick man's comforter, the widow's solace, the child's instructor; if among those to whom his daily conduct is visible, he be acknowledged a pattern to the living, and received as an angel by the dying; and if in those who own him as their shepherd, we perceive, not only a *professed* regard to religion, but a holiness, an uprightness, a humility, a contentedness, a peace of mind, not generally found among men; if such be the effects of his doctrine, the cause which produces them has a demand on our attention: and the offending circumstances, we may treat, as metallurgists do the coarser parts of ore in which gold is contained." p. 303.

Having thus accompanied the author through the whole of his able and interesting work, we think it necessary, before we conclude our review, to make a few general remarks on the manner in which he has executed his task. What he professed to consider was, "the present state of religion and morals, with a view to the dispositions and measures required for its improvement." Title page.

Now in pursuing this object, we think that he has failed in one very material respect--we mean, in giving a fair view of the state of the clergy. He has, it is true, in the preface to his work, intimated a design of confining his observations chiefly to that part of the clergy to whom the name of Evangelical is given; but we object to this course, both as partial in itself, and as wholly inadequate to the attainment of his professed purpose. The clergy generally, and not some three, four, five, or six hundred of them, are to be regarded as the grand instruments of the moral improvement or deterioration of the mass of our population.

In an attempt, therefore, to ascertain the present state of religion and morals, with a view to its amelioration, to leave nine-tenths, perhaps nineteen-twentieths, of the clergy, almost entirely out of the scope of his observation, is surely a most important defect. We admit that the clergy called Evangelical are entitled to hold a very prominent place in such an investigation. We admit, also, that the exposure of their faults, with a view to their amendment, and to the consequent removal of those impediments to the progress of improvement which such faults unavoidably occasion, forms a proper and necessary part of the author's plan. But, after all, how small a proportion do these faults and their consequences bear, even if we estimate their amount as largely as our author does, to the moral evils produced by the far more essential and fundamental deficiencies, which might be shewn to exist, to a wide extent, among the mass of their clerical brethren. The author, indeed, has occasionally alluded to the low state of religion among the great body of the clergy; but his allusions are remote and incidental. His judgment of them, we are persuaded, is far less favourable than they may themselves imagine from a perusal of his work. There is, therefore, some danger lest it should lead them to turn their eyes from the contemplation of their own character, exclusively to the faults of those, by whose zeal and piety they may have felt themselves reproved. In this case, they may be more disposed to congratulate themselves on the triumph they may imagine to have been obtained over these obnoxious men, and to indulge a feeling of complacency in being exempt from their faults; than to search out and lay to heart their own; or to aspire after the unquestioned excellencies which belong to the evangelical party, and which (notwithstanding their admitted deficiencies) render them, in our view, the grand prop and stay of religion in the land. Had the whole body of the clergy been exhibited in their true colours and dimensions, this effect would have been in a great degree obviated. At least, we cannot doubt that the portrait drawn of the evangelical clergy in the work before us, even allowing it to be a just resemblance, would thus have been placed in a much less disadvantageous point of view: for it would certainly have gained no small relief by the contrast.

Let it not, however, be supposed for a moment, that we disapprove of the freest discussion of the faults of the evangelical clergy, provided that discussion be conducted in the spirit of Christian love. On the contrary, we rejoice in it, because we have no doubt it tends to good*. It tends, as we conceive, to their improvement; and with their improvement the interests of vital Christianity are most intimately connected. But still we are of opinion, that, in a work on the state of religion in the Church and the means of its improvement, intended not for religious persons merely or chiefly, but for the world at large, the author ought not to have confined his animadversions to so small a part of the clerical body.

But the question recurs, Whether, on the limited plan which the author has adopted, he has succeeded in exhibiting a just view of the evangelical clergy? Our opinion upon it may be inferred from the remarks contained in this and the fore-

* We know that there are many worthy men who think differently from us on this subject; but for the reasons which we have already given, in our last number (p. 107), and for others which might be adduced, we are disposed to adhere to the opinion expressed above. It is impossible to read the Bible without being struck with the openness and unreservedness with which the inspired writers mention the errors and sins of good men. Had all notice of these been omitted, we should have wanted many an impressive caution, which we doubt not have proved highly serviceable to the Church of God in every age. And we think that a similar course is still called for, not merely by considerations of expediency, but by Christian candour, uprightness, and fidelity.

going number. In substance it is this, That while he has most ably defended them from the charges usually preferred against them by the undiscerning world; while he has most satisfactorily vindicated their doctrine, manner of life, faith, purpose, charity; he has charged certain faults in some cases more heavily, and in some more indiscriminately, than is consistent with what we conceive to be the real state of the case. We also think, that the circumstance of his dwelling so much on the infirmities of evangelical teachers, while brevity is consulted in treating of their virtues, may tend to give somewhat of a false impression of the real design of his performance. At the same time we have no doubt that it will tend greatly to raise the general estimate of the evangelical clergy; for though it may fall somewhat below the point at which they are placed by those who know them intimately, it rises by very many degrees above the judgment of the world at large. We have reason to believe, that, in this respect, it has already produced most beneficial effects; and that, in the case of not a few intelligent and respectable individuals, it has operated in a remarkable manner to abate prejudice and conciliate regard. The scriptural correctness of the doctrine of these men, the exemplary purity of their lives, and their conscientious adherence to the rules of the Church, are established by him in the most satisfactory manner: and these, let it be remembered, are the qualities their claim to which has been most vehemently contested.

Another particular in the work before us, to which we feel ourselves compelled to object, is the occasional use of language approaching to sneer and sarcasm, in place of that mild and affectionate tone of conciliation which the office of a reprover peculiarly requires; and which, indeed, seems to be so much the natural and spontaneous expression of the author's feelings, that a contrary course in him is rendered more objectionable by its incongruity. Some instances of this fault have already appeared in the course of our review, to only one of which we will again refer, as an exemplification of our meaning.

"Taking *this class*, viz. that of the evangelical clergy, "in the gross, he does not think that the persons of whom it consists, can be justly said to have made up by perfection of character what they wanted of importance through the smallness of their number, and the interiority of their station.* Some of them appear to him to deserve a place among the brightest ornaments of their profession. But truth obliges him to acknowledge, that there are others, who have so little beyond honest intention to entitle them to commendation, that all claim in their behalf to honourable distinction must be waved. The cause of the latter must be referred to that charity which '*thinketh no evil*' either of men or things, wherever it can consist with a due regard to truth and goodness to think otherwise." p. 46.

Who could imagine that these were the same of whom the author says in another place, that, "*as a class*," "they are more than free from immoralities; and here, that they are men of "honest intention." Surely it requires no great effort of charity to think well of such men. Surely such commendations, if merited, as we believe them to be, must be considered as going some way towards forming at least a comparative "perfection of character," and as constituting no mean claim to "honourable distinction" in the Church. We likewise object to such expressions as "that *highly rectified spirit of orthodoxy*," p. 261. We could have wished also that the notes at pp. 183 and 285 had been wholly omitted; their levity is not well suited to the occasion on which they are introduced.

Our author's style is not open to any great degree of criticism. It is sometimes a little too pedestrian, but it will not so much offend, as it will fail to gratify, a correct and classical ear. It has not a few unautho-

* There is something not very correct in this mode of expression: it sounds as if largeness of numbers, or superiority of station, could be admitted as a compensation for moral imperfection.

rized terms, and many of those little redundancies and obscurities which are tolerated in conversation, where we excuse some unnecessary length, and where the voice of the speaker renders the meaning easy, but which we Reviewers think it our duty to discourage in books: and it has a few ill-assorted metaphors, and not completely grammatical expressions. The following instances may serve, in some degree, to exemplify our meaning.

"There is no *disreputation* attaching to absence," p. 3, &c. "It is painful to recollect what a small portion of the Sabbath *goes to* religion," p. 7. "Few of our villages, &c. *but* [fail to] discover it," p. 9. "He learns neither to be a good subject, *or* [nor] a serious Christian," p. 10. "The argument must have little force with *them* [those] who," p. 11, et passim. "He is *free to own*," p. 22, is an expression which, in our opinion, those only should use who have privilege of parliament. "We are naturally drawn to hear of *that* again to *whose* authority, &c." p. 38. "All *innovating propensity*," p. 39—say, propensity to innovate. "He wishes to acquire *visibility*," p. 187. "*Finicking* propensity," p. 341.

But after all the deductions which can fairly be made from the merits of this performance, enough will still remain to entitle its pious and amiable author to the cordial thanks of every true friend of religion within the pale of the Church. His errors are manifestly errors of judgment, and not of intention. It is no more than justice to him to state, that we have never read a book which has left on our minds a stronger impression of the honesty of the writer. The cause which he has principally at heart is evidently that of truth; and there breathes throughout his work a predominating spirit of devotion and charity, which must raise his personal character to a high place in the estimation of every religious and unprejudiced mind. He has communicated much valuable information to the public, and rectified many very important misapprehensions. The piety which he has exemplified and accredited is a piety of a very high order, and which we should rejoice to see universally diffused; and he has shewn great courage, though not always a due degree of caution, in attacking the faults, the real but not sufficiently acknowledged faults, of religious persons. We must own, that we view with satisfaction all this freedom of discussion. We are pleased to see honest and competent men treating of the actual state of religion. The good cause can hardly fail to profit by it. A few uneasy sensations will be produced; a few errors will on all sides be committed; and many animadversions will be excited: but the general benefit will be great and durable: and the author, after experiencing a few alternate gusts of censure and praise, and availing himself (as we trust he will) of any hints he may receive for correcting the mistatements into which he may have fallen, will, we are persuaded, enjoy the consciousness of having performed, though not without his mixture of infirmity, a most important duty; and though he may have stirred up some momentary dissension respecting the merits and demerits of his performance, and the characters of the men whose picture he has delineated, will be gratified with the reflection that he has done a deed serviceable to the Church, and conducive to its permanent peace and unity. That minister will have only himself, and not the work or its author, to blame, who does not derive from it the most important benefits. Those on whom the obnoxious title of "evangelical" has not yet been bestowed, if they read it with care, may see reason to suspect that it may have been owing much more to their neglect of the fundamental doctrines of the Gospel, their disposition to assimilate their manners and practice to those of the world, their want of zeal in the cause of

their Redeemer, and their inactivity in the great work of saving souls; than to their orthodoxy and regularity, that they have been exempted from this opprobrious appellation. Let this consideration lead them anxiously to examine themselves, that they may discover their real character, lest, in the great day of the Lord, when the chief Shepherd of the sheep shall require at their hands an account of that part of his flock which has been committed to their care, they be found to have neglected or betrayed their trust. At least, if this work has been approved and applauded by them, they cannot refuse to try themselves by its rules, and whereinsoever they find themselves defective, to endeavour to amend in that particular. If they do so, the advantage, both to themselves and to the Church at large, will be immeasurably great.

As for those to whom the title of "evangelical" is applied, we trust that they will in general be eager to profit by the suggestions of the author; and that those of the body, more especially, who feel that they have any need of his counsels, will pursue the Christian part of overlooking what may be offensive, and applying what they must acknowledge to be just. Even those who regard the work (as we understand some persons to do) as the offspring of lukewarmness and treachery, will not, we sincerely hope, be so false to their own best interests, we had almost said so *unevangelical*, as to reject useful admonition, because it may appear to them to be given in a spirit of hostility. Even heathen moralists would instruct us in the duty of taking lessons of conduct from an enemy: and we have no hesitation in saying, that however men may have spoken, preached, or written, respecting the Gospel of Christ, they certainly have as yet attained but a low degree of proficiency in that part of it which to themselves is by far the most important—we mean the spirit and temper of their Divine Master—who will deliberately refuse to rectify what this author has shewn to be wrong, because his manner may be offensive, or because he may have mixed much error and infirmity with his strictures.

Practical and Familiar Sermons, designed for Parochial and Domestic Instruction. By the Rev. EDWARD COOPER, Rector of Hamstall Redware, Chaplain to the Earl of Courtown, and late Fellow of All Soul's College, Oxford. London. Cadell. 1809. 12mo. pp. 323.

WE would ever wish to bear in mind that aphorism of the old divine*, "that sermons are dangerous things." Though not inspired, they treat, or profess to treat, of what is: the injury or the benefit they may produce is infinite. We have often the painful task of travelling through pages, tending chiefly to provoke controversy; or if of another cast, deficient in motive and principle: which say, "Move the world;" but to the inquiry, "Where must we stand?" offer no directions. To see plain practical subjects, scripturally discussed, is to us a sincere pleasure: it is similar to that of the traveller in the desert, who having been parched with thirst, and deceived, as is frequently the case, with the appearance of water, comes at length to the clear refreshing stream. With regard to controversy, our opinion need not be repeated: we object not to it when conducted in love and meekness; but Christian faith and Christian practice are what we wish to encourage;—a faith affecting the heart and influencing the conduct; a practice universal in its extent, and built upon plain and acknowledged truths; those truths which are not wrung from Scripture, but flow freely, like the juice of the grape, from the first pressing of the vintage. "Quæcunque necessaria manifesta," says St. Chrysostom; and one greater than St. Chrysostom

* Herbert.

exhorts Timothy, already so advanced in divine knowledge, to "remember Jesus Christ raised from the dead." It is true, there was a heresy then in the church, denying this doctrine; but from other parts of the writings of St. Paul, we may be confident that he urged it, not only in opposition to heretics, but as being plain, practical, fundamental. It is a sufficient recommendation of these sermons of Mr. Cooper's, that they are of this kind. There is no discordance of any real moment between the title and the substance of them: they are, what they profess to be, practical and familiar Sermons. The author appears in them truly anxious to "teach every man, and warn every man;" and this upon the soundest principles, that he may "present every man perfect in Christ Jesus." He is not more earnest to point out to his hearers, *how* they ought to please God, than he is to see them abound in holiness more and more.

The preface diffidently states the purport of the volume. The author declares his aim, and very ingenuously acknowledges that he does think he has attained it. We are not surprised that he should find it difficult, "proprie communia dicere:" we are glad, however, that the difficulty did not deter him from the attempt. For though, according to our ideas of what *might be done*, there are some few defects, the avowal of which we are confident the author himself would not wish us to withhold; we yet think he has so far succeeded, that humble minds, in the very lowest station, cannot fail of reaping sound instruction from these pages.

We fully agree with Mr. Cooper, that to reduce every word to the level of the lowest understandings, is unattainable: but we should be disposed to question the position, that, were it attainable, it would be unnecessary. On the contrary, we think that it would be unquestionably better, if every word could be spoken intelligibly to all. The trumpet should in no case "give an uncertain sound." But this is perhaps requiring an impossibility; and we should be most unreasonable to breathe animadversion, merely because this has not been effected. We only mean to observe, upon the authority of that trite quotation, "optimus ille qui minimis urgetur," that, for vulgar minds, a plainness still greater than that which runs through these sermons, may, as we conceive, be used without vulgarity. Upon this point we would refer to some very useful observations of a correspondent who has signed himself B. T., which appeared in our volume for 1805, pp. 11, 136, and 273. It would be tedious, and appear captious, to produce instances to prove our point: but as we hope to see other works of a similar tendency from the same pen, we thought it right to suggest this prospective consideration. With the same view we would notice likewise, that some of the words are too long, when shorter ones would express as much. It is a great beauty of that primitive language, the Hebrew, that there are comparatively *so few long words*. We think this has never been sufficiently attended to. When in the act of composing, it would indeed obstruct preachers, were they to be thus studiously minute; but it would be easy afterwards to substitute short for long words; supposing always that the short is of equally ordinary acceptation with the long. We think it right also to remark, that this volume of sermons, excellent as it is, is not quite so well suited for domestic as parochial instruction. For domestic instruction it should have been thrown, at least in some parts, into a somewhat different mould. This is more easily felt than described. A sentence, which has great propriety when falling from the lips of the preacher in the pulpit, does not come so well from another person, or even from the preacher himself, when read in the family; especially if the family be a small one.

Having made these prefatory remarks, which deserve not the name of objections, and will not, we are confident, be considered by the pious author himself in any other light than as suggested by an anxiety to promote the same end which he himself has in view, we proceed with pleasure to lay before our readers some extracts from these discourses. Our limits will not admit of our commenting at any great length; and Mr. Cooper is already too well known to the public to render it necessary.

The first sermon, on the value of the soul, is a very solemn and impressive one. It is a subject well chosen for the introductory discourse. The following extract from it is peculiarly striking and forcible.

"My brethren, did you ever seriously try to consider what eternity is, or what is meant by living to all eternity? We may form some notion about time; for we reckon and compare it, and so may understand something of what it is. But eternity—aweful word! It is above our thoughts and beyond our understanding. We may have some idea of what it would be, to live for millions and millions of years. But to think that after these are gone, still millions and millions of years are to come; that even when these are ended, eternity is still before: to consider that at the utmost distance of time which we can count or conceive, the soul will still be living, and thinking, and feeling; and at the same time will be no nearer to an end than it is at this present moment. What a vast, what a wonderful idea! of what inestimable value must the soul be! who can compute its worth?" p. 5.

The application also is so excellent, that we cannot forbear inserting it.

"At present, you may not be sensible of your folly. The god of this world may have blinded your eyes, that you see not. The things of this world appear of so much value, that you can look at nothing else. But it will not be always thus—a day is coming, when the dream will end; when the veil will be torn from your eyes, and the world will be seen in its true light; when all its profits, and all its pleasures, will be seen to be lighter than vanity, and more worthless than chaff: while the importance of the soul, and of eternity, will rush upon the mind with a clearness and a force, of which you now have not the slightest notion. And what at that time will be your feelings? When you are lying on the bed of death; when you are about to close your eyes for ever in this world; when the whole world, if you have gained it all, cannot for a moment stay the parting breath;—what will be your feelings? How deeply will your heart be torn with grief, remorse, and terror! How bitterly will you lament and condemn your folly! What will you not be ready to give, that you might but live over again, and provide for eternity? Many most aweful and distressing scenes of this kind, are the ministers of the Gospel forced to witness. Many instances do they see of persons, who never discover the value of their soul, till, as there is every reason to fear, the discovery is too late; of persons who, like Esau, having profanely sold their birthright for some worldly trifle, when like him, they would afterward 'inherit the blessing,' find, as he found, 'no place of repentance.' And still what greater numbers are there, we may tremble to think, who even go out of the world without making this discovery! who, sunk into a deadly sleep, think not of eternity till they awake in the flames of hell, and find their souls lost for ever." pp. 12—14.

Surely after all that has been said of pulpit eloquence, and after all the canons that have been laid down for the attainment of it, we may adapt these words of St. Paul to the occasion, "Behold, I shew you a more excellent way." The chief ingredient in true eloquence is, a hearty love of truth. There is more contained in those two well-known lines of the old presbyterian, than in the lectures of the modern one.

I'd preach as though I ne'er should preach again,
A dying man as unto dying men.

The third sermon, upon "the Impossibility of serving God and Mammon," is treated with ability and discrimination. Mr. Cooper handles his texts well. He does not, like the flowery popular preacher, run away from his text; or, like the fanatical visionary, spiritualize it into a meaning most remote from the obvious one. He keeps closely to it, and discusses it with fidelity.

Take the following passage as a specimen:—

"Let us remember, that if God be our master, we must follow him fully. He demands the heart. He will allow of no reserves. He will not permit us to choose which of his laws we shall break, and which obey; to keep one of his precepts, and to break another. He requires us to have respect unto *all* his commandments. He will not admit of a rival in our affections; nor suffer any idol to share with him that love, which is due to him alone. He has expressly said, that 'if any man love the world, the love of the Father is not in him:' that 'the friendship of the world is enmity with God:' and that therefore, 'whosoever will be a friend of the world is the enemy of God.'

"This may be called a hard saying. Some at least may be ready to ask, 'What then are we to do? Are we to be idle and slothful? Are we to neglect our business, and to let our families come to ruin? Are we to bring ourselves to poverty, till we become a burden to others? Does religion require these things of us?' No my brethren: Religion requires of you none of these things. On the contrary, it forbids you to be idle: it commands you to be industrious; to follow your worldly business with diligence and activity. It expressly declares, that 'if any will not work, neither should he eat:' that 'if any provide not for his own, and specially for those of his own house, he has denied the faith, and is worse than an infidel.' But is there no difference between industriously following your worldly business, and making the world your master, your idol, your god? Yes: there is a very wide difference between these things. While religion permits, nay commands you, to follow with diligence your worldly calling, it also commands you to serve God, and to make Him your master. It tells you, that while you are diligently following your worldly calling, you must yet be faithfully serving God, 'not slothful in business,' but at the same time 'fervent in spirit, serving the Lord.'" p. 38.

A slight ambiguity occurs in the fourth discourse, in other respects an excellent one. We do not, it is true, apprehend the same bad consequences with the Friar of old, whom Bishop Latimer exposed by his story of the fox in a hood. But still, we cannot help noticing an obscurity in the following questions, concerning the meaning of cutting off the hand, and plucking out the eye. "Are we to suppose that our Lord meant us to take it in its plain, literal meaning, *or in that only?* Did he intend that we should really cut off the hand or foot; and did he intend *nothing more than this?*" p. 50. These questions *seem* to imply, that in some cases the foot is absolutely to be cut off, and the eye plucked out. We are not however fearful of a general mutilation.

With the fifth sermon, on "the Day of Account," we were particularly pleased, as being very plain and practical. The preacher adopts a very natural and easy division of the subject; and this is a point in which we think he excels, as well as in the discussion. The text is not tortured and lacerated by Mr. Cooper's divisions. The close of this sermon is solemnly pointed.

"My brethren, I know not what reply you will make to these inquiries in that great day. God grant, you may be able to shew that you have been faithful to your trust, and so may deliver up your account with joy. But remember, that you can never do this, unless you now give diligence to make your calling and election sure. Opportunities lost, and talents wasted, must lead to shame and misery. Time is flying away on a swift wing. Every day which passes over our heads, is swelling the amount of that long reckoning, which we must hereafter give. Let us lay these things to heart, and live with this truth ever in our minds, that after death cometh the judgment." p. 79.

The next is a most useful discourse, on the "Scriptural View of true Religion." The preacher first points out what it is not, and then gives us a description of it when real. After declaring it to be an inward thing; that it consists in the state and disposition of the heart; that it is a new nature, which is evidently the meaning of the Apostle's expression, "a new creature;" he thus, in order to evince the necessity of it, refers to those views of our natural corruption given in Scripture:—

"All those texts of Scripture which set forth the evil nature of man, in fact set

forth the necessity of this great change; for while his nature is evil, how can he be truly religious? Before he can be so, he must of necessity have a new nature. If the children of Adam are 'begotten in his likeness, after his image,' how can they become the children of God, without being begotten again in the Divine likeness, after the Divine image?" p. 91.

"Seek of God," then, he afterwards urges his hearers, "that renovation of soul, which is all in all in religion. Pray earnestly that you may be 'born from above, born again of the Spirit,' that so being made 'new creatures in Christ Jesus,' you may be fitted for serving God acceptably in this world, and for seeing him and dwelling with him for ever in the world to come." p. 95.

This is the kind of preaching which makes persons hurry home after the sermon, anxious to be alone. Such, at least, is its tendency. Bishop Burnet truly says, that this anxiety after hearing a sermon, is the highest commendation of the preacher.

We feel disposed to quote largely from the seventh discourse, "On the Difference between Sowing to the Flesh and to the Spirit;" but one extract must suffice, in which the character of a real Christian is drawn with great simplicity and clearness.

"To sow, then, to the Spirit, is to live under the guidance of God's holy Spirit, and, in every part of our conduct, to bring forth the fruits of the Spirit. The man who 'soweth to the Spirit,' is one who lives unto God, and serves him with a willing mind. Awakened to a sense of his guilt and danger, as a sinner, he has fled to Christ for refuge from the wrath to come; and in the daily use of faith and prayer, trusts to him for pardon, grace, and holiness.—He lives not to the world. He does not indeed leave his station, nor neglect his duty in life. His conscience does not suffer him to be 'slothful in business.' He attends with diligence to the concerns of his proper calling, as being a part of that work which the Lord has here given to him to do. But his *heart* is not in the world. None of these things are his treasure. His affections are set on things above, not on things in the earth. His secret prayer is, 'Lord, lift thou up the light of thy countenance upon me:' and in an humble sense of God's love and favour to his soul, he looks for a pleasure far beyond that which the greatest worldly prosperity could give.—He lives not to himself. He thinks kindly and tenderly of others. He feels for them; prays for them; wishes and seeks their good, both in body and soul. He does not push his own interests at their expence: nay, he chooses rather to lose a part, even of his strict right, than, by insisting on it too strongly, to distress his neighbour. In short, he is constantly fighting against the flesh and its lusts; he spares no sin; he practises much self-denial; and labours daily in all things to keep a conscience void of offence towards God and man. Is he called to suffer for conscience sake? He suffers patiently, assured that if he suffers with Christ, he shall also reign with him. Is he afflicted? He murmurs not, knowing that he who 'sows in tears, shall reap in joy.' And what shall he reap? The text tell us, 'life everlasting.'" p. 102.

The sermon which follows next is the first of several setting forth the promises of the Gospel. The use of these promises is well illustrated; and is it not a point that requires to be illustrated? We think it does; and that it is by no means sufficiently borne in mind, by many preachers, that the apostle says, "Do the work of an evangelist." The true reason is, man's weakness and depravity being but slightly and cursorily acknowledged, the want of the promises of the Gospel is scarcely known. It is forgotten, that Christianity is made up of relatives and correlatives; that he, alone, who says, "O wretched man that I am!" can exclaim, "I thank God," &c.: and that we must feel the Psalmist's "miserere" before we can join with him in his "Hallelujah."

The subject of the eighth discourse is "The Faithful Saying." We with pleasure quote the following passage from it. Having spoken of the *external* evidences of Christianity, Mr. Cooper urges another species of evidence most highly important, but too much neglected.

"Attend to another kind of proof; to the experience of thousands, of millions, who

have found this saying a 'faithful saying:' who, coming to Jesus Christ for salvation, have felt the blessings of it; have found their hearts changed, and their souls delivered from the power of sin; have been begotten again unto a lively hope; and, even in this present life, have enjoyed the foretaste and earnest of eternal salvation. These are a cloud of witnesses to the truth before us. God grant that the number of them may yet be greatly increased! grant that more and more of us may be enabled from the heart to say, 'I *know* that Jesus Christ has come into the world to save sinners; for he has saved me. He has set me free from the chains of sin. He has delivered me from this present evil world. He has written his law in my mind, and shed abroad his love in my heart. He has taught me to seek and follow that which is good, and has given to me that peace which passeth all understanding.' This is to have the witness in ourselves." p. 120.

We were much gratified also with what the pious author says upon universal Redemption. It is in strict union with our own sentiments.

"But the words in the text point not only at the *way* in which this report should be received, but at the *persons* by whom it should be received. It is worthy of *all* acceptation, of *general*, of *universal*, acceptation. It is worthy of *all* men to be received. For all men are sinners, and stand in need of being saved; and can be saved in no other way than in that pointed out in the text. All, then, are concerned in this report. All *must* accept it, or perish. On the contrary, all may accept it and live. The salvation offered in the Gospel, is offered to all. Jesus Christ came to save sinners; *all* sinners who are willing to be saved by him. He shuts out none, but those who, by unbelief, shut out themselves. He commanded his Gospel to be preached 'to *every* creature.' He invites 'all who labour, and are heavy laden, to come to him for rest:' and he promises that 'those who come to him, he will in no wise cast out.'" p. 122.

Indeed, we fully agree with a most valuable historian of the Christian Church (Milner), that *particular* redemption was utterly unknown to the ancient church; and with him we wish it had remained equally unknown to the modern. The same sentiments appear again in the ninth sermon, entitled, "The Brazen Serpent," which throughout is good.

"We may observe that this way of salvation, by faith in Jesus Christ, is *free and open to all*. None are shut out from it, but those who shut out themselves. It is a remedy provided for all who are willing to make use of it. Moses was directed to tell the Israelites, when he set up the Brazen Serpent, that 'every one who was bitten, when he looked upon it, should live.' No exceptions were made. All were invited to share the blessing. And all who sought a cure in the appointed way, obtained it. No stage, no state of the disorder, made any difference. 'It came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.' Thus it is with the salvation of the Gospel. It is expressly said in the text, 'the Son of Man shall be lifted up, that *whosoever* believeth in him, should not perish, but have eternal life.'" p. 139.

The eleventh sermon, on "the Offices and Gifts of Jesus Christ," is an admirable one, as shewing the use of the truths of the Gospel, and guarding them from any abuse.

"Some profess to take him for their king, but do not accept him for their Saviour. They call themselves by his name; say that they are his subjects; and pretend to be governed by his laws; but on *what foundation* are they building their hopes of acceptance with God? On Jesus alone? No; on something in themselves; on their own works, merits, or services. They dream that they shall be saved, because their tempers are good, or their lives free from gross offences; because they are punctual in their dealings, or kind to their neighbours; because they are not so bad as many others, or because they attend on the ordinances of religion. These things are their Saviours. On these things they depend for salvation. But, my brethren, let me urge it on you, as a truth never to be forgotten, that Christ is the only Saviour. Whatever may be that foundation on which you attempt to build, if it be not Christ, it is worthless and unsound. Neither can you join any other foundation with him. If asked to give a reason of the hope that is in you, the language of your lips, the language of your heart, must be—'Christ is all.' But there are others who act a contrary part; who call Jesus, Lord, but in 'works deny him;' who take him for their Saviour, but do not obey him as their King. Gladly would they be saved by him from punishment: but they cast his words

behind them. They submit not to his holy law. Some earthly idol, some fleshly lust, some unmortified sin, is suffered to reign in their heart. Look at their lives; in their dealings with others, they betray as selfish and worldly a spirit as the most ungodly characters. Go into their company—their conversation is censorious and uncharitable. Follow them into their families—here they indulge ungovernable tempers; neglect the religious education of their children; and employ their servants without any regard to their spiritual instruction. Are they in affliction? Discontented and repining, they murmur at the will of God; and, at the best, submit only because they *must*. Are they in prosperity? They shew nothing of that meekness, moderation, humility, self-denial, and munificence, which Christianity requires. In short, Christ has not the heart. He does not rule within; and where this is the case, all professions of faith in him are vain and empty. If he be not a King, he is not a Saviour. He is the 'Author of Eternal Salvation to all them,' but to them only, 'who obey him.' 'If any man have not the Spirit of Christ, he is none of his.'" p. 169.

Let those persons who have taken offence at evangelical truths, from a prejudiced notion of their producing a lax conduct, carefully peruse the foregoing sermon; we think it will well repay them for their trouble. We recommend those also who have imperfect views of Sanctification, to consult the thirteenth Sermon, which is on that subject: they will there find, that it is entirely a Divine work, and that it is also a gradual and progressive work; and they will meet with some very profitable observations on the necessity of making diligent use of that grand mean of our sanctification, the word of God. In every sermon Mr. Cooper will be found an anxious promoter of holiness; and particularly in the fifteenth, "On letting our Light shine before Men." He there, in a most Scriptural manner, enters into a detail of Christian duties, and shews the extensive obligations of the Christian system. We most cordially approve of this discourse from beginning to end. To state what we are pleased with in it, would be to transcribe the whole.

The sixteenth discourse, "The World overcome by Faith," is well calculated to do away some prevailing errors. With some, faith is a shield that is to be kept bright and burnished, and *laid up* amongst the κειμηλια of a Christian. The regard which is paid to it, is similar to that with which the puny and feeble descendant views the armour of his ancestor: it is the object of distant veneration, rather than of use. For the real Christian, such hereditary pageantry will not suffice: he himself wants a daily defence against mighty enemies; the shield must be upon his arm.

The eighteenth sermon, on "the mutual Knowledge of Christ and his People," has very much gratified us. The following passage, we doubt not, will be equally pleasing to our readers.

"Let me inquire, my brethren, do you know Christ? This is not a trifling question, but one which you are greatly concerned to answer to yourselves. Christ himself, when praying to his Father, says, 'this is life eternal, to know Thee, the only true God, and Jesus Christ whom thou hast sent.' And St. Paul tells us, that he 'counted all things but loss, for the excellency of the *knowledge* of Christ Jesus his Lord.' What, then, is *your* knowledge of Christ? Do you know him as your *wisdom*? Has he opened your eyes? By his Spirit has he convinced you of sin; shewn to you the evil of your heart; and taught you to see his value, and his suitableness to your necessities? Do you know him as your *peace*? Is all your hope placed entirely on him? Do you find that nothing will give peace to your soul, but a believing trust in the blood of Jesus? Do you know him as your *sanctification*? On carefully looking into your heart, are you conscious of any 'good work' which has been wrought there? Can you, with truth, say, 'through the power of Christ I have been enabled to subdue that unlawful propensity; to amend that evil temper; to moderate that worldly desire; to conform myself, in some little measure, to his pattern and image.' Do you know Christ as you *consolation*? In your disappointments and afflictions do you fly to him for support and comfort? Do

you rest upon Him as your only Rock? Do you look unto Him alone as the 'Hill from whence cometh your help?' 'Casting all your care upon Him,' do you find something of 'that peace of God, which passeth all understanding,' keeping and ruling your heart and mind? Without *this*, in some degree, *knowing* Christ, you have reason to suspect, that you are not as yet one of his sheep: for his sheep *do know* him. How, then, can you be one of his, if you know him not? But consider, if you be not one of Christ's sheep, in what a state you then are. You have no interest in the care and mercy of the good Shepherd. He has laid down his life for the sheep: but you are not of that number. What, then, will become of you in the Day of Judgement? You will stand, not on Christ's right hand, among the sheep; but on his left hand, among the goats. You will hear addressed to you, not those joyful words, 'Come, ye blessed of my Father,' but that dreadful sentence, 'Depart, ye cursed.' Think not that you will be able to avoid detection; that, amidst so many millions, you will escape unseen, or will be reckoned among his people *then*, because you appear to belong to them *now*. Have not so vain a hope. He will divide them with unerring certainty. He 'knoweth them that are his.' He knoweth, at this moment, who among us belong to Him and who belong to Him not. We are told, that 'two shall be in the field; the one shall be taken, and the other left: that two women shall be grinding at the mill; the one shall be taken, and the other left: and it is not improbable, but that, in some instances, the same awful separation will take place between those who have shared the same religious advantages, attended the same church, heard the same sermons, and, perhaps, sat in the same seat; 'one shall be taken, and another left.'" p. 287—290.

The mode of bringing the leading parts of the discourse to the recollection of the hearers, as Mr. Cooper does, in the application from whence the above extract is made, is a practice highly useful, and particularly for the lower classes. For their sakes, there should always be some recapitulation; and when it is thrown into this form, it can never be wearisome to minds of the highest refinement. The manner, however, is only the secondary subject of our commendation in this passage. The matter of it, we think, extremely good, pointed, and impressive. The author may certainly adopt the Apostle's declaration, — "having this hope, we use great plainness of speech." Those who neglect the Gospel thus delivered to them, will be accountable for the abuse of a very faithful ministry.

The selections from this volume have swelled to a considerable size. We can sincerely assure our readers, that, as we found it difficult, where all was so good, to select any part, in preference to others; so, when we began to extract, we found an equal difficulty in checking our hand.—One more extract, and we have done. It is the description of the man who alone "shall abide the day of Christ's coming, and shall stand when he appeareth," and is taken from the last sermon.

"There is another character to be described; the humble, penitent, believing Christian: a character, widely differing from every other which has been drawn, and easily to be distinguished from them all.—He is not an open, nor an impenitent sinner. Whatever he may have formerly been, however deeply enslaved to sin, he is *now* a new creature in Christ Jesus. By the grace of the Gospel he has been brought to repent of his sins, to condemn himself on their account, and to forsake the practice of them. —He is not a worldly man. From a principle of conscience, and a sense of duty, he is attentive indeed to his worldly calling, and diligently performs the work committed to him. But his heart is not in these things. Defeat his worldly schemes: yet *his* hopes are not disappointed; for *they* are fixed on things above. Take away his worldly goods: yet *his* treasure is not touched; for *that* is placed in heaven. He lives not to the world, not to himself, but to God.—He is not an hypocrite. He does not wear a mask in the sight of man; nor under the cloak of a godly profession does he hide an ungodly heart. He is 'an Israelite indeed in whom there is no guile.' His religion is not merely on the outside. His heart indeed is far from being perfect. Much remaining corruption still dwells within. But he watches, prays, and strives against it. Were it in his power, he would be holy, even as God is holy. That

he still continues so unholy is a matter of most serious grief to him: while, amidst all his lamentations and complaints, the power of religion really gains ground in the heart, and shews its influence there, by purifying his affections, regulating his desires, improving his tempers, and by enabling him in every part of his conduct to bring forth much fruit unto holiness.—He is not self-righteous, nor trusts to his own merits and strength. On the contrary, he has renounced himself. He has been too deeply convinced of his own guilt and weakness to rely, even for a single moment, on any thing in himself. His dependence is solely on the mercy of God in Jesus Christ. It is Christ's righteousness, and not his own, in which he hopes to be found. It is the blood of Christ, to which he looks for the cleansing of his soul. It is the grace of Christ, and the supply of his Spirit, by which he hopes to withstand the enemies of his salvation, and to endure unto the end. His prayer, his constant prayer is, 'God, be merciful to me a sinner.' 'Lord, save me, I perish.' His declaration is 'In the Lord have I righteousness and strength,' 'By the grace of God I am, what I am.'

"Such is the real Christian. Such, my brethren, is the man, who '*will* abide the day of the Lord's Coming, and *will* stand, when he appeareth.' He indeed will not be able, any more than others, to stand on his own merits, to excuse his sins, or to justify his conduct. He will not be able, any more than others, to plead innocence, to say, 'I have done no harm.' No. But he will have other grounds on which to place his confidence. He will claim an interest in the death of Christ his Saviour. His plea will be, 'Who is he that condemneth? It is Christ that died.' His penitence, his uprightness, his secret striving with sin, his useful life, his godly motives, will be brought in evidence of the soundness and reality of his faith. The Judge himself will own him as a friend; will claim him as one of his people, for whom he died; will stop the accuser's mouth; will fully acquit him of every charge; and will welcome him into the joy of his Lord." p. 318—321.

From the review of this work we rise with unmixed satisfaction. It is the very kind of preaching of which we most cordially approve, and much do we wish to see it become general. The sentiments contained in it are drawn from the pure word of God, and are delivered in the tone and spirit of that holy word. We do not here meet with that timidity which shuns to declare the whole counsel of God; nor with those flights of a licentious imagination which soar above it. There are no attempts to dazzle by a shew of eloquence; none to amuse by the display of quaintness. The texts are evidently chosen not for the sake of the preacher, but the hearers: they are introduced naturally, and elucidated, when necessary, with perspicuity. The discussion of them is plain; the application solemn. In this part, the most important of any, Mr. Cooper particularly excels. He never seems to lose the idea, that he is addressing a congregation; and in doing this, our readers must with us have felt that a sense of his own responsibility as a minister, and of theirs as hearers, is most apparent.

The delineation of the Christian character, as it is drawn in these discourses, is that of an accountable creature humbled under a sense of sin, rejoicing in his Saviour, and loving and labouring after universal obedience. The torch of revelation is boldly held up to shew our natural corruption; the promises of the Gospel are preached in their own unfettered, consolatory energy; and the test of our being duly affected by them is, holiness of heart and life, and a conscientious discharge of every relative duty. Thus, and thus only, according to Mr. Cooper's system, can the "man of God be made perfect, thoroughly furnished unto all good works."

Excellent, however, as these discourses are *throughout*, we still think, as we before intimated, that they are not so completely adapted for domestic instruction as they might be made. They may indeed be most profitably read in the family circle, as they are framed at present; but we trust the pen of the same author will favour the public with some that are still more *domesticated*. Whilst doing this, he must endeavour to forget his ministerial capa-

city, and consult the timid feelings of many who may have the office of pronouncing them, clarè et altè, before others. This, we conceive, may be effected without any material diminution of pointed earnestness and solemnity.

In this species of negative criticism we should not have indulged, but from knowing the want of such a publication, and from an assurance that it could not be in better hands than those of the author of these discourses.

REVIEW OF REVIEWS.

It has been hinted to us, that a passage in the sketch of Lucilla's character, contained in our Review of "Cœlebs in Search of a Wife," is open to misapprehension. In saying (p. 112) that Lucilla ought to have been pardoned, "if she had blushed deeply," &c., we alluded to the question proposed to her somewhat abruptly, by Cœlebs; "whether an attachment towards an unworthy object could be subdued?" This question, it appeared to us, would have embarrassed most young ladies of Lucilla's description in real life. Nothing, however, could be farther from our thoughts, than an intimation that the work under review, either in this or any other part, contained a single expression offensive to morals. Indeed, the religious and moral principles inculcated in every page are so pure and sublime, that a misconstruction of that nature never occurred to us as possible; and we lament that the slightest opening should have been afforded to so unhappy a mistake. Since our review was printed, we find that the work has been acknowledged as the production of Mrs. Hannah More's pen; and if any thing could enhance its merit, it would be the circumstances of bodily pain and languor under which we understand it to have been composed. We avail ourselves of this opportunity to renew the expression of those "feelings of delight, admiration, and gratitude, with which we have perused these volumes;" and our prayer that "the Father of all goodness would bless this work to his glory in the advancement of piety and happiness."

LITERARY AND PHILOSOPHICAL INTELLIGENCE, *&c. &c.*

GREAT BRITAIN.

THE following works are preparing for publication:—Observations on Mr. Fox's Historical Fragment, by Mr. Rose;—Rules for ascertaining the Relative Situation of the principal Blood Vessels, Nerves, &c. illustrated with plates, by Mr. C. Macartney;—and two volumes of Sermons (by subscription) of the late Bishop Horsley.

In the press:—A new edition of the Poets, from Chaucer to Cowper, in 22 vols. royal 8vo. printed in two columns;—a Complete System of Anatomy, by Mr. A. Walker, of Edinburgh;—a new and improved edition of Mr. Custance's Concise View of the English Constitution;—a work on Epidemics, by Dr. Adams;—a new edition of Lardner's Works, in monthly parts;—a new edition of Quinctilian (at Oxford) after the manner of Rollin's Compendium;—a Treatise on Spherical Trigonometry, by Mr. Renovard, of Trinity College, Cambridge;—a Critique on Lindley Murray's Grammar, by a Member of the University of Oxford;—and Lord Valentia's Travels.

A work entitled the Ecclesiastical and University Annual Register is about to be

published by Baldwin, the object of which is the preservation of all useful documents, with respect to ecclesiastical affairs, as proceedings in parliament, in dioceses, in universities, &c. It will also contain lists of dignitaries, of English livings, preferments, ordinations, &c. &c.

The subjects for Sir William Browne's prizes for the present year are:—For the Greek Ode, *Desiderium Porsoni.*—Latin Ode, *Lusitania liberata.*—Greek Epigram, Αρχη ημισυ παντος.—Latin Epigram, *Strenua inertia.*

Of the National Debt, the Land Tax, and Imperial Loan, to the 1st of February, 1809, there has been

Redeemed by annual million, &c.	73,258,171
Ditto on account of loans	74,130,334
Ditto by land tax	23,214,395
Ditto by 1l. per cent. per ann. on Imperial loan	924,236
Transferred for purchase of life annuities	465,951
Total,	£171,993,087

The city of London have applied to Parliament for an act to remove the market from Smithfield to the Spa-fields, or to the fields adjoining Bagnigge Wells, or to some other convenient place in the suburbs.

An Exchange building has been erected at Manchester of the most splendid kind, comprising an exchange-room, dining-room, drawing-room, ware-rooms, shops, and counting-houses, a suite of rooms for the post-office, with cellaring under the whole. The exchange-room comprises an area of 4000 superficial feet.

Ninety-two whales of a new species are said to have been stranded in Seapay Bay in Pomona, one of the Orkneys. It most resembles the Grampus; but its body is black, smooth, and shining. The general length of the full grown is twenty feet. The youngest measured about six feet, and were still sucklings, and had no teeth. The full grown have twenty two teeth. The females had two teats full of milk. They are gregarious, and seem to follow a leader. When one of the number takes the ground, the others make great exertions to extricate him; and in this way many of them are taken together. They yield a considerable quantity of oil.

Dr. Kentish, of Bristol, has formed an establishment where the faculty may order heat or cold in any proportion to be applied to a patient either locally or generally.

Mr. James Scott, of Dublin, states, that he has found, by repeated experiments, that platina possesses, on account of its imperceptible expansion, a great superiority over other materials for making the pendulum-spring of watches; but that arsenic must not be employed in consolidating it, as it would then be liable to expansion. When properly drawn it possesses self-sufficient elasticity for any extent of vibration; it coils extremely well, and if placed when coiled on the surface of a flat piece of metal, making one end of the spring fast, and marking exactly the other extremity, not the slightest expansion is visible when heat is applied. Mr. Scott farther remarks, that he has for a considerable time made use of platina for compensation curbs; and considers it as very superior to steel for every instrument of that kind.

A plan for the establishment of a Caledonian Asylum in London, for the maintenance and education of the sons and daughters of Scottish soldiers, sailors, and marines, has been brought forward by the Highland Society. It is proposed that in this institution, besides reading, writing, and arithmetic, the boys shall receive such preparatory instruction as may be necessary to qualify them for the royal navy, the army, merchant-service, or the fisheries. The girls are to receive an education suited to their condition in life; and it is proposed to introduce into the establishment certain manufactures or mechanical arts, adapted to their subsequent pursuits.

The vestry of St. Peter Cheap, in London, have set a laudable example to all the parochial vestries in the kingdoms, by publishing a string of resolutions in favour of vaccination, in consequence of a circular communication from the national vaccine establishment. They engage to use all their influence to promote the practice of vaccination; and they subjoin a few popular facts on the subject, which are likely to operate beneficially. —"That dreadful disorder, the small-pox, is supposed to have destroyed 500,000 lives in Europe in one year. Deaths by the small-pox in London, in the year 1802, were 1811. By means of cow-pox inoculation, the number of deaths by the small-pox in London, in 1804, was reduced to 622. In consequence of prejudice, raised by artful and interested persons, against cow-pox inoculation, deaths by the small-pox in London, in 1805, were increased to 1685. Inoculation with the small-pox matter so much increases the contagion, that it is certain more lives have been lost by the small-pox since inoculation has been practised, than before. Inoculation for the cow-pox is proved to be so effectual a preventive of the infection of the small-pox, that, if once generally adopted, there is every reason to believe, in a few

years, the small pox will be as rare in this country as the plague."

AUSTRIA.

The prince of Lichtenstein has, by permission of the government, published a new and comprehensive edition of the Statistical Tables of the Austrian Empire. According to these tables the population amounts to 23,965,000 persons; the regular army comprises 390,000 men, of whom 271,800 are infantry, 50,800 cavalry, 14,840 artillery; the rest consists of guards, invalid corps, &c. There is, besides, an army of reserve of 49,530 men, and a militia of 250,000 men, independent of the Hungarian insurrection. The empire comprises 11,328 square miles, 790 towns, 2,046 fairs, 65,460 villages and hamlets, and 3,673,610 dwelling-houses. The revenue is now 140 millions of florins, 28 of which are for the support of the court, and 48 millions for that of the army. Vienna contains 6,935 houses, and a population, exclusive of strangers, of 222,808.

RUSSIA.

The minister for the home department has recently published a proclamation, inviting all persons connected with the manufacture of cloths of every description, in foreign countries, to proceed to Russia; he promises that they shall be well received, either in the old Russian towns, or in the provinces newly incorporated with the empire. In addition to defraying the requisite expenses of the journey, the Russian government undertakes to furnish them with lodgings, workshops, utensils, and wool, and to maintain them, free of expense, for six months. They are to be allowed the privilege of choosing their own wool, and a fixed price is to be put upon it by the government. Every piece of cloth manufactured by them is to be paid for in ready money. When they have given proofs of their dexterity, houses are to be built for them, to which garden-ground will be added. They are not to be called upon for the repayment of any of these advances, so long as they work on account of the government. If at any time they should prefer working on their own account, they will be at liberty to enter into trade at large, with all the privileges of ordinary manufacturers, on refunding the advances which they have received. They will also enjoy the same privileges as the other colonists of New Russia, and will not be obliged to pay, during ten years, any other impost than the ordinary per centage.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Intolerance the Disgrace of Christians, not the Fault of the Religion. By the Rev. Christopher Wyvill. 2s. 6d.

Hints to the Public, and the Legislature, on the Nature and Effect of Evangelical Preaching. By a Barrister. Part III. 4s. 6d.

A Sermon on the Roman Catholic Question, preached by the Rev. W. Boycatt, M. A. at the Archdeacon's Visitation at Norwich, the 19th of May, 1808. 1s.

Remarks on the Nature, and Design of the Sufferings of Christ. By the Rev. J. Harris.

A Sermon, preached before the Ancient and Honourable Society of Free and Accepted Masons of England, in the Parish Church of St. Mary, Islington, on Monday, June 27, 1808, by the Rev. Edward Barry, M. D. Rector of St. Mary's Wallingford, Bucks, and Grand Chaplain to the Fraternity. 2s.

MISCELLANEOUS.

Caledonian Sketches, or a Tour through Scotland in 1807, by Sir John Carr. 4to. 2*l.* 2s.

Travelling Sketches in Russia and Sweden, made during a Residence in those Countries in 1805, 1806, 1807, and 1808. By Robert Ker Porter, S. K. J. with forty-one engravings, coloured. 2 vols. royal 4to. 5*l.* 5s.

The Retrospect of Philosophical, Mechanical, Chemical, and Agricultural Discoveries. No. XVI. 3s. 6d.

Supplement to the Philosophy of Botany. Part X. 10s. 6d.

Outlines of Mineralogy. By J. Kidd, M. D. Professor of Chemistry in the University of Oxford. 2 vols. 8vo. 18s.

Remarks on Conical and Cylindrical Wheels, Public Roads, Wheel Carriages, &c. in which the present Systems are reprobated. 8vo. 5s.

Gothic Ornaments in the Cathedral Church of York, drawn and etched by Joseph Halfpenny, on 106 plates, with descriptive letter-press. Large 4to. 6*l.* 6s.

Fragmenta Vetusta, or Remains of Ancient Buildings in York. Drawn and etched by Joseph Halfpenny, on 35 plates, with descriptive letter-press, 3*l.* 3s.

A History of France, from the Commence-

ment of the Reign of Clovis to the Peace of Campo Formio 1797, after the Manner of the History of England in a Series of Letters from a Nobleman to his Son. 12mo. 5s. 6d.

A Grammar of the Spanish Language, with an Analysis of its Pronunciation, reduced to the form of a Table. 5s.

De Motu per Britanniam Civico Annis 1745 et 1746, Libur Unicus, Auctore T. D. Whitaker, L. L. D. S. S. A. (the Historian of Whallay and Craven, &c.) 12mo. 6s.

A Letter to John Haygarth, M. D. from Colin Chisholm, M. D. Author of an Essay on the Pestilential Fever, exhibiting further Evidence of the infectious Nature of this fatal Distemper in Grenada during 1793, 1794, 1795, and 1796, and in the United States of America, from 1793 to 1805; in order to correct the pernicious Doctrine promulgated by Dr. Edward Miller and other American Physicians, relative to this destructive Pestilence. 8vo. 6s.

Observations on the Management of the Insane, and particularly on the Agency and Importance of humane and kind Treatment in effecting their Cure. By Thomas Arnold, M. D. 3s.

An Essay on Warm and Vapour Baths, with Hints for a new mode of applying Heat and Cold, for the Cure of Disease and the Preservation of Health. By Edward Kentish, M. D. 8vo. 4s. 6d.

The Whole of the Proceedings of the Board of Inquiry upon the Subject of the late Convention in Portugal. Published by Authority. 12s.

The Trial of Lieut. Colonel Mackelcan of the Corps of Royal Engineers, by a General Court-martial held at Chelsea, in June 1808. By Adam Oldham. 3s. 6d.

The Introduction to an Examination of the Internal Evidence, respecting the Authenticity of certain Publications said to have been found in Manuscript at Bristol, written by a learned Priest, and others, in the 15th Century. By John Sherwen, M. D. 7s.

An Attempt to ascertain a Theory for determining the Value of Funded Property. 2s. 6d.

The Harleian Miscellany. Part I. and II. 8vo. 3s. 6d. royal paper, 6s. each.

The Plan and Terms of Instruction at Mr. Thelwall's Institution for the Cure of Impediments, &c. 5s.

The Remains of Hesiod the Ascræan. Translated from the Greek into English Verse. With a preliminary Dissertation, and Notes. By Charles Abraham Elton, foolscap 8vo. 12s.

RELIGIOUS INTELLIGENCE.

DEMARARA.

We have already mentioned the attempt which has been made, by the London Missionary Society, to establish a mission at Demarara. The attempt appears to have succeeded. Mr. Wray, the missionary, opened a chapel for the instruction of the negroes in September last, at which from three to five hundred usually attend. The prejudices entertained by the planters against the instruction of the slaves are said to have abated; and several of the negroes, it is added, "appear to be acquiring considerable knowledge of the Gospel, and to feel its power on their hearts." "It may be said of many, that they *receive the word gladly*." More than two hundred, according to Mr. Wray's account, have learnt Dr. Watts's first Catechism, some short prayers, the Ten Commandments, and other passages of Scripture; and he says, "had I time and strength, I could teach as many more. They are never tired of learning. Some spend their dinner hour in this delightful exercise, and tell me it is much better than eating."

"A few days since, a manager informed me, that the negroes on his estate had a funeral; and after it was over, instead of meeting together to drum and dance, as formerly, about thirty assembled together to sing hymns and pray!—Our new church was opened Sept. 11. About seven hundred people assembled together on the solemn occasion. The number of whites was about fifty. Such a scene as this was never before beheld in this country!—I have baptized four adults and several children belonging to Mr. Post's estate. Several other adults I wish much to baptize; but I do not know whether their masters will permit it or not: I have some hope that they will. I baptize none but those who appear to possess repentance towards God, and faith in our Lord Jesus Christ; and who have, for a considerable

time, evidenced their sincerity by an upright walk and holy conversation. Indeed, none but such are received as candidates for baptism; and they are then instructed for several weeks in the principles of Christianity. You will rejoice to hear that the prejudices of the people are, in a great measure, done away. The white people who attend preaching, and even some who have not yet been at the church, have subscribed near 200*l.* towards the missionary cause; and several of the poor slaves have cast in their mite."

CAPE OF GOOD HOPE.

Dr. Vanderkemp writes, that the missionary settlement at Bethelsdorf is in a flourishing state, and contains about seven hundred inhabitants, who improve in industry as well as in piety. Dr. Vanderkemp was meditating a mission to Madagascar; and he only delayed the attempt until he could sufficiently provide for the religious instruction of the people at Bethelsdorf.

PRESBYTERY OF GLASGOW.

Upon the 18th of January, the Reverend the Presbytery of Glasgow, having had laid before them a statement of facts relative to the proceedings of the British and Foreign Bible Society, after solemn deliberation, becoming the magnitude of the subject, unanimously appointed "an annual collection to be made at all the churches and chapels within their bounds, on or before the last sabbath of July, each year, till otherwise ordered."

DISTRESSES IN SWEDEN.

Further accounts have been received from Gottenburgh by the Committee, respecting these distresses, from which we select a few extracts.

"Our hospitals are filled with sick people, but not to the extreme as in other places, where misery is at its height; and what adds materially to the calamity is, that several medical men have died in the exercise of their duty. In other parts of the country, hunger and starvation are paving a high road for death.

"The epidemic disorder rages dreadfully in all our hospitals at Carlscrona, Stockholm, Carlstad, and at this place. It is stated, that above 12,000 men have fallen victims to it. At this hospital 1,100 men have died within four months; but, God be praised, the disorder has as yet not spread among the inhabitants of the town.

"We might have been in a very critical situation ere now, if an unexpected thaw, a fortnight ago, had not destroyed the ice in the Sound, which was uncommonly thick and strong. The Danes, to the number of 25,000 men, and 16,000 Polish and Bavarian troops, which had been assembled on the Funen for the purpose, stood ready to cross over to attack us. A magazine of 24,000 barrels of corn had been established at Elsineur, and every thing was ready for the enemy's march; when, all of a sudden, from the severest cold ever known, a thaw set in, accompanied with such heavy and violent rain, as soon split the ice, and made the undertaking abortive.

"We have since learned that the Danes themselves were much against this attack, but that it was Bonaparte's pleasure that it should be made. Happily, He who rules over all, averted the impending danger, and we were saved without fighting.

"Our golden-mine, the herring fishery, fails altogether this year, which is a lamentable thing, considering the great number of people that solely depend upon it; and numbers are perishing in misery, notwithstanding the liberal subscriptions that are set on foot for them.

"Our free levies, or landwards, suffer immensely; and, alas! the greater part of them are dead and dying from sickness and want of attendance, whilst but few are fit to march against the enemies of the country. Several new institutions have been made for the sick. Those who have any thing to contribute, do it liberally, but their number is very small; and when you consider that our war taxes are increased five times what they were last war, you will not wonder, when I tell you, that it bears hard upon us. God grant it may not last long! What the end will be we cannot tell. Unless we receive the most prompt and effectual assistance from England, we are lost. But the constancy of our good king remains unshaken in the midst of surrounding difficulties."

In consequence of the above intelligence, and on being informed by his excellency the Swedish ambassador of the want of medical aid in Sweden, and of a request from his majesty the king of Sweden for such aid from England; the London Committee have, with the advice of some respectable physicians, purchased and sent a considerable quantity of suitable medicines; and have also engaged and sent to Sweden, an able an experienced physician, well acquainted with the diseases now prevailing there.

They rely on the liberality of the public, to enable them to defray these expenses, and to afford some further assistance to this distressed people, as the Committee have now no balance in hand.—They have already remitted 3,000*l.* in various sums to Sweden.

Some liberal collections for the poor Swedes have lately been made by ministers after

their sermons: and it has been suggested that a hint for charity sermons, on this special occasion, might be kindly received by several other congregations.

SOCIETY FOR DISTRIBUTING BIBLES TO THE ARMY AND NAVY.

The following sums were collected on the Fast-day for the benefit of this society:

At Bentinck Chapel, per the Rev. Basil Wood and Rev. J. Mann, 76*l.*;—at Long Acre Chapel, per Rev. J. King, 59*l.* 7*s.* 1*d.*;—at St. Anne's Blackfriars, per Rev. W. Goode, 31*l.* 7*s.* 9*d.*;—at St. Swithin's, per Rev. Geo. Watkins, 33*l.* 19*s.*:—making a total of 200*l.* 13*s.* 10*d.*

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

SOME hostile movements on the part of Austria appear to have suspended the progress of Bonaparte in Spain and Portugal, and to have turned his attention to the banks of the Danube. The Austrian armies, which are said to have been greatly augmented, have been placed under the Archduke Charles, as generalissimo of the whole, and it is believed have already begun to advance towards the frontiers of Bavaria. A war will probably be the issue of these preparations; but we cannot say that we contemplate it with any very sanguine hope of benefit, either to Austria or to the common cause of Europe. It will, in the mean time, operate a diversion in favour of Spain, which is unquestionably a most desirable object; but, as far as respects Austria herself, what can be rationally anticipated, but defeat and disaster? Is it to be believed, that, when in the zenith of her power, and cordially supported by the force of the Russian empire, she was incapable of withstanding almost the first shock of the French armies; she should now, with diminished resources and a dispirited population, be able to repel, single handed, the attack of those armies, aided by the troops of the Rhenish confederation? At the same time, we believe that Austria, in arming for war, takes the part which, in her unhappy circumstances, true policy dictates. The same policy which should have urged her, while the strength of Prussia was yet unbroken, and Russia was gallantly engaged in fighting the battles of that power, to join them in setting bounds to the domination of Bonaparte; should now lead her, before Spain is entirely subjugated, to make an effort to secure her existence. There is little room to doubt, that, as soon as Spain shall be overcome, Bonaparte will turn his arms against Austria. It is therefore clearly the interest of Austria to anticipate the blow, while Spain continues to employ a large part of his force. A declaration of her purpose in the months of October or November, as the French armies were in the act of crossing the Pyrenees, would probably have proved more decidedly advantageous, than, we fear, it will at the present moment. Bonaparte will now be likely to suspend the vigorous prosecution of the war in Spain, keeping possession of the different places of strength in his hands, as well as of the Pyrenean passes; while he bends his main strength against Austria. In this case, the contest, we fear, will be soon decided; and he will then have it in his power to resume offensive operations in Spain, without much risk of interruption. We are well aware how vain are all such speculations as these: yet, while our journalists of all descriptions are using their endeavours to kindle the most extravagant hopes in the minds of our countrymen, we feel it to be our duty to shew them the possible, and, we fear, too probable reverse. We should at the same time rejoice, no less sincerely than the most sanguine of them would do, to witness a more favourable result, from the present exertions on the part of Austria, than we dare allow ourselves to expect.

IN Spain, as we have already intimated, the war appears to have languished, and probably from the cause that has been assigned, the approaching rupture between Austria and France. This has prevented the advance of the French armies into Portugal or the south of Spain, and, we trust, will afford time to the people of these provinces to prepare for vigorous resistance. In the mean time, Zaragoza has been forced to yield; but not till the town had been reduced to a heap of ruins. The carnage appears to have been dreadful on both sides; as the same system of warfare, from street to street and from house to house, which we described in a former num-

bor, was pursued, with a degree of fury of which modern times have hardly furnished an example." The horrors of this system were exceedingly enhanced during the late seige, by the contending parties having recourse to mining, in order to dislodge the enemy from the opposing houses. And the town was at length carried by a perseverance in this plan of mining, in which the skill of the French engineers was a decided overmatch for the inexperience of the Arragonese. Palafox is said to have died after the capture of the place, of a contagious fever, which raged in it in consequence of the number of dead bodies remaining unburied within the walls of the town.

Ferrol surrendered to the French by capitulation, without making any resistance, immediately after the departure of our troops from Corunna. In the harbour were eight ships of the line, three of them of 112 guns, three frigates, and a number of smaller armed ships. Nothing indicates more strongly, either the prevailing jealousy of the English in that country, or the secret disaffection of the persons entrusted with the command, than that this naval force should not have been rescued from the French. The governor of Ferrol, it is said, refused to receive our retreating army into that town. And the French Bulletin admits, that the civil authorities, and the military and naval officers, were friendly to their cause; and that the people alone shewed a hostile disposition to them. The Spanish admiral, Mazaredo, and the military commander, are even stated to have communicated secretly with Soult, while he was yet at a considerable distance, by means of "couriers sent across the mountains without the knowledge of the people."

This proceeding, which the French have not scrupled to publish to the world, seems to justify the suspicions entertained by the people of Cadiz, that their commanders also were meditating treachery. These suspicions, probably derived strength from their absolute refusal to admit any English troops into Cadiz; and from their employing as its garrison, to the exclusion of the town militia, the troops who had been taken prisoners with Dupont, and who had entered into the Spanish service, probably only that they might be the better able to betray the patriotic cause. These at least are the alleged grounds of a tumult which has taken place at Cadiz, and which has been attended with the death of one of their commanders and the imprisonment of the rest. The English are said to be in great favour. Some English officers are occupied in superintending the preparations for defence; and it is added, that the people are anxious to obtain the aid of an English force. Much is also said of fresh insurrections in the northern parts of Spain; and of the vigour with which the Portugueze are proceeding to organize a defensive force; but there is probably some exaggeration in the accounts.

Joseph Bonaparte entered Madrid on the 22d of January, with great pomp, and received the homage of the constituted authorities. His speech on the occasion is remarkable chiefly for the gross hypocrisy which pervades it. "I protest, then, before the living God, who knows the secrets of all hearts, that it is my duty and conscience only which induce me to mount the throne, and not my own private inclination. I am willing to sacrifice my own happiness, because I think you have need of me for the establishment of yours."

A treaty of amity has been signed between this country and the Supreme Junta of Spain, which, though it does not fix our future commercial relations, nor define the extent and species of aid which we are to render to the patriotic cause, yet lays a good foundation for future arrangements.

A treaty of peace has also been concluded with Turkey. This will probably stimulate Bonaparte to pursue the war against Austria with increased vigour, even at the risk of losing some ground in Spain, in the hope of opening a passage to Greece and Constantinople, and thus realizing some of his fondest projects.

The policy which Russia will pursue at the present moment is thought to be doubtful. We have little doubt that the expectation of sharing in the partition of Turkey will decide it in favour of France.

We are sorry to observe, that a revolution has taken place in Sweden. The king is imprisoned, and the Duke of Sudermania has assumed the reins of government, as administrator of the kingdom. The alleged ground of this change is the king's incapacity to reign. There had been a previous insurrection among the troops, on the ground that their pay had been withheld. How this revolution may affect the foreign relations of Sweden, it is impossible to conjecture. The Regent intimates his wish to regain peace.

NORTH AMERICA.

The present purpose of the American government, as far as we can judge from the latest accounts, is, to take off the embargo, which now keeps the whole of their merchantmen fixed in their harbours, and to substitute an act prohibiting all commercial in-

tercourse with either Great Britain or France. To this modified relaxation of the embargo they have probably been driven by the violence of the popular discontent. It in effect throws open the trade of America to this country, so long as there exists any spot to which the ships of both nations can repair.

SOUTH AMERICA.

A Portugueze force, aided by a British quadron, has got possession, by capitulation, of the French colony of Cayenne. The assailants resorted to the expedient of offering freedom to such of the French slaves as should join them; and to this expedient they appear to have been chiefly indebted for their success. We were sorry to perceive, in the terms of capitulation, the following article:—"The slaves on both sides shall be disarmed, and sent to their respective plantations. The French negroes, whom the commanders by sea and land have engaged for the service during the war, and to whom, in virtue of their orders, they have given their freedom, shall be sent out of the colony, as they can only remain there in future an object of trouble and dissension. The commanders engage, as they have promised, to solicit of his Royal Highness the Prince Regent the replacing of those slaves, as an indemnity in favour of the inhabitants to whom they belong." We should be glad to know what pledge was given to those slaves, who are now about to be expatriated; and whether that pledge be not violated by this proceeding. Surely, also, it becomes our government to interpose to prevent the Prince Regent from acceding to the recommendation of his commanders, to increase the population of Cayenne by fresh draughts on that of Africa.

MARTINIQUE.

A large British force landed on this island on the 30th of January, and was likely to obtain complete possession of it; no place holding out on the 12th of February except Fort Bourbon, and that being closely invested. The West-India regiments, composed of Blacks, distinguished themselves in the different engagements which took place.

GREAT BRITAIN.

PARLIAMENTARY PROCEEDINGS.

We intimated in our last number, that we should resume the subject of the charges against the Duke of York, on some of which we then slightly touched; and we now proceed to fulfil the expectations which we excited. We shall give a general, though very summary, statement of this important question.

First, the participation of the profits of the trade in military promotions carried on by Mrs. Clarke, which was imputed to his Royal Highness by Col. Wardle in his speeches, though not charged in his motion, has unquestionably not been proved.

Secondly, even criminal connivance has, as we think, been much too strongly urged. The only clear testimony to this point has been given by Mrs. Clarke herself; a woman unworthy of credit on so many grounds, that we are almost willing to subscribe to the strong language of Mr. Perceval, namely, that we ought not, on her evidence alone, to whip a dog. An expression said by Miss Taylor to have been used by the Duke in her presence, in reference to Col. French's levy, affords almost the whole of the direct testimony to this point. That expression, which was addressed to Mrs. Clarke, was, "How does he behave to you, darling?" And it meant, as the warm accusers of the Duke say, "How does he behave in point of liberality? Does he give you a handsome sum of money for your services in promoting his levy?" Now though it has been proved that Colonel French gave money to Mrs. Clarke, under the idea of her forwarding his interests in the matter of the levy; and though there is some appearance of her having really served him in this instance; yet the privity of the Duke to the granting of this present is in no degree shewn, except by the single expression which has been quoted, and except also by the general probability of the Duke's deducing this inference from the frequent interference of his mistress in military matters, and from the known inadequacy of her funds to supply the extravagance of her expenditure. "How does he behave to you, darling?" Surely such words as these, of which Miss Taylor's recollection must have been imperfect (for they are represented as uttered some years before), are too vague to be construed into formal evidence of delinquency; though they may add to our general suspicion of the Duke's privity. Much debate has taken place in the House of Commons on this subject of connivance. It was contended by some, that silence as to this question was preferable to the measure of acquittal, since some suspicion remained.

A third, though inferior ground of charge, is that of suffering Mrs. Clarke to possess an influence in military concerns. The evidence even on this head is defective, though the

presumption is very strong. The elevation of her footboy to the rank of an officer in the army, is here a material circumstance. The feelings of the House were excited in favour of this orphan; and perhaps we ourselves may have stated full strongly, in our last number, the impropriety of giving a commission to a menial servant. The grant, however, is *evidence of Mrs. Clarke's influence*, and as such we now urge it. This son of an officer, once the associate of royalty, received no favour from the Duke before he was found in Mrs. Clarke's service. His suit was made, but was not attended to, for a long antecedent period. Through the servants' hall of Mrs. Clarke, lay the path of his preferment; for he ascribes his rise to her, in a letter which is given in evidence; and it is scarcely possible to construe the expressions of gratitude which abound in it in a different sense. Many circumstances conspire to shew that Mrs. Clarke had a real influence in other cases; and her own letters, which were produced in a manner unlooked for by herself, imply a confidence, on her part, that she possessed no inconsiderable power of obtaining promotion from the Duke. And yet here again an admission must be made. Mrs. Clarke, with a view to the furtherance of her trade in military appointments, would not fail to overstate her power over the Duke, even in her most private letters; and there is great danger, lest expressions found in little confidential notes, exposed without her consent or co-operation, should have too much weight assigned to them, in consequence of our not reflecting that she had a plot which for ever inclined her to represent herself as a woman who had the ear of the Commander in Chief. She not only deluded others, she probably also deceived herself. The Duke was likely to contribute to this delusion, by flattering her vanity, and by affecting to attend to her wishes, even when he was not lending himself to her purposes on any material points.

Fourthly, the evidence of the unreserved communication of the Duke with Mrs. Clarke on army matters, is most clear. The freedom of this intercourse appears in the note to Tonyn, which indeed affords also some indication of her influence; and it is shewn most distinctly and incontrovertibly by that letter of the Duke, in which Gen. Clavering is mentioned. Now this itself is no small matter. Shall it be allowed in Great Britain, to a woman of low education, of licentious life, and of principles in every respect corrupt, to acquaint herself with the private intentions of the Commander in Chief in respect to various military matters, and thus to acquire the means of successfully representing herself as the fountain of honour to a host of candidates for military preferment? Let us reflect a little who this Mrs. Clarke was. Her more early history has been studiously concealed; but it is notorious that her habits, both antecedently and subsequently to the Duke's living with her, have been infamously bad; and that both she and some of her paramours have sought to obtain an income by preying upon the credulity of the worst part of the public. Mr. Windham, in his speech, described her with sufficient candour, when he said that she was likely to have received a very bad education; that the practice of fibbing, begun in the nursery, had doubtless accompanied her in her early deviations from virtue, and had probably characterised her through life; that she was more pert than witty; that she had no sense whatever of the respect which was due to the House of Commons when she stood before it, but even in the presence of that august assembly was flippant and coarse; that she must have lost half her principles, when she lost the chief honour of her sex; and that when all her modesty also took its departure, it carried away with it at least one half of the remaining half.

Mrs. Clarke talks, in some of her letters, of getting votes for Mr. Pitt's Defence Bill, and really seems to think that she had no insignificant share in the management of the state. But she is, we trust, in this respect especially, like the fly upon the wheel. Mr. Pitt's Defence Bill! Does the defence of the land, then, depend on the exertions of this courtesan, as well in the parliament as in the field?

"How, in the name of soldiership and sense,
Shall England prosper, when such things as these,
Powder'd and essenc'd o'er, and profligate as sweet,
Presume to lay their hand upon the ark
Of her magnificent and awful cause?"

We ourselves occasionally witnessed the presence of this woman at the bar of the House of Commons; and when we beheld the elegance of her light-blue dress, the richness of her veil, and the snowy whiteness of her muff; and then turned our eyes to the coarse House of Commons chair on which she was permitted to repose herself; we felt almost ashamed of a place affording an accommodation so unworthy of her. The sweetest odours ought to have perfumed the air, and gold-dust to have been scattered over the discoloured boards upon which she

condescended to tread. But when, on the other hand, she exhibited the character of her mind; when we perceived her total insensibility to the real nature of the surrounding scene; when we heard her talk of questioning the crown lawyers, and attempt repartee, in a place where wit like hers was sure to be misplaced, and could only be deemed insulting; when, above all, we perceived her destitution of those great and noble sentiments which are often expressed within the walls into which she had entered, and her deadness to all moral principles—then indeed we felt that it was the House which was polluted by her presence. She resembled a profane and impious heathen, who had entered into some holy temple, ignorant of the mysteries of the place, and unawed by its solemnities; free and easy, gay and unconcerned, garrulous and impertinent; the amusement of the lighter part of the spectators, but the abomination of every worthy and sincere worshipper.

Mrs. Clarke, it seems, discovered her education to have been somewhat unworthy of one who was exalted into the mistress of a king's son: but how did she attempt to rectify the error? She began, as we find from the evidence, to learn to play upon the harp, and also to paint upon velvet. Of the importance of either intellectual or moral attainments she had no conception.

Such was the woman with whom the Duke communicated freely, on the subject of military promotions, in his most unguarded hours. We have stated four grounds of charge against him. Of the two first the House of Commons has acquitted him. On the two last it has not decided; the specific consideration of them having been prevented by the resignation of his Royal Highness;—a resignation, however, which he professes to have made in deference rather to the feelings of the king, than to the judgment of the house*.

But these several charges of misconduct, in respect to the concerns of the office of Commander in Chief, are not the only reasons which might be offered for his removal. The House of Commons, as we remarked in our last number, possesses the right not merely of instituting a criminal prosecution, either before the House of Lords or in the ordinary courts, for malversation in office, and of likewise addressing the king to dismiss a servant on the same ground of official delinquency: it has also the right of interfering for the purpose of dismission, even though there should be no *official* fault. It may do this on the general ground of want of confidence, arising out of any circumstances which happen to be brought before it. And, therefore, even though every one of the four above-mentioned charges should have been repelled, the further question remains, whether any circumstances incidental to this inquiry have appeared, which imply, that the Duke is not a fit person to hold the office of Commander in Chief.

It is of the last importance to assert this right of the representatives of the people. Impeachments may fail. Criminal courts may not have full cognizance of all the points which affect the question of competency for office. The disqualification may be clear, and yet may not have been manifested by any official act. If a man, for example, should have been convicted of any dishonesty out of office; if he should have exhibited his folly, his weakness, his want of principle, in any mode whatever; the House may interfere for his dismission.

In the present case, several circumstances have occurred, which unite, as we think, in shewing the unfitness of the Duke.

And here, first, his striking immorality may be mentioned. Men who signally fail in the duties of private life, are not likely to be very exemplary in their public employments. We are aware that a contrary maxim has prevailed; but the present case appears to us remarkably calculated to shew the influence of the vices of the individual on the conduct of the man in office. The Duke was much in the society of his mistress: and do we not all borrow part of our character from that of the company which we keep? Miss Taylor was represented as unworthy of credit on account of a comparatively distant acquaintance and connection with this infamous woman: and is the Duke's character then untainted? We know that he was oppressed with debt; and this debt was increased by the sums which he afforded to Mrs. Clarke. The Chancellor of the Exchequer has stated, and we do not blame him for the statement, that his Royal Highness paid about 16,000*l.* in little more than two years, in order to satisfy her unreasonable demands. Mr. Perceval meant to shew by this avowal, that the Duke did not place her under any necessity of supplying her pocket by a trade in military promotions: but has he not also proclaimed to the country the scandalous misapplication of a part of those 30 or 40,000 pounds a year, which they have granted to his Royal Highness for far different purposes? It is no small evil for a great public officer to be involved in debt; he is made dependent on his creditors: part of his pa

* He has been succeeded in his office of Commander in Chief by Sir David Dundas.

tronage becomes theirs: he is compelled to pay those whom he cannot satisfy with money, by favours bestowed either on them or on their connections. He is their servant. And here we are reminded of a circumstance, which serves to exemplify this remark. It has appeared in evidence, that a person of bad character, knowing the pecuniary difficulties of the Duke of York, requested him to apply to Mr. Pitt for an appointment, and offered to his Royal Highness a considerable loan, evidently as an inducement to confer this favour. The Duke knew of the offer of money when he desired the letter to be written to Mr. Pitt. This is in evidence. Thus we see that private amours are the source of no small expense; that expense leads to debt; and debt to the improper use of political influence.

This, indeed, is no part of the Duke's official misconduct: it is, however, a part of the evidence of his incompetency for high office.

We must also touch on the subject of Dr. O'Meara:—The Duke, at the request of Mrs. Clarke, obtained for this reverend divine an opportunity of preaching before the king. Thus, as sir Francis Burdett but too justly observed, the Doctor went with his credentials from Heaven in the one hand, and his letter of recommendation from a kept mistress in the other, in pursuit of preferment in the church. We agree with this democratic baronet, that a deplorable want of principle, and indeed also of regard to decorum and decency, was manifested both by the Divine and by the Duke. This case, however, was, like the last which we mentioned, entirely unconnected with the transactions of the office of the Commander-in Chief. But it clearly ought not, on that account, to be left out of consideration; for it indicates the principle on which his Royal Highness was willing that promotion should be obtained. The Commander in Chief has himself some clerical appointments: would he not be likely to concede some of these to the recommendation of his mistress? Perhaps he would not: but there is some danger lest he should. All is, at least, not safe, while this patronage is in his hands. And if it is suspected that even clerical appointments may be thus bestowed, much more those which are military.

But we will dwell no longer on these topics. Deference to the feelings of the nation, and not merely of the king, required, as we think, that the Duke should at least retire; and we feel rejoiced at this issue of the inquiry.

We shall now conclude, with a few remarks on the conduct which has been held on this occasion by the several parties in the House of Commons.

There may be said to be now five parties in that house. First, that of the ministry; secondly, that of the followers of the late Mr. Fox and of Lord Grenville, who remain an united body; thirdly, a small party supposed to incline to the politics of Lord Sidmouth; fourthly, an independent party, if party it may be called; and, fifthly, that body of individuals to which Mr. Wardle has been supposed to belong—the party, we will not say of Sir Francis Burdett, but of persons inclining in some degree towards his politics, and crying out loudly and somewhat violently for reform.

The party of Mr. Wardle led the van in this contest; and though brave in commencing the attack, as well as zealous in the prosecution of it, they in a considerable degree hurt their cause in the house, by the overstatements which they never ceased to make. The ministry derived some advantage from this violence. The Duke was accused of the very grossest corruption in office, a charge completely criminal: this was therefore met by a vote, which was in the nature of a verdict, acquitting his Royal Highness of the offence said to have been committed. The whole proceeding assumed, in consequence of this circumstance, the character of a trial before a court of criminal justice; or at least, it was like the question of finding a bill with a view to subsequent indictment. And, therefore, when the acquittal had taken place, or when the bill was said to be not found, the affair ought to be over, according to many of the defenders of the duke;—an error which we have endeavoured again and again to point out. But no sooner had Mr. Perceval announced his motion for acquitting of criminality, which he substituted for the motion of Mr. Wardle, than a friend of Lord Sidmouth declared his wish to take a middle course,—that of briefly expressing, in a resolution of the House, certain faults in the conduct of his Royal Highness; which, however, it was not intended to follow up by any motion for dismissal. Mr. Bankes, a gentleman of distinguished independence, now proposed an address, expressive of the opinion of the house on the side of dismissal; which, moreover, united some parts of the two contrary motions of Mr. Perceval and Mr. Wardle. It acquitted of personal corruption; expressed a suspicion of connivance; spoke out upon the point of the immorality of the Duke; and submitted to his Majesty, whether, on account of the various transactions which had come to light, it would be either prudent or safe any longer

to continue the command of the army in the hands of the Duke of York. The leaders of the late administration for the most part inclined to the sentiments of Mr. Bankes; many of them insisting very strongly that the grosser part of the charges had not been proved.

There was, indeed, some variety of sentiment among their body. Mr. Whitbread, who, to borrow the expression of Mr. Bathurst, " touches no subject very lightly," made an able speech in favour of Mr. Wardle's motion. Sir Samuel Romilly was on the same side. On the other hand, Mr. Windham was for Mr. Bankes's motion, according to the mildest construction of it. Lord H. Petty and Mr. Ponsonby were nearly of the same sentiment. Mr. Sheridan was absent.

It now remains for us only to offer a few remarks on the effect which these examinations and discussions are likely to have on the public opinion, and on the indications which they afford, to fair and observing men, of the actual character of parliament. The ministry probably will be thought, and especially by the lower classes, to have been eager to skreen the Duke of York. They certainly, however, have both recommended publicity, and courted examination; and it has been in consequence chiefly of testimony adduced by them, most of it, we admit, with a view to the defence of his Royal Highness, that some of the most important facts have been established. It is due to them to say, that they have not palliated the immorality of the Duke: they have in their speeches expressed themselves in one uniform and strong manner upon that subject. We lament that they have not thought it a topic for more plain mention, in some address or recorded resolution of the House. They have also admitted much official fault in the Duke—so far, we mean, as respects his improper freedom of communication with Mrs. Clarke on the concerns of office. Their chief error, as we think, has been, that which we have already hinted, the error of reducing this into a criminal question; of arguing it on legal grounds; and of demanding a too simple *aye*, or *no*, on the strong points of accusation urged by Mr. Wardle.

The common people of this, and perhaps of every country, are inclined to violence; they will therefore be disposed violently to condemn the ministry; to believe even the unsupported testimony of the infamous Mrs. Clarke against his Royal Highness; to suspect those who merely suspected the higher degrees of criminality in the son of their Sovereign; and to exalt the praise of that party in parliament who were both the first to bring forward this extraordinary accusation, and the most vehement in asserting the highest degrees of guilt. There is much honesty in this party, as well as in their representatives in parliament; but we fear that there is, in many quarters, a large mixture of malevolence, and a disposition too much to suspect the great, and in almost every case to believe the worst.

Parliament should interpose between this violent party without doors and the ministerial body; but, unhappily, our party-spirit has brought many of our parliamentary leaders into disrepute; and it is the fashion of the day to endeavour to discredit, by a nickname, the too small, though we trust growing, number of members, who, without even any strong bond of union among themselves, are disposed to exercise, with calmness and moderation, a simple, honest, and disinterested independence. We, for our part, see much on this occasion which serves to attach us to our constitution; much also that exalts the character of parliament. We can applaud the Christian sentiments lately expressed in some of the ministerial speeches; we can admire the honest indignation against vice, as well as malversation in office, manifested by the opposing party; we can sympathize also with no small part of the popular feeling; and can rejoice that we live in a country where the public voice reaches even to the throne. But we nevertheless must qualify our own opinions. We are for protecting, in some degree, the character of our great men; we also love the popular part of our constitution: but we are for truth and honesty wheresoever they may be found.

" Amicus Plato, amica patria, sed magis amica veritas."

Besides the discussions to which we have now adverted, respecting the Duke of York, the only important debates which have taken place have been those relative to the conduct of the Campaign in Spain, and the state of our political relations with America. We do not intend to enter at present into either of these subjects. On the former, we have not as yet the means of forming any very clear opinion: and our relations with America are likely soon to undergo some material changes.

Sir Samuel Romilly, with that indefatigable zeal for the rectification of legal abuses which so eminently distinguishes him, has brought in a bill for correcting some of the defects of our bankrupt laws.

An attempt, on the part of Government,

to take off the prohibition of the distillery of grain, as it respected Ireland, has been defeated.

The following sums have been voted for the military expenses of the present year:—

Land Forces (including various miscellaneous services)	£7,582,378	16	11
Regiments in E. Indies	666,373	5	0
Troops and companies for recruiting ditto	29,322	10	0
Embodied Militia	3,048,647	19	5
Staff and Garrisons	449,649	7	9
Full Pay to Sup^{y} Officers	31,796	1	3
Public Departments	257,711	13	3
Half-pay and Military Allowances	233,568	5	1
In-Pensioners of Chelsea and Kilmainham Hospitals	67,143	14	11
Out-Pensioners of ditto	425,269	1	9
Widows' Pensions	49,437	11	8
Volunteer Corps	1,000,820	0	0
Local Militia	1,219,803	0	0
Foreign Corps	933,654	6	10
Royal Military College	16,975	17	4
Royal Military Asylum	23,350	9	2
Allowances to retired and officiating Chaplains	24,972	12	11
Medicine and Hospital Expenses	115,024	8	4
Compassionate List	14,300	0	0
Barrack Depart. (Ireland)	479,857	16	11
Commissariat Ditto, Ditto	235,508	14	2

The following sums have been voted for the service of the navy; viz.—

Ordinary of the navy, including half-pay of naval officers and marines	£1,408,437	13	9
Building, re-building, and repairs of ships of war, over and above wear and tear allowance	2,296,039	0	0
Hire of Transports	3,000,000	0	0
Charge for sick and wounded seamen and marines, at home and abroad	344,000	0	0
Charge of prisoners of war in health	506,000	0	0
Charge for sick ditto	500,000	0	0
To enable his Majesty to establish a Compassionate List for the navy and marines	5,000	0	0

NAVAL INTELLIGENCE.

The French fleet, consisting of eight sail of the line and some frigates, escaped from Brest on the 23d of February, and proceeded to raise the blockade of Rochefort. Our four ships of war, under Admiral Stopford, retired on their approach, and the French ships entered Basque Roads. Soon after, three sail of the line joined Admiral Stopford, and he resumed the blockade with seven sail of the line and five frigates. Lord Gambier, with some additional ships, has since joined the blockading squadron; and it is expected that an attack may be made on the French ships as they lie at anchor: they consist now of ten sail of the line and four frigates.

At the very time that the Brest fleet was entering Basque Roads, Admiral Stopford was employed in chasing three French frigates, all of which he drove ashore; and they have since been wrecked. One of the French line-of-battle ships has also run aground, and cannot be got off.

An English frigate, the Proserpine, has been taken by two French frigates at the mouth of the harbour of Toulon; and another ship of war of twenty-two guns, the Laurel, has been taken, off the Isle of France, by a French thirty-six gun frigate.

ECCLESIASTICAL PREFERMENTS.

Rev. Walker King, D. D. recommended, by *congé d'elire*, to be elected Bishop of Rochester, *vice* Dr. Thomas Dampier, translated to the see of Ely.

Rev. John Cubitt, M. A. Waxham R. with Pawling next the Sea V. annexed, Norfolk, *vice* Smith, dec.

Rev. John Wheeldon, Market Street perpetual curacy, Herts; and Rev. Thomas Bowerbank, M. A. Puttenham R. in the same county; both *vice* Smith, dec.

Rev. George Jope, B. A. Meavy R. co. Devon, *vice* Smith, dec.

Rev. Dr. Griffiths, curate of Brampton-Brian, Norton V. co. Radnor, *vice* Smith, dec.

Rev. —— Carleton, Stanisfield V. Suffolk.

Rev. Robert Boon, B.D. Ufford R. co. Northampton, *vice* Jenkyn, resigned.

Rev. Thomas Wilkins, M. A. Weston R. co. Somerset, *vice* Chapman, dec. who had held it 41 years.

Rev. John Bridges, Saltwood and Hythe united RR. Kent; and Rev. Charles Graham, Petham and Waltham VV. in the same county; both *vice* Randolph, dec.

Rev. R. Bryan, West Downe R. Devon, *vice* Elston, dec.

Rev. William Palmer Stawell, Highbickington R. Devon.

Rev. Thomas Browne, D.D. Gorleston with South Town V. *alias* Little Yarmouth, and West Town annexed, Norfolk, *vice* Barnes, dec.

Rev. Rowland Morgan, Wattesfield R. co. Suffolk.

Rev. Thomas Gell, M.A. Boyleston R. co. Derby, *vice* Fletcher, dec.

Rev. Jos. Cragg, Withcott R. and Ouston perpetual curacy, both co. Leicester.

Rev. James Sherrard Coleman, Houghton R. co. Leicester; and Rev. ——— Allanson, Evington V. in the same county; both *vice* Coulton, dec.

Rev. Edward Edwards, M.A. rector of All Saints, Huntingdon, to a prebend in Lincoln cathedral.

Rev. George Millers, M.A. Stanford V. co. Norfolk.

Rev. Walter Johnson, Horsham St. Faith perpetual curacy, and Horsham R. Norfolk, *vice* Burton, resigned.

Rev. Henry Woolcombe, B.A. Highhampton curacy, Devon.

Rev. Caleb Rocket, M.A. prebendary of Wells, Weston-Zoyland V. Somerset, *vice* Aldridge, dec.

Rev. Samuel Smith, Dry-Drayton R. co. Cambridge, *vice* his father, dec.

Rev. Daniel Davies, B.D. Mattlowy V. near Haverfordwest.

Rev. Thomas Talbot, B.A. Hawling R. in the diocese of Gloucester, *vice* Lawrence, dec.

Rev. Hugh Hanmer Morgan, Slapton R. Bucks, *vice* Collins, dec.

Rev. Edward Webbe, LL.B. rector of Bathalton, Runnington R. co. Somerset.

Rev. James Blundell, Croyland R. co. Lincoln, *vice* Scribo, dec.

Rev. Edward Newton Walter, B.A. curate of Prittlewell, Essex, Leigh R. in the same county, *vice* Hodge, dec.

Rev. James Tate, M.A. Marske R. co. York, and Downholme curacy, in the same county, both *vice* Fisher, dec.

Rev. Robert Parry, B.D. Staplehurst R. Kent, *vice* Grove, dec.

Rev. W. Edwards, Letterston R. in Pembrokeshire.

Rev. John Foster, elected chaplain to the Trinity-house at Hull, *vice* Thompson, dec.

Rev. J. Rogers, to a prebend in Exeter cathedral.

Rev. Paul Whittingham, Sedgeford V. Norfolk, *vice* Weatherhead, dec.

Rev. W. Fletcher, B.A. Donhead St. Andrew R. Hants.

Rev. James Stokes, M.A. Birchanger R. co. Essex.

Rev. Nathaniel D'Eye, M.A. Birlingham St. Andrew, with Birlingham St. Edmund annexed, R. Norfolk; and Rev. Philip Du Val Aufrere, B.A. to the mediety of Scarning R. Norfolk, with the vicarage of the other mediety of the same rectory annexed; both *vice* Beevor, dec.

Rev. J. Dean, to the precentorship of St. Asaph, and Corwen R. co. Merioneth.

Rev. E. Drax Free, D.D. Sutton R. co. Bedford, *vice* Kettilby, dec.

Rev. John Bouverie, M.A. Tidd St. Mary R. co. Lincoln.

Rev. John Corbould, M.A. Eccles next the Sea R. Norfolk.

Rev. William Miller, East Dean with Friston united VV. Sussex.

Rev. John Nelson, M.A. Brill and Boarstall VV. Bucks.

Rev. John Waller, M.A. master of Appleby school, Sulhamstead R. Berks, *vice* Wilson, dec.

Rev. John Wall, Wolaston R. Salop.

Rev. Henry Crowe, jun. M.A. Buckingham V. Bucks.

Rev. John Thring, Alford R. co. Somerset, *vice* Ireland, resigned.

Rev. J. Higgins, rector of Eastnor, co. Hereford, Pixley R. in the same county.

Rev. H. J. Williams, Pool V. in Montgomeryshire.

Rev. James Gatcliffe, Gorton curacy, co. Lincoln, *vice* Darbey, dec.

Rev. Anthony Mainwaring, Barrow R. Suffolk, *vice* Ashby, dec.

Rev. Joseph Gill, B.D. Swaffham-Bulbeck V. co. Cambridge, *vice* Symonds, dec.

Rev. John Bachelor, M.A. Kenton V. Devon, *vice* Locker, dec.

Rev. John Brewin, curate of Ailston, Gilmorton R. co. Leic. *vice* Marriott, dec.

Rev. John Morton Colson, B.A. Little Gransden R. co. Cambr. *vice* Gower, dec.

Rev. H. Dixon, to the valuable perpetual curacy of the parish church of East Ardsley, near Wakefield, co. York, *vice* Ingham, dec.

Rev. Mr. Crosby, elected afternoon lecturer of St. Lawrence-Jewry and St. Mary-

Magdalen united parishes, London, *vice* Vickers, dec.

Rev. William Flamank, Wynstone R. co. Gloucester, *vice* Longdon, dec.

Rev. Dr. Ramsden, Chesterton V. co. Cambridge.

Rev. Paul Columbine, D. D. Little Plumstead R. with Witton R. and Brundall annexed, Norfolk, *vice* Leigh, dec.

Rev. Bowyer Edward Sparke, D.D. dean of Bristol, Leverington R. in the Isle of Ely, *vice* Nasmith, dec.

Rev. W. W. Laying, Vicar of St. Laurence at York, Great and Little Harrowden united VV. co. Northampton.

Rev. William Elstob, LL. B. Sheldon R. co. Bedford, *vice* Barker, dec.

Rev. J. Hewer, Tunworth R. Hants.

Rev. Mr. Britton, master of the Grammar-school at Durham, Bossall V. in Yorkshire, *vice* Sarraude, dec.; the Rev. Mr. Baverstock succeeds Mr. Britton as minister of the chapelry of Crossgate, in Durham; and the Rev. Mr. Clark, minor canon of Durham cathedral, succeeds Mr. Baverstock in the living of Billingham.

DISPENSATIONS.

Rev. Thomas Holditch, to hold Maidwell St. Mary and St. Peter RR. co. Northampton, with Burton-Overy R. co. Leicester.

Rev. Francis Swan, M. A. to hold Wintringham R. with Kirton V. in the parts of Holland, both co. Lincoln.

Rev. George Hutton, D. D. to hold Algarkirk-cum-Fosdyke R. co. Lincoln, with Sutterton V. in the same county.

Rev. Richard Smith, to hold Jevington R. with Westham V. both co. Sussex.

Rev. Robert Boon, to hold Ufford R. co. Northampton, with Stokerston R. co. Leicester.

Rev. Montague Earle Welby, M. A. to hold Long Bennington V. with Newton R. co. Lincoln, *vice* Lock, dec.

ANSWERS TO CORRESPONDENTS.

THE paper of HANTONIENSIS will certainly appear.

IF A CONSTANT READER will turn to our Volume for 1804, p. 304, he will meet with a paper on the subject of *early rising*, to which he is so anxious we should attend. We assure him that we are not negligent of the duty, and we recommend the practice of it *con amore* to all our readers.

ADO; SIX; R. T.; CAPH; A FRIEND TO HUMANITY; and SATURDAY EVENING; have been received.

We omitted to state in the proper place, that Essays addressed to the Jews, by the Rev. Mr. Ewing, of Glasgow, in 1 vol. 12mo, written at the request of the London Missionary Society, are in the press.

AN IGNORAMUS need not greatly regret his inability to translate the Latin and Greek quotations which occasionally fall in his way while perusing our pages. The sense is generally perfect without them. They serve the purpose chiefly of embellishment. We will, however, endeavour to obviate his complaints as much as we can.

ERRATA.

Present Number, p. 136, col. 2, l. 10, for *when*, read *whenever*.
p. 137, col. 2, l. 4, for *or* read *nor*.
l. 17, for *nor*, read *or*.

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RELIGIOUS COMMUNICATIONS.

ON THE VARIOUS READINGS IN THE PRINCIPAL PASSAGES, OF THE NEW TESTAMENT WHICH RELATE TO THE DOCTRINE OF THE TRINITY.

CHAPTER I.

The importance of investigating the genuine text of the New Testament.

SINCE the Scriptures of the New Testament, from the time of the apostles to the present day, have constantly been considered as the standard of divine truth, it may seem unaccountable to some persons, that an inquiry should now be thought necessary concerning the genuine reading of the sacred text. Could not our Lord, who promised his first disciples that his Spirit should lead them into all truth, preserve their writings from corruption? Or can it be doubted that the same Spirit might have so guided the pens of the transcribers, as to prevent any disagreement among the copies? His power cannot be questioned; but he has not been pleased to indulge our slothfulness by working a continual miracle. To supply us with sufficient means of discovering the text of Scripture, but at the same time to make the exertion of our faculties an indispensable condition of obtaining this object, was a method more agreeable to the usual dispensations of his Providence. We have the same means of ascertaining the text of the New Testament, as of other books of equal antiquity; the same in kind, but infinitely superior in degree. For, what other writings have been preserved, through eighteen centuries, in so great a number of MSS., translated into so many ancient languages, or quoted so copiously in remote ages? To all these advantages we may add one, peculiar to the sacred writers, arising from the mutual jealousy of Christians of different denominations, all appealing to the same book, and thus conspiring to preserve it from corruption. It is by a judicious use of the MSS., the versions, and the quotations, that we may hope to correct the errors which have inevitably arisen from the waste of time and the negligence or ignorance of the transcribers.

Yet there are many persons who entertain a prejudice against such researches; and because a few passages, which upon slight evidence they had supposed to be authentic, have been found, upon examination, spurious, or at least questionable, they seem apprehensive lest the whole of the sacred writings should fall into doubt and uncertainty. Must we then, in order to avoid this evil, take for granted that the text of the New Testament is incapable of improvement? Can any thing be more certain than this, that the cause of truth is always promoted by rejecting authorities which have been proved to be erroneous, and by thus making the evidence, adduced in defence of important doctrines, as unexceptionable as possible? This is the only honest method, and, I may add, the only effectual one. For nothing gives greater weight to arguments alleged in support of any position, than when its defenders are not afraid to acknowledge the difficulties which belong to it. Such

conduct impresses the reader with a conviction of their candour and sincerity. A good cause may be deeply injured by a disingenuous suppression of known objections, or by resting its defence upon false or insufficient authorities, but cannot suffer eventually from fair investigation and discussion.

It is not to be denied or dissembled, that the MSS. of the New Testament contain a multitude of various readings. But these are so far from making the text uncertain, that they afford, when examined and compared, the best means of distinguishing what is genuine from what is spurious. The true reading is almost always capable of being ascertained by the application of established rules of criticism; and the variations which, after all, remain doubtful, have not been proved, in any one instance, to introduce a sentiment contrary to the general tenor of Scripture.

Perhaps it may be thought by some, that inquiries of this nature, however safe and useful when confined to men of education, ought to be carefully withheld from the unlearned. Must then the unlearned be doomed to perpetual ignorance, and be taught, like the laity in Catholic countries, to acquiesce implicitly in the judgment of their superiors? This is not the best way of preserving their principles, supposing them right; and certainly it is not the way to reform them, if wrong. Besides, it is only practicable where extreme ignorance prevails, and where the liberty of speaking and writing is subject to severe limitations. In civilized countries, some degree of knowledge on these subjects already exists. If the orthodox attempt to check its progress, what shall restrain others from imparting just as much as they please; and how can the unlearned be put upon their guard against the misrepresentations of designing men, but by a simple and impartial statement of the truth?

The utility of a careful examination of the received text, must be evident to every person who has well considered the manner in which it was reduced to its present state. The first editors, that is, the Complutensian divines and Erasmus, laboured under great disadvantages, and were destitute of many of the resources which we enjoy. For their Greek MSS. were few in number, of modern date, and of little intrinsic value. Of the most ancient and excellent they had none. They were unacquainted with the Eastern versions, viz. the two Syriac, the Persic, the Arabic, the Coptic, the Ethiopic, the Armenian. They made no use of the older Latin version, called the Italic, but contented themselves with the Vulgate. Lastly, their knowledge of the quotations of the Greek Fathers was very imperfect. If these facts are well weighed, it must appear extraordinary that so few important errors have been detected in their editions. But that all the best readings should be found in their MSS., or that they had the sagacity always to prefer the best which those MSS. supplied, is absolutely incredible. Indeed, this is so far from being the character of the Complutensian editors, that they sometimes disregarded all their best authorities. Thus, Stunica, who was one of them, owns that 1 John v. 7. was inserted without any Greek MS.; and Erasmus confesses, that he sometimes left all his authorities, and followed his own conjecture.

The text of the New Testament received no great improvement from R. Stephens, whose third and principal edition, published in 1550, is said by Mill to differ very rarely from the fifth of Erasmus. Stephens made no use of the ancient versions, except the Vulgate; nor of the Greek and Latin Fathers: his MSS. were few; the collation of them by his son Henry, a youth of eighteen, is both imperfect and inaccurate in the extreme, and seems to have been little regarded by Robert, who frequently followed his leader Erasmus, in defiance of his own MSS.

Beza, whose edition was not many years later than Stephens's, had several advantages over him, viz. an ancient MS. of the Epistles of St. Paul, the Syriac version, and, in some parts of the New Testament, the Arabic. But, in the judgment of Mill, he made little use of these advantages, in settling his text; which is said to vary from Stephens's third edition, only in about fifty places.

In 1624 the Elzevir Greek Testament was first printed, differing from Stephens's third in about one hundred places. This has been the standard of the generality of subsequent editions, whether in consequence of the elegance of its type, or from its high reputation for extraordinary typographical accuracy, as if the correctness of the impression were a proof of the purity of the text.

From this historical view of the subject, which is chiefly extracted from Griesbach's preface, we may fairly presume that the received edition has not attained all the perfection of which it is capable, but may admit of further improvement, from the collation of some hundreds of MSS. made in the last two centuries; from the examination of all the ancient versions; and from the study of the Fathers.

It is by no means a reproach to the first editors, that they did not publish a faultless text. They were not in possession of the materials requisite for that purpose; nor had they discovered, in the infancy of Biblical criticism, all those rules and principles, which experience alone could teach, and without which the value and use of the materials which they actually possessed could not be ascertained. Notwithstanding these defects in their resources, the number of corrupt or spurious passages in their editions, which have been produced in proof of any doctrine, is very inconsiderable. The doctrines themselves are firmly established, from other places, without the aid of the contested passages.

The truth of this remark, so far as it relates to the Trinity, will be evident to any person who will be at the trouble of examining the various readings of the principal passages in the New Testament which have been quoted in its support. The best account of them has been given by Griesbach, in his *Novum Testamentum Græcum*, which, among all the critical editions of the New Testament, appears to be the most compendious in its plan, the most copious in its authorities, and the most judicious in the use and application of them. His first edition was printed in 1777; the second not completed till 1806. In this interval the science of Biblical criticism was more laboriously and successfully cultivated, than in any former period; yet, so well had Griesbach conceived and matured his plan, before he first gave his work to the public, that upon the revisal of his original text, at the distance of near thirty years, he found few occasions for correcting it.

Of the passages which relate to the doctrine of the Trinity, there are four in which the reading is disputable, viz. Acts xx. 28—1 Tim. iii. 16—Jude 24, 25—1 John v. 7. After considering these, I shall produce a selection of such as are undoubtedly authentic; and shall endeavour to shew, that divine attributes and operations are repeatedly ascribed, in the New Testament, to the Son and to the Holy Ghost.

CHAPTER II.

On Acts xx. 28; *"Feed the church of God, which he hath purchased with his own blood."*

As Christ is evidently spoken of, it follows, according to the common reading, that he is expressly styled God. But there are six readings of this verse:

Feed the church of God,
of the Lord,
of the Lord and God,
of the Lord God,
of the God and Lord,
of Christ.

The last is found in no MS., but it is in the ancient Syriac version, and in a few quotations of the Fathers." The next two have so little authority that they may safely be neglected. We may, therefore, confine our inquiry to the other three.

The church of *the Lord and God* is in a great number of MSS., but only in one of the most ancient and valuable. It is in no version except the Sclavonic *, which is not more ancient than the ninth century. Lastly, it is not found in any of the Fathers before the eleventh century. The authorities for the other two readings, *the church of God* and *the church of the Lord*, are far more considerable.

The church of God is in eight MSS. and probably in ten others. The most valuable are 25, 68, and the Vatican: but the readings of the Vatican and 25 are not clearly ascertained. *The church of the Lord* is in twelve MSS.; in which number are found, A, C, D, E, and seven others of considerable value. It has, therefore, a great superiority above the other readings in respect of MSS. The same may be observed of the versions. *The church of the Lord* is in the most ancient Latin copies (the Cambridge and the Laudian), in the Sahidic, the Coptic, the later Syriac in the margin, and the Armenian: while *the church of God* is only in the later Syriac, the modern Vulgate, and a Syriac Lectionary of the eleventh century †.

The quotations of the Fathers remain to be considered, and shall be produced in chronological order. The first is Irenæus [A. D. 130], whose reading appears, from the Latin translation, made, as it is believed, about the end of the second century, to have been *the church of the Lord*.

In the *Apostolic Constitutions* [A. D. 190], b. ii. ch. 61, is the following exhortation: "Run to the church of *the Lord*, which he purchased with the blood of Christ, the beloved, the first-begotten of the creation." This passage shews that the reading was *the Lord*, but understood to mean the Father. And in b. vii. 26, Thanksgiving at the Communion: "Do thou now, through him, remember this thy holy church, which thou hast purchased with the precious blood of thy Christ."

Origen against Celsus [A. D. 230], b. vii. p. 342. "There would be some foundation for the hypothesis of Celsus, if we affirmed that the prophets had foretold that God the Word would die..... In this respect Celsus is right, that the prophets have not foretold this, *for it is evil and unholy.*"

In the council of Carthage [A. D. 258], tom. i. p. 522. "The sentence of our Lord Jesus Christ is manifest, when he sent forth his disciples, and committed to them alone

* Griesbach adds the Arabic Polyglott, but the reading in that version is *the Lord God.*

† Among the versions which have *the church of the Lord*, Griesbach is disposed to include the Ethiopic, because that version generally agrees with the Armenian and the Coptic, and in this place is ambiguous, from the nature of the Ethiopic language, which *always*, he says, employs the same word, whether κυριος or θεος be in the Greek original. This assertion is not true. But it is sufficient, to shew that the Ethiopic in this place is ambiguous, if the word which it employs is put sometimes for God, sometimes for the Lord, meaning Christ. The Ethiopic word is EGZIABEHER, which often means God, and sometimes Christ: e. g. Philip. iv. 5. "The *Lord* is at hand;" and in Rev. xiv. 13. "Blessed are the dead which die in the *Lord*." In both these places the Ethiopic word is EGZIABEHER, and the meaning is Christ. The opinion of Wakefield, in his note on Acts xx. 28, that the Ethiopic translator "*never* employs this word but to signify the supreme God alone," is therefore erroneous. The same appears from other passages: e. g. Heb. ii. 3. "How shall *we* escape, if we neglect so great salvation, which first began to be spoken by *the Lord*," Luke i. 17. John i. 23. Acts. ii. 20, xiii. 49, xv. 35, xvi. 15, xviii. 25. 1 Cor. xv. 58, xvi. 10. 2 Tim. iv. 8. The Latin translator of the Ethiopic version, in all these places, except one, has rendered EGZIABEHER by *Deus*; and this probably misled Mr. W. who ought to have known that little reliance is due to the translators.

the power given him by the Father: of whom we are successors, by the same power *governing the church of the Lord.*" In the Greek translation, probably of much later date, it is "*the church of God.*"

Eusebius, on Isaiah xxxv. 9. 10 [A. D. 315]: "The redeemed shall walk there, and they who are gathered together by the Lord." On which words of the Septuagint translation he thus comments, "whom he hath redeemed by his own blood."

Athanasius, in his Epistle to Serapion [A. D. 326], against those who contend that the Holy Ghost is a created being, quotes Acts xx. 28, according to the common reading, "Feed the church of God." So it is in the printed copies. But in one MS. it is "the church of the Lord;" in three others, "the church of Christ." This variety of readings, in an author of whose works very few MSS. remain *, makes it uncertain whether he read "the church of *God.*" And a passage in his second book against Apollinarius, ch. 11, seems to imply that he was unacquainted with that reading: "How say ye, God who suffered through the flesh and rose again? Alas the blasphemy! These are the darings of the Arians." Would Athanasius, in this and other places, have censured such a phrase as God suffering through the flesh, without taking any notice of Acts xx. 28, if his reading had been, "Feed the church of *God,* which he purchased with his own blood?" In the same book, ch. 12, he says, "the Scriptures have no where mentioned the blood of God, or God suffering and rising through the flesh. These are the darings of the Arians, since they do not confess the Son of God to be the true God." The probability is, that "the church of God" was not the reading of Athanasius's copy of the Acts; and this accounts for his not having quoted the verse in support of the divinity of Christ, which he has defended with an abundance of Scriptural quotations.

Lucifer, Bishop of Cagliari [A. D. 354] quotes the whole verse, and his reading is, "the church of the Lord." Regere ecclesiam Domini, quam acquisivit sanguine suo. Bib. Pat. iv. 239.

Epiphanius [A. D. 368], in his Ancoratus, § 69, quotes Acts xx. 28 in proof of the divinity of the Holy Ghost, and his reading is, "Feed the church of God." The passage is copied in his Heres, § 74, with the same reading.

Basil [A. D. 370], in his Morals, rule 80, *What manner of persons Christians ought to be,* quotes, "Feed the church of *God,* which he hath purchased with his own blood."

Didymus of Alexandria [A. D. 370] on the Holy Ghost, ii. 11, quotes according to the reading "the church of *the Lord,*" and observes, v. 28, "If those whom Christ sent to preach and baptize the nations, the Holy Ghost set over the church, destined by the decree of the Father, it is not to be doubted that the operation and the proof of the Father, and the Son, and the Holy Ghost, is one, and that the substance of the Trinity is the same."

Jerome, on Tit. i. 5 [A. D. 378], quotes Acts xx. 28, to prove that Presbyter and Bishop are names of the same office, since the Presbyters of Ephesus are called Bishops: *over which the Holy Ghost hath made you Bishops.* His reading is, "the church of the Lord." The verse, with the same reading, is produced for the same purpose in his Epistle to Evagrius.

Ambrose [A. D. 381] proves the divinity of the Holy Ghost from his appointing Bishops, quoting, "over which the Holy Ghost hath made you Bishops, to rule the church of *God.*"

Augustine [A. D. 396], in his ninety-seventh Question from the New Testament, says, "He himself

* The MSS. referred to for this Epistle to Serapion by the Benedictine editors are three, together with readings collected by Felkman from three others, and a fourth, which is only a copy of one of those three.

before he ascended into heaven, laying his hand upon them, ordained them bishops. This the Apostle ascribes to the Holy Ghost, when he says, "Over which the Holy Ghost hath made you bishops, to rule the church of the Lord Jesus." Again, in b. i. sect. 6, against Parmenion: "He, our Lord, who bought the whole world with the price of his own blood."

Chrysostome [A. D. 398], on Acts xx. 28, has, "Feed the church of *God*" in his text, and in his comment, according to the common edition; but the reading in the margin of Saville's edition is, "See how many motives! [to feed the church] ye have your ordination from the Holy Ghost; this is one motive: behold, also, another, it is the church of the *Lord*; and a third, which he purchased with his own blood."

That this is the true reading of Chrysostome's comment is probable, from his note on Ephes. iv. 11, 12, "He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers." The note is: "In another place he [Paul] affirms, that the Holy Ghost wrought this, saying, over the which the Holy Ghost hath made you overseers to feed the church of *the Lord*; and here [in Ephes.] he says, the Son; in another place, God;" alluding, perhaps, to 1 Cor. xii. 28, "God hath set some in the church; first apostles, secondarily prophets, thirdly teachers."

Asterius [A. D. 401], Homily on Psalm v., ch. ii. p. 11. of the Monuments of the Greek Church: "He [Thomas] said not merely my Lord, but my Lord and my God; [My Lord] as having purchased me with thine own blood, when I was sold to sin; My God, as having granted me forgiveness of sin." Thus it is quoted by Wetstein; but the words, My Lord, which I have placed between brackets, necessary as they appear, are not in Cotelerius's edition, the only one which I have been able to see.

Cyril [A.D.412], b. ii. p. 36, tom. vi. Ed. Aubert. introduces Nestorius arguing in the following manner: "when the divine Scripture would speak of the birth of Christ from the blessed Virgin, or of his death, it never puts God, but either Christ, or the Son, or the Lord." Cyril, in a long answer, omits to cite Acts xx. 28. Again, in his tenth Book, against Julian the Emperor, who affirmed that neither Paul nor Luke dared to call Jesus God, Cyril produces many other passages, but is silent concerning Paul's address to the elders at Ephesus. The probable inference is, that he was not acquainted with the reading, "Feed the church of *God*," or, that he thought it spurious.

Theodoret [A. D. 423], tom. iv. p. 152, in his Third Dialogue; "How is it that you do not say, that God the Word suffered in the flesh? Because in the divine Scripture we have not found this word. The name Christ, indicates the Word made man; but God the Word, signifies the simple nature, which was before the world, which was before time, which was without body; for which reason, the all-holy Spirit, which spake by the holy Prophets, has never adapted suffering or death to this appellation."

A council was held at Ephesus [A. D. 431], (see tom. iii. Consil. p. 616) to which a letter was addressed by Cælestine, Bishop of Rome, in which he supports the authority of the Synod, from Acts xx. 28: "Over which the Holy Ghost hath made you bishops, to rule the church of *God*."

Arcadius, who was legate of the apostolic see, said, in the same council, "We have found you caring for the church of God, which our Lord Jesus Christ purchased with his own blood."

John Cassian [A. D. 424] vii. 4, On the Incarnation, dedicated to Pope Leo, says, "If it should be supposed, that the Lord was not born of a Virgin, because the offspring was prior to the parent, how

is it believed that God had blood? and yet it is said, to the Ephesian elders, 'Rule the church of God, which he hath purchased with his own blood.'" This is the first quotation that makes any comment upon the singular phrase, *the blood of God.* The words are found in Epiphanius, almost a century before; but there is a possibility that they were not in his copy. The word God might be put for Lord by a scribe, who supposed the former to be the true reading. But no such supposition can be allowed concerning this place of Cassian. His reading must have been "the church of God;" for, otherwise, his argument would have no meaning.

Ibas, Bishop of the Edessenes, [A. D. 451] in his Epistle to Marinus, Consil. tom. iv. 666:—"God, who always cared for his own church, which he redeemed with his own blood."

Fulgentius [A. D. 507], in his Epistle to Peter the Deacon, sect. 19: "In that sacrifice there is a thanksgiving and a commemoration of the flesh of Christ, which he offered for us, and of the blood which the same God shed for us; of whom the blessed Paul says, in the Acts of the Apostles: 'Take heed to yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to rule the church of God, which he hath acquired by his own blood.'"

Arator [A. D. 544] translated the Acts into Latin verse, and presented his translation to Pope Vigilius, in 544.

He seems to have read "the church of the Lord."—

——————— Servate, Ministri,
Ecclesiam Christus pretium quam *sanguine* nobis
Fecit in orbe *suo.* Famuli retinere laborent
Quæ *Dominus* de morte dedit.

Primasius [A. D. 550], in his Comment on the Apocalypse, ch. vii.: "When we find it said in the book of the Acts, 'Take heed to all the flock in which the Holy Ghost hath made you bishops,' he immediately added,—'to rule the church of God, which he hath acquired by his own blood.' Now, to have shed his blood for us, we know, can only suit the person of Christ; whence it is clear, that one being named, the whole Trinity ought to be understood."

Maximus [A. D. 645], a martyr, and a native of Constantinople, says, "The God of Peace, who reconciled us to himself by the cross, and purchased us, when enemies, with his own blood"—tom. ii. p. 375, Edit. Combefi.

Again, p. 47, Epistle to Nicander: "The Catholic Church, and *the Lord,* who espoused her (*τον ταυτην αρμοσαμενον*) with his own and quickening blood;" alluding to the marriage by purchase, per coemptionem, to which Virgil alludes in Georg. i, 31—

Teque sibi generum Tethys emat omnibus undis.

I shall close with our countryman Bede [A. D. 701], who, commenting on Acts xx. 28, observes, that "Paul does not scruple to say, the blood of God, on account of the union of persons in the two natures of the same Christ."

Besides the above quotations, there are some passages which have been supposed to be derived from the reading, *the church of God.* Ignatius, in the beginning of his Epistle to the Ephesians, says, *αναζωπυρησαντες εν αιματι θεου,* quickening yourselves by *the blood of God;* though, in the interpolated copy, and its ancient Latin translation, it is, the *blood of Christ.* Tertullian, book ii. ch. iii. *To his Wife,* asks, "With what blood are we redeemed?" and answers, "By *the blood of God.*" But neither of these Fathers professes to quote Scripture, nor is it clear that they allude to Acts xx. 28. The phrase, *the blood of God,* might occur to an orthodox writer, though he had no authority for it in Scripture. To a believer of the divinity of Christ, it

was obvious to call the blood with which he redeemed us the blood of God. Many similar phrases occur, which are neither quotations, nor even allusions to the words of Scripture. Some of the Fathers delight in such bold language. Thus, Gregory Nyssen, on Matt. v. 2, speaks of "the poverty of God;" Cæsarius, p. 692 and 694, tom. ii. Bib. Patrum, of "the hair and feet and nails and blood of God," and calls the crucifixion of Christ "the murder of God." And Ephraim Syrus says, that "*God* was born of a Virgin."

Such expressions, however, gave offence to some of the more judicious Fathers; to none more than Athanasius, who, in his discourse against those who affirm that God the Word suffered in the flesh, contends, that no such expression is to be found in the writings of the Apostles; but that their language is, Christ suffered for our sins, according to the Scriptures; Christ, our passover, is sacrificed for us.

The following table will assist the reader in comparing the testimonies of the Fathers.

THE CHURCH OF THE LORD.	OF GOD.
Cent. II. Irenæus, Apostolic Constit.	
III. Council of Carthage	
IV. Lucifer, Didymus, Jerome, Augustine, and probably Eusebius, Athanasius, and Chrysostome	Epiphanius, Basil, Ambrose.
V. Probably Asterius, Cyril, and Theodoret	Cassian, Ibas, Cælestine, and probably Arcadius.
VI. Maximus, and probably Arator.	Fulgentius, Primasius, Bede.

Thus, I think, it appears, that the "church of the *Lord*" is supported by the most ancient quotations of the Fathers. The evidence from MSS. and versions was before shewn to favour this reading more than any other. We have strong reason, therefore, to conclude that it is the true reading.

It may be urged, that, upon this supposition, it will be difficult to account for the existence of the other reading, involving, as it does, the harsh phrase, the blood of God. But it might arise from accident; the church of God being frequently mentioned in the Epistles of St. Paul—the church of the Lord never. It is easy, therefore, to conceive that a scribe, from the force of habit, might "write the church of God" in Acts xx. 28. This reading would be acceptable to the orthodox, as affording an argument for the deity of Christ, and to the Arians, as intimating, in their opinion, that his Deity was inferior to the Father, and capable of suffering.---See the extract from Athanasius, page 205, where he asserts, that such phrases as "the blood of God" are the daring inventions of the Arians.

CHAPTER III.

On Jude 24, 25: "Unto him that is able to present you faultless, before the presence of his glory, with exceeding great joy. To the only wise God, our Saviour, be glory and majesty."

Since the presenting of the saints is mentioned in Eph. v. 27, as the office of Christ, who is also emphatically called Our Saviour, this verse of Jude is applied to him by some good commentators, and consequently urged as a proof that he is the only wise God.

But, in more than twenty Manuscripts, including the Vatican, our Alexandrine, and another excellent Alexandrine, marked 17, the reading is, "To the only wise God our Saviour, *through Jesus Christ our Lord*;" and this clause, if admitted, overturns the argument.---The additional words, *through Jesus*

Christ OUR LORD, are found in almost all the ancient versions, the agreement of which with the best manuscripts, leaves very little doubt that the clause is genuine.

The same clause is also in the parallel passage, Rom. xvi. 25...27: "Now unto him that is able to stablish you, ...To God, only wise, be glory, *through Jesus Christ.*" The omission of it in several MSS. of Jude may be accounted for, from the *homoioteleuton*, or the recurrence of the same word, at the end of two contiguous clauses:—

Μονῳ σοφῳ Θεῳ, σωτῆρι ἡμῶν,
Διὰ Ἰησοῦ Χριστοῦ, τῷ κυριῳ ἡμῶν.

After this investigation, I should be very scrupulous about employing either of the places now considered, in proof of the divinity of our Lord. Happily they are not wanted. "There are so many arguments for the true deity of Christ," to use the words of Griesbach, "that I see not how it can be called in question; the Divine authority of Scripture being granted, and just rules of interpretation acknowledged. Particularly the exordium of St. John's Gospel is so perspicuous, and above all exception, that it never can be overturned by the daring attacks of interpreters and critics."—Preface to vol. ii. of his New Testament, 1775.

CHAPTER IV.

On 1 John v. 7: "There are three that bear record in heaven; the Father, the Word, and the Holy Ghost; and these three are one.

After the inquiry concerning the authenticity of this verse, in the Christian Observer for 1807, I flatter myself that few of my readers think any further argument on the same subject necessary. But there remains one, not uninteresting, inquiry; I mean, What where the judgments of the first Protestant Editors of the New Testament in Latin, German, and English, concerning this celebrated passage? In Erasmus's Latin translation, in 1538 and 1540, the disputed part was printed within brackets. Luther, in his German version, rejected it; and Calvin, who retained it, speaks very doubtfully of it: Vix quidquam asserere audeo. It was also omitted in the Latin edition printed at Zurich in 1544. R. Stephens, in his editions of the Vulgate, printed in 1540 and 1545, inserted it in his text, but not without an intimation that it was wanting in certain Latin MSS.; and in his new Latin version, said to be the work of Leo Juda, a Zuinglian, dismissed it from the text, though he inserted it in the margin. In Castalios' Latin version, printed at Basil in 1551, and again in 1573, it is included in brackets.

Of English versions, the first that was printed is that of William Tindale; of which I have seen two copies, dated 1534 and 1536. Miles Coverdale's Bible was printed in folio, in 1535. Matthews's, in 1537, partly from Tindale and partly from Coverdale, and reprinted in 1549 and 1551. Cranmer's Bible was printed in 1539 and 1541. In 1540 and 1541 two folio editions were published by Taverner. In 1541, a folio Bible, oversene by Bishops Tonstal and Heath. In 1549, Taverner's was reprinted. In 1550, a new Testament, in octavo, in Latin and English, was printed by Gualtier, for Sir John Cheeke. In 1552, a Testament, in 4to. by Hill. In 1553, a Bible, in small quarto, by Grafton. In 1556, an English Bible, in folio, was printed at Rouen; and in 1562 a folio Bible was printed in London, by Harrison.

All these editions contain 1 John v. 7, but not without marks of doubt, either including the verse between parentheses, or printing it in diminutive letters---e. g. in Cranmer's, called the Great Bible, 1539:

"This Jesus Christ is he that came by water and bloud, not by water onely, but by water and bloud. And it is the sprete that beareth

wytnes, because the sprete is trueth. (For ther are thre, which beare recorde in heaven, the father, the worde, and the wholy goost, And these thre are one) and ther are thre which beare recorde (in erth) the sprete," &c.

In his prologue, Cranmer explains what is meant by the small letters: "Where as often, ye shall finde a small lettre in the texte, it signifyeth, that so moche as is in the small lettre doth abounde, and is more in the common translacyon in Latyne, then is founde, either in the Hebrue or the Greke, which wordes and sentences we have added, not only to manifeste the same unto you, but also to satisfie and content those that herebeforetyme hath myssed such sentences in the Bybles and new Testaments before set forth."

On the other hand, there are three old editions which insert the disputed passage without any mark of suspicion—viz. one in 1536, believed to be printed by Gough, from Tindale's version; the New Testament, in 1552, translated by command of Edw. VI.; and the Geneva Bible, in 1557.

I do not reckon the English Testaments of 1538 and 1558, both rendered from the Vulgate, and of course having the disputed passage.

From this review it appears, that the Protestant Reformers either rejected 1 John v. 7, or at least marked it as doubtful; and that the editors of the New Testament in English, under Hen. VIII. and Edw. VI., though they uniformly admitted that verse into the text, generally expressed a doubt of its authenticity.

There yet remains one disputed passage, 1 Tim. iii. 16, which will be considered in the following chapter.

(To be continued.)

To the Editor of the Christian Observer.

If the following account of the life of BERNARD GILPIN, which I have taken from authentic sources, should appear to you likely to interest and edify the readers of the Christian Observer, it is at your service.

I am, &c. S.

LIFE OF BERNARD GILPIN.

This excellent divine, who merited and obtained the glorious titles of *the father of the poor*, and *the apostle of the North*, was born at Kentmire, in the county of Westmoreland, in the year 1517. He was descended of an ancient and honourable family: but being a younger brother, he was under the necessity of directing his attention to some profession: and he chose the church, for which his serious and contemplative habits, even from early life, seemed peculiarly to qualify him. An instance of acute discernment, while he was yet an infant, is related of him by his biographer. A friar, pretending to be a zealous preacher, came, on a Saturday evening, to his father's house, where he was hospitably entertained; but was tempted, by the good cheer set before him, both to eat and drink to excess. The next morning he preached at church, and in his sermon inveighed with great vehemence against the licentiousness and sensuality of the times, and particularly against drunkenness. Upon this, young Gilpin, who sat on his mother's knee, and seemed much interested by the friar's discourse, cried out with indignation, "Oh mother, do you hear how this man dares to speak against drunkenness, and yet he was drunk himself last night?" But his mother stopt his mouth with her hand, it being in those days an unpardonable sin to find fault with the clergy.

His parents, perceiving him to be a boy of quick parts, were anxious to afford him every advantage of education; and after he had passed the requisite time at a grammar school, where he is said to have distinguished himself, he was removed, in the year 1533, to Oxford, and was there admitted on the foundation of Queen's college. His application to the various branches of learning then

taught in the University was great. He was very conversant with the writings of Erasmus; and to these he was probably indebted for his early emancipation from the shackles of prejudice, the freedom with which he pursued his theological inquiries, and the diligence with which he was induced to study the Scriptures. To a knowledge of the logic and philosophy of the day, he added a thorough acquaintance with the Greek and Hebrew languages. And such was the esteem in which he was held as a scholar, that he was one of the first who was nominated a member of Christ-Church college, by Cardinal Wolsey, who founded and endowed that noble institution.

At this period, as well as for some time afterwards, Gilpin, though much less bigoted than most of his contemporaries, was nevertheless adverse to the principles of the reformation. He was even induced, by the importunity of his friends, to dispute publicly against Hooper, and afterwards against Peter Martyr, who had been appointed by King Edward the Sixth to the divinity chair at Oxford. On this last occasion, that he might be better able to defend his cause, he carefully perused the Scriptures and the ancient fathers; but the more he read, the less confidence did he entertain in the truth of the tenets he was engaged to support. This state of mind greatly indisposed him to enter the lists with Peter Martyr; but he resolved, that, at least, he would use the disputation as a means of bringing his old opinions to the test of reason and Scripture; and that, laying aside the temper of a caviller, he would make truth the sole object of his pursuit. His candour and ingenuousness were so striking, particularly when compared with the perverseness and bigotry of many of the other impugners of the new doctrines, that Peter Martyr used to say, "For my other hot-headed adversaries, I am not much concerned for them: but I am troubled for Gilpin; for he speaks and acts with a singular uprightness of heart." And he would often pray that God would be pleased at last to convert to the truth this honest and pious papist. And he prayed not in vain; for from this time Gilpin determined, both by study and prayer, to search out the truth. And it pleased God at length to enlighten his mind to perceive the errors of popery, and the necessity of separating from the apostate church of Rome. To this result, an acquaintance with the early history of the church greatly contributed. A diligent examination of the subject convinced him that the doctrines of transubstantiation, indulgences, and works of supererogation, the worship of images, the denial of the cup to the laity, and the prohibition of the common use of the Scriptures, were inventions of later times, wholly unknown to the purer ages of the church; and his attachment to them was greatly shaken by this discovery. But what perhaps more than any thing else determined him to withdraw from the popish communion, was the declaration of the Council of Trent, which had been called together for the express purpose of reforming ecclesiastical abuses, that the traditions of the church were to be esteemed of equal authority with Scripture.

These and other things, particularly the opposition made by the priests to the reformation of even what they acknowledged to be amiss, much "grieved me," as he observes in a letter of his which is yet extant, "and made me seek for quietness in God's word; for no where else could I find any stay." "My nature," he proceeds to remark, "hath evermore fled controversy so much as I could. My delight and desire hath been to preach Christ, and our salvation by him, in simplicity and truth; and to comfort myself with the sweet promises of the Gospel and in prayer."

The same letter from which these extracts have been taken contains some incidental observations, which shew Gilpin to have always had a

very tender conscience; and which form a striking contrast to the unthinking levity with which too many of the present day enter into similar engagements with those referred to by Gilpin; not knowing, in some cases, "what they say, nor whereof they affirm;" and in others, it is to be feared, solemnly declaring their assent to propositions which in their hearts they do not believe. "I have," he says, "been always scrupulous, and troubled, either in subscribing or swearing to any thing, beside the Scriptures and Articles of our belief, because the Scripture ought ever to have a pre-eminence above man's writings. I remember, when I went for orders to the Bishop of Oxford, his chaplain ministered an oath to allow all such ordinances as were set forth, or should be set forth in time to come; which oath, when we considered better of it, what it was to swear to things to come, we knew not what, it troubled not only me, but nine or ten more with me. I for my part resolved, after that, to swear to no writing, but with exception, as it agreed with the word of God."—"I hold fast one sentence of St. Paul: 'I have obtained mercy, in that I did it in ignorance.' Yet have I prayed God's mercy many times for all these offences, infirmities, and ignorances; and so I will do still, so long as I live in this world."

Mr. Gilpin continued at Oxford till his thirty-fifth year, when he was presented, by King Edward the Sixth, to the vicarage of Norton, in the county of Durham. But he was first appointed to preach before the King, that conscientious monarch being unwilling to grant preferment to any clergyman of whose attachment to the principles of the Reformation he had not reason to be satisfied. On this occasion he took for his subject the gross venality and corruption of the age, against which he inveighed with great boldness. His freedom did not prove offensive at court. It even recommended him to the notice of some persons of rank, and particularly to those gentlemen who were afterwards the Earls of Bedford and Leicester, and who were always ready to patronize him. He also obtained at this time a general licence for preaching, a mark of honour conferred but on few.

Having passed some time in London, he repaired to his parish, to the pastoral care of which he chiefly devoted himself, occasionally using the king's licence to preach in other parts of the country. When he entered, however, on this new line of ministerial duty, he felt himself so much embarrassed by doctrinal difficulties, that he was induced to confine himself, in his sermons, principally to inculcating on his hearers a virtuous conduct, and dissuading them from vicious pursuits. His conscience was too tender to rest satisfied for any long time with so questionable a course of proceeding, as that of omitting to unfold to his flock the peculiar truths of the Gospel. He became quite unhappy, and resolved to lay his case before Bishop Tunstal, the bishop of Durham, who was his maternal uncle. The Bishop advised him to visit the continent, that he might confer with the most eminent divines, both papist and protestant, and thus resolve his doubts; and in the mean time he might appoint a substitute to take care of his parish. Mr. Gilpin's ideas of pastoral obligation were far too strict to allow him to follow the whole of his uncle's counsel. It was his intention to spend two or three years abroad; and no excuse appeared to him sufficient to justify non-residence for such a period, and on such grounds as led him away from his parish: nor could he reconcile it to his conscience, though his income was otherwise very limited, to draw any part of the means of his subsistence from a benefice, the duties attached to which he did not perform. He accordingly resigned his living to a friend, of whose piety as well as ability he was well assured, and set out on his journey.

On getting to London, he found the Bishop greatly displeased at his

resignation of his living, which he censured as an act of great folly and imprudence, predicting, that, if he continued to act in this manner, he must die a beggar. Gilpin excused himself, by saying that he could not retain the living and his peace of conscience too. "Conscience!" replied the Bishop; "you might have had a dispensation." "But I was afraid," rejoined Gilpin, "that when I came before the tribunal of Christ, it would not serve my turn to plead a dispensation from doing my duty to my flock." The Bishop, notwithstanding this circumstance, parted with his nephew in good humour; for though he disapproved of his needless scrupulosity, as he deemed it to be, he nevertheless highly respected his integrity.

Mr. Gilpin, on his landing in Holland, went to Mechlin, where his brother George then was, pursuing the study of the civil law, and labouring to acquaint himself with subjects of general policy*. He was at this time a zealous papist: but the visit of Bernard appears to have produced an entire change in his opinions; for he became soon afterwards a warm advocate for the Reformation.

Mr. Gilpin visited most of the towns in Brabant; but he made Louvain the place of his residence, because it afforded the best opportunities for study. Its noble university, consisting of many colleges, drew together learned men from all quarters; some of the most eminent divines, both papist and protestant, resided there; and one of the chief studies of the place was theology. Here Mr. Gilpin prosecuted his inquiries with great vigour and perseverance; till at length he began to have clearer and more consistent views of the doctrines of the Reformation, and to feel thoroughly satisfied with the preference he had been disposed to give to them.

* Mr. George Gilpin was much employed in negotiations during the reign of Queen Elizabeth. He was highly esteemed both for abilities and integrity.

While he was thus employed, news arrived of the death of King Edward the Sixth, and the accession of Queen Mary. Bishop Tunstal, who had been sent to the Tower by the former, was now released, and re-established in his bishopric. This intelligence had scarcely reached him, before he received, through his brother George, the offer of a valuable living in his uncle's gift which was then vacant. His brother pressed him by a variety of arguments to accept this offer; but to all his arguments Bernard replied, that his conscience would not permit him to accept it. He wrote, on this occasion, to the Bishop. An extract from this letter will explain the principles which guided his conduct; and it would be well for the church if such principles were more generally prevalent among the clergy.

"When I met my brother, I perceived his object was only to persuade me to take a benefice, and to continue my studies at this university; which if I had known to be the cause of his sending for me, I should not have needed to interrupt my studies to meet him; for I have so long debated the matter with learned men, especially with the holy prophets, and the most ancient and godly writers since Christ's time, that I trust, as long as I live, never to burden my conscience with having a benefice and lying from it. My brother said that your lordship, and all my other friends, thought I was much too scrupulous in that point. But if I be too scrupulous (as I cannot think that I am), the matter is such, that I had rather my conscience were therein a great deal too strait, than a little too large: for I am seriously persuaded that I shall never offend God by refusing to have a benefice and lie from it, so long as I judge not evil of others; which I trust I shall not, but rather pray God daily that all who have cures may discharge their office in his sight, as may tend most to his glory and the profit of his church.

He replied against me, that your lordship would give me no benefice, but what you would see discharged in my absence as well, or better, than I could discharge it myself. To which I answered, that I would be sorry if I thought not there were many thousands in England more able to discharge a cure than I find myself; and therefore I desire they may both take the cure and profit also, that they may be able to feed the body and the soul both, as I think all pastors are bound. As for me, I can never persuade myself to take the profit, and let another take the pains: for if he should teach and preach as faithfully as ever St. Austin did, yet should I not think myself discharged. And if I should strain my conscience herein, and strive with it to remain here, or in any other university, with such a condition, the unquietness of my conscience would not suffer me to profit in study at all."—"Which of our modern gaping rooks," observes Gilpin's biographer, the Bishop of Chichester, "could endeavour with more industry to obtain a benefice, than this man did to avoid one?"

This affair being settled, Mr. Gilpin continued his studies for some time longer at Louvain. While he remained there, a great many of his countrymen, driven from England by the bloody persecutions under Mary, arrived in the Low Countries, to many of whom his extensive acquaintance enabled him to be particularly useful. After he had been two years at Louvain, he went to Paris, where he published a work of the Bishop of Durham on the Sacrament, which gave considerable offence to the more bigoted papists. During his stay at Paris, his aversion from popery greatly increased: he was quite disgusted with the superstition of the people, and the craft of the priests; he saw more and more the evil tendency of popery, and the necessity of a reformation; and began to view with more favour that reformation which had already commenced. The end of his going abroad being thus answered, he resolved on returning to England. His friends tried to dissuade him, as the Marian persecution still raged: but he was not deterred by this circumstance; and after an absence of three years, he revisited his native country.

(To be continued.)

FAMILY SERMONS. No. IV.

Rom. iv. 25.—*Who was delivered for our offences, and raised again for our justification.*

THE apostle is here speaking of our Lord Jesus Christ, of whom he asserts two things. The first is, "that he was delivered for our offences." Jesus, the eternal Son of God, was delivered up to death, even the death of the cross; not for any sin of his own, for he had none; but for our offences; for the sins of all men, and for ours among the rest. This the prophet Isaiah had foretold long before: "He was wounded for our transgressions, he was bruised for our iniquities." "The Lord hath laid on him the iniquity of us all." This also is the constant language of the New Testament: "Christ died for our sins, according to the Scriptures." "He his own self bare our sins in his own body on the tree." "He gave himself for us, that he might redeem us from all iniquity." "He was the propitiation for our sins; and not for ours only, but also for the sins of the whole world."

It is, however, to the second particular mentioned in the text that I mean to direct your attention at this time—"he was *raised again for our justification.*" And here I shall consider two things—

First, What the Scriptures mean by justification, and how we are said to be *justified.*

Secondly, In what sense Christ is said to be raised again for our justification.

1. Justification is a word taken from courts of justice, where a man

is said to be *justified*, when he is acquitted, or declared to be innocent of a crime laid to his charge. Justification is therefore the opposite of condemnation; and in this way we find it often stated in Scripture: as where it is said, that the judges *shall justify the righteous and condemn the wicked.* And again, *he that justifieth the wicked, and he that condemneth the just, even they both are an abomination unto the Lord.* And Christ himself says, *by thy words thou shalt be justified, and by thy words thou shalt be condemned.* Hence it is plain that the Scriptures use the word *justification* to signify that a man is accounted or declared not guilty of the crime laid to his charge, but that he is, in that respect, a just or righteous person; in short, that he is justified: and this is the sense in which our church also uses the word in her eleventh article.

But *how can man be thus justified before God? or how can he be clean that is born of a woman?* How can he that is a sinner be accounted righteous, by the most righteous Judge of the whole world? This, I confess, is a mystery which we should never have even thought of, if God himself had not revealed it to us; and as his word is the only ground we have to believe it, so is it the only rule by which we can explain it. Adhering to this rule, I shall endeavour, through God's grace, to give you a clear account of this important doctrine.

1. No man is *by nature* righteous. This we are fully assured of by the word of God. "All have sinned and come short of the glory of God." "And death hath passed upon all men, for that all have sinned." All, therefore, are under the curse which God pronounces on every one "that continueth not in all things which are written in the book of the law to do them." But this no mere man ever yet did, or ever will do; and therefore none ever was, or even can be, perfectly righteous in himself, while he is upon earth.

And this view of the matter is proved to be true, not only by Scripture, but by every man's own experience, for who can say, "I have made my heart clean? I am pure from sin?" No man could truly say it, for all must know that they have done evil; more evil than good; at least not so much good as they ought to have done, since they came into the world. There never has been a mere man on the face of the earth free from sin: therefore never any one that was righteous in himself, but who might well join in the prayer of David: "Enter not into judgment with thy servant, O Lord, for in thy sight shall no man living be justified."

2. No man can *of himself* do any thing whereby he can deserve to be accounted righteous before God. Some, indeed, have vainly thought, that, though all are by nature sinners, yet some may do such good works that they may deserve to be accounted righteous. But this our church denies, saying, "we are accounted righteous before God, not for our own works or deservings." And it is no less contrary to the words of Scripture: "by the works of the law there shall no flesh be justified." Indeed, I cannot but wonder how such a notion could ever enter any man's mind; for since all men are by nature sinners, whatever any man does by his own natural strength must be sinful. A corrupt tree cannot bring forth good fruit; a poisoned fountain cannot send out wholesome water. As the man is, so must be his actions: if he be sinful, they will be so too. And of this opinion is our Church: "we doubt not," it says, in the 13th Article, "but they have the nature of sin."

But even if we suppose a man to act not by his own natural strength, but by the grace of God; and that, influenced thereby, he performs never so many good works: what then? He does no more than it was his duty to do. How then can he deserve any thing for them; and least of all that God should for them

account him a righteous man, notwithstanding the many evil works he has been guilty of? Besides, if he has done good works by the grace of God, God is not indebted to him, but he is indebted to God for them. But did any man ever pay his debts merely by owing more? Suppose he had done innumerable good works, and suppose too, what cannot be truly supposed, that they are all perfectly good; yet so long as he has been guilty of any one sin, the man is still a sinner, and therefore cannot be accounted righteous, or justified, by any thing that he himself does, however great or good it may seem to be: "for whosoever shall keep the whole law, and yet offend in one point, he is guilty of all;" and if guilty, the law condemns him. Thus, if a man is accused of ten crimes before a judge, and is cleared of nine of them, yet if he is found guilty of the tenth, he must bear the punishment of the law. How then can he who is guilty of any, much less if "guilty of all," be justified before God? Can a man be guilty and not guilty at the same time; condemned and justified; a sinner, and yet no sinner, but righteous, and that too in the eyes of God himself?

3. Notwithstanding what has been said, there have been some men in all ages, and doubtless there are some now, whom God himself has accounted righteous; for we find several in Scripture expressly called so by himself—as Abel, Noah, Simeon, &c. But how can this be? Those, whom God calls righteous, were all the children of Adam; they were men wicked and sinful in themselves, guilty of original sin, and of many actual transgressions. How is it, then, that they are justified, and declared to be righteous? This is the point to be now explained.

4. Those who are thus accounted righteous by God, are so accounted, not for any righteousness of their own, but only for the righteousness of Christ. There is no other righteousness which could have sufficed, and of this we could know nothing, but from the word of God. But I will endeavour to explain this point more clearly.

First. Jesus Christ was perfectly righteous in himself: "He did no sin, neither was guile found in his mouth." And this righteousness of Christ was the righteousness not only of man, but of God, he being both God and man in one person. Therefore his righteousness is, in Scripture, called the "*righteousness of God.*" And not only was the righteousness which Christ performed in his life, the righteousness of God, but that too which he performed, in obedience to the divine will, at his death. "Herein perceive we the love of God," says St. John, "because he laid down his life for us."

2dly. All that Christ did on earth, whether in his life or at his death, was wholly for us, and on our account, because he had undertaken to be our Redeemer and Saviour. And his death being that of a person who was infinite, was of infinite value; as was likewise all he did through the whole course of his life; by which means he really merited pardon, righteousness, and salvation for us—for a world of sinners, for whose sake alone he took upon him our flesh, was born, and lived, and suffered, and died. Therefore, as our church expresses it in her Homilies, "Christ is now the righteousness of all them that truly believe in him: he for them paid their ransom by his death, he for them fulfilled the law in his life." And hence also he is said in Scripture, "to be made of God to us wisdom and righteousness." "For he hath made him to be sin," or a sin-offering, "for us, that we might be made the righteousness of God in him." In short, there is no other righteousness that can be imputed to us but the righteousness of Christ, that which he hath merited for us. And therefore it is by this, and this only, that we can be justified, or accounted righteous; a truth which our church has clearly expressed in

the article of justification, saying, "we are accounted righteous before God *only* for the merit of our Lord and Saviour Jesus Christ."

4. But although the righteousness of Christ is sufficient for all, and all are capable of an interest in it, yet none derive any benefit from it, unless they truly believe in him. Those and those only who thus believe are justified, or accounted righteous, on account of it; faith being the means, or instrument, as it were, whereby we lay hold on the righteousness of Christ, and apply it to ourselves for the purpose of justification; for "Christ is the end of the law for righteousness, to every one that believeth." "By him all that believe are justified from all things, from which they could not be justified by the law of Moses." But it would be endless to recite all the passages to the same effect in Scripture. Men indeed would fain find something in themselves, on account of which they might be accounted righteous before God; and are very loth to be indebted for it to another, even to Christ himself; but let them know, that there is no other way than this. Let it then be our aim and desire to say, with St. Paul, "I account all things but loss for the excellency of the knowledge of Christ Jesus my Lord, and that I may be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." And with this the doctrine of our Church exactly agrees. Its words are, "we are accounted righteous before God *only* for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings."

But to understand this more fully, it will be proper to consider what is meant by faith, or believing in Christ, and in what sense we are said to be justified by it. And here I do not mean to give you the private opinions of men, but the view of our Church, and of the holy Scriptures concerning it. Our Church, in the first part of the homily or sermon of Faith, speaking of a quick and lively faith, such as the Gospel requires in order to our justification, saith, that "this is not only the common belief of the articles of our faith, but it is also a true trust and confidence of the mercy of God through our Lord Jesus Christ, and a stedfast hope of all good things to be received at God's hand." And in several other places of her homilies, she plainly makes the object of our faith to be all the good things that God hath promised in Christ, and the act itself to be a true trust and confidence of God's mercy, through him, for the performance of all those promises. And that this is the proper sense of the word, as it is used in Scripture, appears from the account there given of it: "Faith is the substance of things hoped for, the evidence of things not seen." Now, according to this view of the subject, we obtain pardon and justification from Christ, upon our believing in him for them. And if we continue stedfastly to believe in him, we are thereby partakers of him, and of all his benefits, as he is our Mediator and Redeemer. Hence they who truly believe in him are said to be "*one with him*;" "to be in him;" "to dwell in him;" "to abide in him, as a branch abideth in the vine." This is that mystical union which subsists between Christ and all true believers; by means of which, as a branch partakes of the sap that is in the stock, so do they partake of all the merits of Christ; being regarded as righteous upon this very account, that they are *in Christ;* "for there is no condemnation to them which are in Christ Jesus." And if they be not condemned, they must needs be justified.

But here it is most important to observe, that all who, being thus in Christ, are justified by his merits, are also sanctified by his Spirit. As "there is no condemnation to them that are in Jesus Christ," so they "walk not after the flesh, but

after the Spirit." And "if any man be in Christ, he is a new creature." Christ is made to us wisdom and sanctification, as well as righteousness and redemption; that is to say, all who are in him partake of his wisdom to make them wise, and his grace to make them holy, in themselves; as well as of his righteousness and merit to justify them before God. And since it is by faith that we are thus interested in Christ, therefore we are said to be sanctified, as well as justified, by faith: as Christ himself said,—that "they may receive forgiveness of sins, and inheritance among them which are *sanctified by faith* that is in me." And St. Paul tells us, that "true faith works by love;" but "love is the fulfilling of the whole law." And therefore whosoever has a true faith, must needs do all manner of good works that he is capable of doing; otherwise he may be sure that he does not believe as he ought in Christ; and that his faith is not that true and lively faith, which will bear a man out at God's judgment seat; for as our Church hath rightly declared, "Good works do spring out necessarily of a true and lively faith, insomuch that by them a lively faith may be as evidently known as a tree discerned by the fruit."

And this is what St. James means, where, treating of this subject, some have thought that he contradicts St. Paul: but that is a great mistake; for St. Paul says, that "we are justified by faith without the works of the law." St. James does not say, that we are justified by the works of the law without faith; he only says, that "a man is justified by works, and not by faith only." Where he plainly asserts our justification by faith, and only denies that we are justified by such a faith as is alone, without good works. It is of such a faith he speaks all along in that chapter, saying, that "faith without works is dead, being alone;" and that "Abraham had works as well as faith;" and that "faith wrought with his works, and by works his faith was made perfect." And he adds (shewing thereby that Abraham was justified by faith), "the Scripture was fulfilled, which saith, Abraham believed God, and it was imputed to him for righteousness." And this is what St. Paul says, and what the Scriptures maintain throughout, namely, that we are justified only by faith; but yet only by such a faith as produces good works: so that no man is accounted righteous by his faith in Christ, unless it be a faith by which he is likewise made sincerely righteous in himself. Still we must remember, that it is not for his own righteousness, or his own good works, that he is or can be accounted righteous before God, but only for the righteousness of Christ. I conclude, therefore, in the words by which our Church has determined the whole matter: "justifying faith doth not shut out repentance, hope, love, dread, and the fear of God, to be joined with faith in every man that is justified, but it shutteth them out from the office of justifying."

II. I now come to shew, in the last place, in what sense Christ is said to be raised again for our justification. Christ having, in our nature, been obedient, even unto death, and having fulfilled the law, and satisfied the justice of God for us; it was necessary, for our justification, that he should still continue to apply his merits to us for that purpose, which he could not have done, if he had not risen again, and gone up to heaven, there, as our advocate, to appear in the presence of God for us. And on this St. Paul lays great stress, saying, "who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us." "Yea, rather that is risen again:" implying, that all which he had done and suffered in our nature, would have been ineffectual, if he had not risen again, and ascended

to heaven to make intercession for us. Without this, it would appear that no man could have been justified or saved by him; but now "he is able to save to the uttermost all who come unto God by him, seeing he ever liveth to make intercession for them." Therefore it may well be said, that, "as he was delivered for our offences, he was raised again for our justification."

Now, from this doctrine, thus explained, we may observe, that it is so far from encouraging men in vice and wickedness, as some have idly imagined, that it is the greatest encouragement in the world to virtue and good works. No man in his senses can be emboldened by this to continue in sin, or to neglect his duty to God; for though he can be justified only by faith in Christ, yet he cannot be justified by any faith but that by which he is at the same time sanctified: and though he can be accounted righteous before God only by the righteousness of Christ, yet he can never be so accounted, unless he be also made sincerely righteous in himself: and all who are not made new and holy creatures, may be sure that they do not believe in Christ aright. "Whatever they may think, their faith is not a quick and lively, but a dead and barren faith, or rather, it is no faith at all—no such faith as the Gospel requires;" and so they will find at the last day, "when all men shall be judged according to their works." They who have not fed the hungry, nor clothed the naked; they who have continued to live in sin, and neglected their duty to God and their neighbour, shall be condemned as criminals, as having lived in the wilful breach of God's laws, which they could not have done if they had truly believed in Christ: but they who exercise themselves continually in good works, in works of piety, justice, and charity, they shall be justified, though not for their works, yet through their faith in Christ, which will itself be justified, shewn to have been true and right, by its having produced such works.

But, as I have already said, this doctrine is so far from encouraging men in sin, that it is the strongest motive and the greatest encouragement we can have to do good. We cannot but be all sensible of our own natural weakness, that we are not sufficient of ourselves even to think a good thought; and therefore, if we look no farther than ourselves, we may justly despair of ever doing any good work. Our only support and comfort is, that the grace of Christ is sufficient for us; that in him we have both righteousness and strength; so that, "we can do all things, through Christ which strengtheneth us." But although we can do all things by him, yet since it is we that do it—we, corrupt and frail creatures—we cannot but be conscious to ourselves, that, notwithstanding his assistance, we can do nothing as we ought; nothing so exactly as the law requires; but, do what we can, we still come short of it, both in not doing so much good as we might, and in doing nothing so well as we should. So that if God were extreme to mark what we do amiss, he might justly condemn us for something that is amiss in the best action we ever did. But why then should we be anxious to do good, when, after all, we can do nothing that is truly so; but when we have done all we can, we are still guilty, and liable to the judgment of God? But when we consider, that although we cannot have perfect righteousness in ourselves, yet that we may have it in Christ our Saviour; and that, if sincerely endeavouring to be holy, as God is holy, we rely on him alone for pardon and acceptance; even our defective services shall be acceptable to God through Christ, and we ourselves shall be accounted righteous in him, before the Judge of the whole world. Such a consideration as this must needs inspire us with holy desires, and make us "stedfast, unmoveable, always abounding in the work of the

Lord, as knowing that our labour shall not be in vain in the Lord." Wherefore let us now resolve to take this course, seeing the eternal Son of God is become our Saviour, our all-sufficient, our almighty Saviour. Seeing he was delivered for our offences, and raised again for our justification, let us make it our constant care and study to offend God no more, but to walk in all his commandments, and in all his ordinances, blameless. But when we have done our utmost, let us still believe and trust only in our ever-blessed Saviour, both for the pardon of our sins, and for God's acceptance of us as righteous in him, and then we need not fear; for being justified by faith, we shall have peace with God, through Jesus Christ our Lord; to whom, with the Father and Holy Ghost, be all honour and glory now, and for ever. BEVERIDGE.

MISCELLANEOUS.

ON THE PROBABLE DESIGN OF PROVIDENCE IN SUBJECTING INDIA TO GREAT BRITAIN.

No. IV.

On the peculiar Fitness of Great Britain for spreading Christianity in India, arising from her Evangelizing Spirit.

A FOURTH circumstance which bespeaks the peculiar fitness of Great Britain for the execution of this design, is, that her people are possessed beyond all others of an evangelizing spirit. This is not the place for entering into a detailed account of the various societies in Great Britain for the propagation of the Gospel in foreign parts. There are, however, two points which respect them worthy of particular attention. In the first place, in number they far exceed those instituted by all the aggregated powers of Europe. Indeed the Danish Missionary Society, which laid the first stone of the church in Tranquebar, and the College de propaganda Fide, in Rome, are the only missionary institutions beyond the territory of Great Britain which deserve the name. But the first of these never found, in the narrow finances of its own country, a sufficient fund for its maintenance; and is now wholly dependant upon British benevolence. The second, indeed, had it been consecrated merely to the cause of religion, and had not been erected into an engine of papal ambition, must have proved, from its wealth and organization, a powerful instrument in the hands of Christianity. But besides these, the nations of Europe have no institutions which give them any pretensions to rival Great Britain in this honourable career.

Now this, in itself, sufficiently indicates the evangelizing spirit of her people.

But there is a second circumstance which speaks still more plainly. The numerous Missionary Societies of Great Britain, except in a single instance, where a charter has been bestowed, are wholly without either sanction or assistance from government. This fact is somewhat curious. Governments seldom fall behind, but rather lead on their subjects in the race of virtue. When the contrary is observed, as in this particular instance in Great Britain, it is a problem not to be solved by any ordinary process. It might, indeed, in some cases be charged upon the unusual profligacy of the government; but this suspicion will scarcely attach to the most moral government of Europe. In other cases it might be imputed to a spirit

of frugality in the ruling powers; but national economy is almost a forgotten name amongst us. The solution of the difficulty seems to be this:—In those occupations which respect the bodily wants of men, the demand will always create a correspondent supply; and therefore all public encouragement would, in such cases, be thrown away. But in cases where the moral and religious wants of the state are concerned, the supply will not follow the demand, and therefore a national premium is, if we may so speak, essential to the produce of the article required. Here then, as in the case of missions, or public education, or religious instruction, it is the province of government to interfere. But when governments conceive that, in a particular instance, the supply in any sense meets the demand, they too easily absolve themselves from all obligation to do what they fancy the zeal of individuals has done for them. When religion is concerned, the maximum of a state's generosity is soon attained. Legislators, indeed, are contented with the most limited operation of moral principles, and are anxious rather to excite motion than to accelerate it, to give the first impulse rather than to strengthen those which the arm of the people supplies. This appears to explain the peculiar circumstances of the Missionary Societies in Great Britain. The public indolence has taken shelter under the zeal of individuals; and government, assuming that the people do enough, have felt themselves privileged to do nothing. It is obvious, indeed, that such views of policy are unworthy of an enlightened and virtuous nation. Real political wisdom would instruct the state to apply its force at the point of least resistance; and not so much to drive the public mind as to co-operate with it. A high principle of virtue would teach it, that Christianity, whether at home or abroad, cannot be too assiduously cultivated; that the world will rest from her labours only when the sabbath of religion is universally proclaimed. But the conduct of government, however reprehensible, sufficiently establishes our original position, that India, by her subjection to Great Britain, is brought within the influence of a people above all others possessed of an evangelizing spirit.

It may perhaps be objected to this statement, that the evangelizing spirit of the English nation should be estimated by the apostolic labours of her church, and that her establishment has sent very few labourers into these remote vineyards. Now as to the first clause of the objection, that the spirit of the nation should be inferred from the disposition of the establishment, however plausible in theory, it is directly contradicted by the fact. It is sufficiently answered by this single question: Does not the zeal of individuals in Great Britain, whatever is the character of her establishment, bring a larger missionary force into the field, than the combined energies of all the states and churches of Europe? As to the second part of the objection, that our establishment is not distinguished by the same evangelizing spirit, it is worthy of some investigation.

(1.) It may be remarked generally of all reformed establishments, that they are likely, from their very constitution and origin, to display less missionary zeal than the Church of Rome. For, in the first place, they are not likely to undertake any missionary enterprize, except from a religious motive. The Church of Rome has, in every age, been characterized by a spirit of unprincipled ambition. In Rome itself the church and state were in fact the same body, and from this forced union resulted a pusillanimous government and an intriguing priesthood. This spirit of aggrandisement found its principal vent in missionary enterprizes. The missionary was more the soldier of the church than its apostle, and was sent to subdue by spiritual weapons, those who would not so readily yield to any other.

A religious conquest, besides, is cheap and bloodless; and by gaining over the opinion of its captives, erects a strong fortress to guard every step of its progress. In the crusades, we find the church willing to purchase its own aggrandisement by the ruin of Europe. In the conquests of America and the Indies, she is seen signing away hemispheres to those nations that are fighting her battles. In the conquest of Paraguay she no longer trusted her cause to foreign agents, or was content to rule by proxy, but established an empire consisting of 300,000 families, and defended by an army of 60,000 men. The missionaries of the Romish church are not by any means to be considered as the true measure of its evangelizing spirit: they originated as often in views of policy as of religion; and conquered for this world rather than for the next. Now nothing similar to this spirit has ever disgraced the protestant churches. As parts of the different commonwealths to which they are attached, they of course follow in their train of conquest; but as churches they have never unfurled a single standard, except to guard their own privileges. They have no common head; they have no interests distinct from the individual governments to which they belong; they fight a spiritual cause by spiritual weapons, and conquer, not for themselves, but for God. Now this state of things should not be forgotten, in comparing the missions of Catholics and Protestants.

But again, the missions of Protestant churches may be expected to be less numerous than those of the church of Rome, from another circumstance. The church of Rome is intolerant, denying the claims of every other church to quietness in this world or happiness in the next. The reformed churches, on the contrary, themselves seceders from the only Christian establishment which then existed, cannot refuse to others a right which they themselves exercised, and are therefore distinguished by a spirit of toleration. But toleration, like every thing else, committed to the hands of men, partakes of their corruptions, and from a sufferance of what is wrong or doubtful, soon degenerates into an indifference towards it. The Pharisees were bigots, but compassed sea and land to make a single proselyte; reformed churches are tolerant, and survey half the globe plunged in all the darkness of idolatry without any adequate efforts to convert them.

To this source then doubtless may be assigned much of that feebleness which has characterized the missionary efforts of those churches which seceded from the bosom of the Romish church.

Now, of the two causes which have been specified, it is devoutly to be wished that the first may never cease to operate: that missionaries may never be the tools of monarchs, and religion made a pretext for rapine and murder. The second, if it operates in reducing the number of converts, has the advantage of securing their sincerity, and of gaining them by Christian means; and, besides, is likely to have a narrower influence in a country like Great Britain, where if the spirit of toleration is the greatest, the spirit of indifference is least.

(2.) Another circumstance, which should be regarded in comparing the missions of Catholics and Protestants, is, that the last have enjoyed comparatively few opportunities of propagating their opinions in foreign parts.

It was not, of course, till a considerable period after the Reformation, that the seceding churches had themselves gained a sufficiently firm footing to spread awide their arms to distant idolatrous nations. It was little to be expected, that, carried as it were into a fresh system, and attracted by new forces, their movements in their orbits should at once become equable and uniform; and much less that they should become

the suns of new systems. We find them for at least a century not enterprising abroad, but busy at home; not projecting missions, but tracing out articles of faith, constructing rites, and issuing homilies. Indeed, men were not likely to aim at giving a faith to other nations with which they themselves were scarcely acquainted.

But had their *domestic* state admitted of any missionary movements, their political situation forbad them. The Roman Catholic powers, and particularly the Portuguese and Spaniards, had so monopolized the idolatrous world, as to leave no room for any Protestant competitors. Before the conquests, therefore, of the Dutch in the East, no field of operations lay open to them. And the triumph of this people was of too short duration to admit of organized and extensive missions, except in Ceylon, where a church was established, which, surviving the vicissitudes of war, even now consists of more than 300,000 individuals. Nor is it difficult to prove, that the eastern possessions of Great Britain have not long presented a fair scene of missionary enterprise. This immense empire has not, like others, been gained inch by inch, through the gradual extension of frontier and the progressive advancement of forts. The sallies of the English were not projected from any sense of inward security, or conducted by superfluous soldiery. In every battle her eastern existence was at stake; and her courage was almost that of despair. If this gigantic empire appears now to possess all the solidity of age, let it be remembered, that the English have yet scarcely counted their provinces; that this Rome has been built in a day; and that, far from having leisure to determine who should be their missionaries, it is barely ascertained who should be their masters. Under these circumstances, it is true, the establishment of Great Britain has not done all it could; but a society, which is the peculiar protegé of the establishment, has done something; and perhaps it might have been hazardous for the nation, without longer experience, to do more.

If it is urged again, that the western conquests of the Protestant nations invited their apostolic labours; the history and state of these countries must be taken into the account. Great Britain had not long established herself upon the continent of America, before the emigrations from her own shores superseded the necessity of missions. The early English settlers, though many of them enthusiasts, were strongly imbued with an apostolic spirit; and the missionary labours of Brainerd and Elliot will perhaps not shrink from a comparison with those of any age or nation. In Canada, Great Britain found her endeavours anticipated, although imperfectly, by the industry of the Catholics. The Western Islands have laboured under two evils, which have almost banished missionaries from their shores. In the first place, the tenure by which any European power holds them has been insecure. They have continually shifted to the strongest; to the nation who ruled the seas, or who in any war first projected a West-Indian expedition. And, secondly, they have been hitherto almost entirely relinquished to colonial government;—an arrangement which, in some degree, placed them, as to interior legislation, beyond the grasp of church and state. In consequence of this, no interests have been regarded but those of commerce, and they have been cursed by a traffic so detestable, that with it nothing good could be associated. It was impossible to baptize men with the same hands which put on their chains, except, indeed, we designed forcing them to covet the happiness of another state, by taking care they should have no peace in this.

Upon the whole, then, the domestic state and the foreign relations of the Protestant powers, and espe-

cially of Great Britain, provide some apology for the conduct of the national church.

(3.) The third circumstance which may be urged in defence of the reformed churches in general, and of Great Britain in particular, is, that from their state at the time of the Reformation, their constitution was unfavourable to missionary exertions. It has been already noticed, that the Reformed churches were, for a considerable period, too much occupied by internal arrangement, and by home defence, to think of foreign excursions. It has also been seen, that had their domestic state admitted of such attempts, their colonial possessions did not afford them favourable fields of missionary enterprise. From hence it arose, that, in their construction, no provision was made for the organization of missions. In the original constitution of the visible church of Christ, when no part of the world was converted, all the ministers were missionaries. When, in process of time, the greater part of the world was reduced to the obedience of Christ, the ministers became, on the contrary, altogether local and stationary. The Roman church, partly from mistaken views of religion, partly from the indolence which it sanctioned among its own members, partly from its ambition, and partly from the purer motive of disseminating Christianity, had created a body of men, in some respects admirably adapted for missions. The monks, with scarcely any local employment, or with any worldly ties, ardent for employment from having felt the curse of having nothing to do, though at the same time sophists and bigots, formed a disposeable corps, which the pontiff could detach from the main army for remote expeditions. It is true, this was not their original destination, but that to which their leader dexterously converted a body of men, who might otherwise have endangered the repose and exhausted the finances of the church. Two things are observable. In the first place, that this use of the monks being once discovered, was never forgotten: and Loyola actually failed to obtain the charter of the church, till he had pledged himself and his followers to follow the papal mandate in any quarter of the globe. And, secondly, that the members of the monastic orders multiplied in a direct ratio with the fields of missionary labour; and that the discovery of America was contemporary with the creation of a body of 20,000 Jesuits. If it were not natural for Protestants to visit the crimes and injuries of the Roman church upon all its institutions, perhaps some few saving clauses might have found their way into our anathemas against the monastic orders. The evils of which these orders have been the instruments, have chiefly originated in two sources. In the first place, they were suffered to grow up in the church without any due employment for them; and, secondly, when a suitable office as missionaries was discovered, they were not suffered simply to preach the Gospel, but consecrated to minister to the schemes of papal aggrandizement. But it does not shake the credit of any order of men, that if not at all employed, or employed for a bad end, they subserve the cause of evil. Had the body of monks never been created till they were wanted, nor employed but as they ought, historians might now have to record, not their ignorance and their intrigues, but their pious labours and their benevolent triumphs in every quarter of the globe. But whatever may be the judgment passed upon this class, it is obvious that an order of men in many respects resembling them, is a desideratum in the reformed churches. That organization of the church, in which it had no local ministers, was well suited to a period in which the religion had no where established itself. Its ac-

tual form can be adapted only to a period in which its dominion was universal. No ecclesiastical polity could square with the present exigencies of the world, which did not consolidate the ancient and the modern constitution of the church; which did not provide ministers to establish the religion where it is introduced, and missionaries to propagate it where it is not. The most popular bodies of dissidents among us, have all a certain proportion of their effective force disposeable; and, by means of these emissaries, are even in our very teeth erecting their churches at the distance of a hemisphere. In the following pages a plan will be suggested to remedy this evil in the constitution of the reformed churches.

(4.) Another cause deserves to be noticed, as in some degree explanatory of the remissness of the national church in the establishment of missions. It has been said, that the number of English missions originating in the piety and activity of individuals, is greater than that of all the aggregated missions of the rest of Europe. Now, this very circumstance has rendered the character of a missionary, in some degree, unpopular with the establishment. For, in the first place, all bodies of men are jealous of individual exertions; and where individuals achieve those very plans which it was the public duty to undertake, this does not soften the complexion of the offence. But, secondly, many of these missionary schemes are of sectarian origin; a crime which establishments have not always the generosity to overlook. A third ground of this unpopularity is the general character of the Catholic missions, and the dubious reputation of individuals in our own; who are supposed to have so tainted the name as to leave it unworthy the inheritance of a good man. Of these causes of unpopularity, we surely hazard nothing in saying, that they cannot long be harboured in the bosom of a liberal and enlightened people; that establishments should glory in the energy of the individuals who compose them; that there is no method of ruining seceders but by surpassing them; and that the vices of modern missionaries cannot disgrace a cause, for which the first and best servants of Christ thought it the highest privilege to live and die.

Upon the whole, it is hoped that these two points have been proved;—that the inaptness of the people for missionary undertakings can by no means be inferred from the indisposition of the establishment; and that this indisposition may be expected every day to diminish, as our prejudices decrease, our opportunities multiply, and our virtue advances.

For the Christian Observer.

ON SIMPLICITY OF MANNERS.

Aliquid nostris de moribus.

THE revolutions in the affairs of men and of empires, and their perpetual interchange of barbarism and civilization, of ignorance and learning, of insignificance and grandeur, have occupied the songs of the poet, and the pages of the historian, ever since history and poetry commenced. They have afforded a theme for moral declamation and for pathetic description; and the universal result of our contemplation of these subjects has been, a preference for the ages which exist no more, and an admiration of the manners which live but in record. The forms which are shrouded in the mist of years, are imposing, because they are indistinct. We catch a glance of the general figure, while the projections and asperities of its surface are imperceptible. Man is prone to live in the past and the future. He is the child of remembrance and of anticipation. The present is too tame and insipid. He loves it not, for it is his. The pencil of rapture

is guided only by the hand of hope. It is the rising and the declining sun, the joys that are vanishing or approaching, which gild the poet's landscape.

With the prosperity of kingdoms, their manners have constantly varied. In the early ages of the world, the expression of every man sitting under his own vine and his own fig-tree, was not figurative; and although real innocence of heart passed not the gates of Paradise, it must be admitted that a complicated corruption of manners was at that period unknown. For this, we shall not find it difficult to account. Example is a powerful stimulus to depravity; and examples were for the most part wanting. Temptations, also, less frequently presented themselves; and the first people were comparatively virtuous, because they had little opportunity to be otherwise. Their mode of life was extremely favourable to the purity of their morals. Agriculture and pasturage were their chief employments. These, in a luxuriant country, and a land not yet appropriated, afforded no excitements to ambition: while the care and protection of the flocks awakened a spirit of benevolence. Their wants, scarcely extending beyond the necessaries of food and clothing (the latter of which, the warmth of their climate rendered almost superfluous), were simple, and easily supplied. These circumstances, which distinguished the patriarchal life, have since taken place, with some variations, in the formation of every subsequent people. The manners of the Greeks in the heroic ages, although mingled with more warlike traits, and marked by a mightier "tone of soul," much resembled, in their simplicity, the habits of their eastern progenitors; and the unsophisticated beauty of the Roman character has called forth the enthusiasm and panegyric of every after age.

That, however, both the virtue and the happiness of these simple times have been greatly overrated, admits of little doubt*. If a life of nature torment us with few desires, it also restricts us in the number of our enjoyments. If it afford a ready supply to our corporeal necessities, it presents but a slender repast to our intellectual appetites. For although the Orientals united the contemplation of the heavens to the superintendance of their cattle, their knowledge was confined and imperfect in this, the only branch of science which they appear to have cultivated. And as man, in his uncivilized state, values himself upon his independence, and glories in the omnipotence of his will, the social virtues are, in such a state, but little known or practised. Every one lives for himself; or, when a more disinterested rule of life is introduced, it is that of living for the public. Hence the domestic economy of the Romans is scarcely an object of attention or of record among the brilliant exploits of their early history. "Virtue in a republic," observes an illustrious politician, "is a most simple thing: it is a love for the republic†."

Although a government in any form is the mean of effecting a change in the manners of the people, such change is most rapid in its growth when that form is monarchical. The creation of a nobility, by which a king is enabled to compensate solid services with empty names, is a circumstance peculiarly favourable to civilization. But as distinction was primarily the reward of merit, and the ideas were closely united in the minds of the people by the conduct of the early nobles, the regard which was at first obtained by virtue, was subsequently transferred to the honours with which it was connected. Thus, from the same source in which refinement

* *Nec nimis tum plus, quam nunc, mortalia saecla*
Dulcia linquebant labentis lumina vitæ.

† Montesquieu. Spirit of Laws, b. 5. c. 2

originated, corruption sprang. Artificial distinctions were formed, which induced an artificial respect; if I may be allowed so to term the attention which is paid to rank or wealth independent of personal worth. The consequence of this new standard was apparent; and when virtue was no longer necessary to the procurement of applause, the court became the principal scene of profligacy. So universally has this been the case, that the sentiment of

Exeat aula
Qui volet esse pius,

is nearly proverbial.

It would be interesting to trace the progressive improvement of manners, through the various stages of political society, until it had obtained its highest polish, and touched its zenith of perfection, were not such an historical review inconsistent with my design, and incompatible with my limits. My purpose is briefly to observe, that the empire of politeness, like that of power, seems destined to attain a certain height, and then to measure back its steps:

Semperque hodierna sequente
Si crescit minor est, major, si contrahit orbem.

The wisdom of the East has now lost much of its high renown, the ingenuity of the Greeks has degenerated into cunning, and the valour of the Romans displays itself only in clandestine revenge. Some of those nations which were most eminent for their learning, their genius, and their taste, have sunk again into the state of ignorance from which they had emerged; and the manners of the people have perished with their glory.

To precipitate the decline of our national accomplishments, seems to be no very patriotic attempt; yet there is reason to suspect its existence. I have noticed the attachment we usually conceive for those portions of time which have long since elapsed, and for those characters which antiquity has invested with a thousand attractive qualities. We view but one side of the canvas. We select "the forms of good and fair," and refuse to dwell upon those parts of the picture which would dissipate the delusion. We have been told of the *aurei mores*, the *nescia fallere vita*, the *mollesque sub arbore somni*, and have been enchanted with the tale. We have read of Cincinnatus at the plough, and of Lycurgus at the public table, and have admired as we read. To those who are aware of the influence of early associations upon the mind, even these remarks will not appear ridiculous, though I do not mean to insist upon their force. I apprehend that other and more powerful causes have led to the introduction of a new system of manners amongst us, which may be designated as the school of *simplicity*. Of this school it is extremely difficult to give an account. Its laws, as far as I am able to learn, have never received a digest, nor have its principles been reduced under any regular heads. Its disciples are not always to be readily distinguished, though they pretend that there is a kind of mental Shibboleth by which they may be known. To attempt a definition of the simplicity they admire, would be in vain, since their own notions concerning it are far from being settled: and I have never yet met with one of the tribe, who could give any consistent or satisfactory explanation of the matter. "Of all the cants which are canted in this canting world, the cant of 'simplicity' is the worst." It is resounded from every mouth. It is the hinge of commendation. Let a young woman be represented as possessing sense, and good-nature, and modesty, and accomplishments, and generosity, or whatever else we please, the fatal remark that she is deficient in simplicity, will give the touch of death to approbation, will stagnate the current of applause, and consign every virtue to neglect.

The sectators of the simplicitarian doctrines (if the introduction o

this term be permitted me), may be divided into several classes, of which I shall mention two or three of the principal. And, since it is scarcely possible to be informed respecting the nature of their opinions, I shall endeavour, as far as may be, to ascertain the tendency of their practice.

These classes consist, 1. Of those who are simple by nature. 2. Of those who are simple by choice. 3. Of those who are simple by necessity.

1. Instances of the first class are rarely to be met with but among children, and very young persons who have seen little of the world. It is here that simplicity wears her most attractive form, and weaves her strongest spell. In the guileless lip, the frank and honest heart of youth, resides a nameless charm, the existence of which we would willingly prolong. But vain were the wish. Every age has its appropriate character. The simplicity of youth is pleasing, because it is natural: but if in autumn we inquired for the opening flowers of spring, we should form an unreasonable demand.

> Nam hic dies aliam vitam adfert, alios
> Mores postulat.

The simplicity of children is not, however, without its inconveniences, as the common experience and language of mankind will sufficiently testify. Children are accurate observers, and ready reporters. It is in vain to say, that either nothing should be transacted, the repetition of which could be unpleasant, or that they should be removed from the inspection of such circumstances. Every mother of a family knows that neither of these precautions is always practicable. And if secresy be enjoined them, their simplicity, which consists in saying what they think, and repeating what they hear, is destroyed.

But if the reign of simplicity were to extend its duration, it would be productive of far greater evils. When the passions advance with the age, it becomes necessary to conceal, if we cannot subdue them. It is the characteristic of polite society, that the expression of feeling is moderated: of fashionable society, that it is wholly suppressed. The sympathy of our companions never keeps pace with our own emotions; and an unlimited indulgence of these, would subject us either to their dislike or contempt.

Hence the origin of politeness; which consists in placing ourselves in the situation of another, and adapting our conduct to his wishes and feelings. The scriptural precept serves not less for a rule of manners, than a synopsis of morality. To do as we would be done by, involves alike the obligations of the Christian and the gentleman. The philosophical statesman whom I before quoted, has observed, that "it is pride which renders us polite;" and an author, whose theory has met with more reprobation than perhaps it may in some respects have deserved, has assigned the same foundation to our good manners and our virtues.

Into the justice of these sentiments, it is not my design more particularly to inquire. It will be sufficient for my purpose to remark, that certain rules are universally understood, our assent to which is necessary, previously to our admission into society. The observation of them has been found to be attended with benefit, and their violation is invariably resented. The Romans patiently endured the aggressions of Cæsar; and objected less to the power, than to the name of king. But when he omitted to rise from his seat, upon being tendered some particular honours by the senate, the most temperate member of that body became exasperated.

Thus, then, an intercourse with the world will infallibly annihilate that infantine simplicity which can flourish only in the nursery or the desert. But, in fact, education (especially the education of females) has long before commenced the

work of death. The life of woman is a system of concealment; and concealment is incompatible with simplicity. The more tender and forcible are her feelings, the more she is compelled to disguise them. Her sorrow and her joy are alike incommunicable; and she who feels the most, is required to appear as if she felt nothing. I do not dispute the propriety of these regulations: they are, most undoubtedly, correct. But they serve to authenticate my assertions.

I am much inclined to think that much acquaintance with literature has a similar tendency. From this danger, indeed, our young ladies are, for the most part, exempt. There seems to be a sort of Oppian law in the republic of letters, by which it becomes unlawful for a woman to have in her possession more than a certain proportion of knowledge. The men are, possibly, desirous of keeping the women in ignorance, upon much the same principle with that which induced the Scythians to deprive their slaves of their eyes, in order that when they were churning milk for their proprietors, their attention might not be diverted. But to prerogatived man the path of science is ever free; he is not necessitated to obtain clandestine knowledge; he has no occasion to conciliate forgiveness for extraordinary attainments*. The abstruser sciences may not, indeed, convey much information respecting mankind; but a person who reads many books, will read books of many descriptions; and by the assistance of these, he will form a theory, erroneous perhaps in some parts, and of little practical use in others, but still a theory not far remote from truth.

2. Since, then, simplicity is of rare occurrence, after a certain period of life, (although I do not mean entirely to exclude the *possibility* of its existence, even in a person of an advanced age, of a cultivated mind, and of polished manners,) we must direct our attention to those, who, having deified simplicity, have made themselves the ministers of her rites. These are they who affect a simplicity they do not possess. They make use of it as a mask, under which they may utter their sentiments with less apparent incivility, and by which they may better practise "the art of ingeniously tormenting." Addison has remarked, with equal elegance and amiableness, that, "to say a thing which perplexes the heart of him you speak to, or brings blushes into his face, is a degree of murder." These simplicitarians, however, delight in putting feeling to the rack, and in probing to the inmost recesses of the heart. They abandon the delicacy which dreads to detect the errors or the ignorance of those with whom we are conversing, and would extort from their friends that avowal of insufficiency, which is made with reluctance to our own bosoms. In this class simplicity cannot dwell, although its members may pique themselves upon possessing it. In truth, when we become conscious of its existence within ourselves, like the Rosicrusian lamp, it expires. Its prevalence amongst us may indeed be well questioned, from the circumstance of the applause which attends it when discovered. A quality for which many are eminent, is seldom made the theme of commendation. We should not have been in possession of such splendid instances of Roman virtue and magnanimity, had not these instances been somewhat rare.

3. Distinguished from these, arises a third division of such as profess to admire and to practise simplicity. This division includes those whose feelings are too impassioned, or whose tempers too indifferent, to admit of much disguise. The passions of some people (it has been well observed) lie so near the surface, that they are the subjects of

* "A woman must have uncommon sweetness of disposition and manners, to be *forgiven* for possessing superior talents and acquirements," observed the amiable and lamented Miss Smith.

perpetual irritation. They are a sort of inflammable gas, to which the smallest light being applied, the whole volume is instantaneously deflagrated. They are a cup so brimful, that the least motion makes it run over. For these to be otherwise than simple, is no easy matter. While their feelings are unconcerned, they may wear an aspect foreign to their real sentiments; but there are so few cases in which our feelings are not more or less concerned, that their capability of infringing the rights of simplicity is very small. A part of the mechanism of the mind, as of the body, is not within our immediate controul. The heart will palpitate, and the passions will exercise themselves, independently of our authority. Medicine is the mean of operation upon the one, and reason sometimes obtains an influence over the other.

There are some whose countenance stands sentinel upon their feelings, and will not permit the slightest expression of them to escape. There are others, whose soul rushes to their eyes, and trembles on their lips. The torrent of emotion may not be repressed. Scamander will still conquer Achilles. Here may Simplicity behold her proudest triumph. Here, dragging propriety, affection, and the decencies of life at her chariot-wheel, she may exult in irresistible might.

They, whose tempers defy the power of attrition, and remain unconquerably rough, sometimes worship simplicity under the name of sincerity. "Sincerity," says a learned prelate, "is not so properly a single virtue, as the life and soul of all other graces and virtues*." But sincerity is not always thus fair or fruitful. It is sometimes very like snarling. If we accurately scrutinize our own hearts, and examine the conduct of mankind, we shall find cause to believe, that sincerity is frequently the result either of pride or of ill-temper. Sincerity is principally displayed in reproving the faults, or remonstrating with the follies of our friends. To reprove, in the genuine spirit of friendship, is one of the most difficult exercises of virtue; and it is for this reason that we seldom offer reproofs, but to those for whom we feel little attachment. In doing this, there is great danger of our deriving a gratification to our own malevolence. He that corrects, tacitly assumes a superiority over the person corrected; although this superiority has sometimes no other foundation. Nay, so blind is human nature, so deficient in introversion, that such people frequently condemn in others those errors and weaknesses of which they themselves are occasionally or habitually guilty. Our opinion of ourselves is usually formed, like the Alexandrian Manuscript, in capitals: our opinion of our neighbours commonly occupies very minor dimensions. These "left-handed Catos*," these self-created censors, are not uncommon.

"So from a sister-sinner you shall hear,
How strangely you expose yourself, my dear."
POPE.

Such as these are dangerous companions. They present an indiscriminate edge to friends and foes, and the same opportunity serves for an attack upon both. They disdain the courtesies of life, as absurd and contemptible; but in disdaining them, they are actuated by much the same temper as that in which Diogenes trampled upon the pride of Plato. In short, (as Dr. Johnson, with another meaning, said of Baretti) "to be frank, they think is to be cynical; and to be independent, is to be rude."

This spirit of simplicity which has gone forth among us, may, I think, have partly taken its rise in the republican principles which are

* Tillotson's first sermon on the Education of Children.

* Such as imitated some of the actions of Cato, but did it awkwardly, were called left-handed Catos.—*Plutarch in Caton.*

now so lamentably prevalent. Republican principles are founded upon an exalted opinion of ourselves, and a notion, that, as we are equal to all, so we will be governed by none. Simplicity, in supposing that an undisguised avowal of our feelings and sentiments will be more acceptable to our associates than any attention and deference which we could pay to theirs, acts upon a principle similar in its nature, and equally incorrect in its foundation. We may, indeed, like to see simplicity in a person's character; but I believe that when that person has passed a certain age, his simplicity becomes valuable only in relation to our own real or imagined interest. It is not of much importance in itself, nor, assuredly, does it always secure to its possessor an higher rank in our admiration. When unconnected with superior sense, it has little power to support itself. It is merely amiable, and never obtains more than our love.

Simplicity, therefore, as well as politeness, may sometimes derive its source from pride. To pride, and a desire of distinction, we may perhaps, without injustice or illiberality, attribute the wayward dress and tortured grammar of a certain religious sect. And whenever men have determined to deviate from established practice, and to prefer modes and maxims of their own invention, their determination has generally been considered as proceeding from some such motive. Novelty, in the eye of its discoverer, is encircled by too bright a radiance to allow of investigation; and he will be very apt to argue from its splendour to its utility.

That the tendency of what I have hitherto advanced may not be mistaken, it is necessary (to use a phrase much admired in certain circles) that I "guard the doctrines" which I would maintain. And in so doing, I wish to assure any honest-hearted reader of the Christian Observer, who may be disposed to censure this paper, that I am as warm a friend to sincerity, and as zealous an enemy to dissimulation, as he can be. But the simplicity which is the subject of these animadversions, is always to be distinguished from manly openness, and from Christian integrity. It is widely different in its nature and in its effects. Simplicity, where it is found genuine, is the child of ignorance: in its corrupted state, it is the offspring of affectation. True simplicity of manners can result only from simplicity of life. If we will be clowns in gold and purple, we shall be inconsistent and ridiculous. If we will neglect what an ingenious foreigner terms "the social police of conversation," we must expect the irruption of lawless and barbarous manners. There is an *ultima Thule* to every human effort. To the simplicity of the first century, we cannot unite the elegance of the nineteenth.

The rage for simplicity has developed the forms of our women, in a truly Spartan style: it has, too, elicited a blushless composure of look, and an undismayed facility of address, which would have been disowned at Lacedæmon. With the formality of the *vielle cour*, it has banished its refinement, from the range of fashion; and while decorating our noblemen with the dress, it has imparted to them the manners, of grooms. The same rage in literature has consigned us over to the chattering of Harry Gibbs's teeth *; to the devastations of the prelate-gnawing rats †; and to the perilous stumping of farmer Gould's steed ‡.

In that directory of conduct which the stamp of inspiration has made unerring, we are taught to add wisdom to innocence; and since "death and life are in the power of the tongue," we are commanded to be cautious in its use. A propensity "to utter all our mind ||," and to "delight in discovering our heart §,"

* Vide Wordsworth's Poems.
† Southey's Poems.
‡ Holloway's Minstrel.
|| Prov. xxix. 11.
§ Ibid. xviii. 2. and xiv. 23.

is represented by Solomon as characteristic of a fool. "He that believeth every word," is contrasted with the prudent man, by the same excellent delineator of manners; who thus equally condemns a too ready disclosure of our own sentiments, and a too implicit confidence in the professions of others. In our intercourse with the world, we can never too well, or too often, remember Mrs. More's caution, not to mistake freedom of manner for frankness of heart. A French aphorist * has remarked, to the same purpose, that an appearance of sincerity is often only a refined species of dissimulation. And a person who is much conversant with mankind, will as shrewdly suspect design to lurk under the specious garb of rude simplicity, as beneath the dark glance and impenetrable reserve of less expert deception.

Christianity, by commanding us to subdue our feelings, will best instruct us in the mode of their display. The principles of religion will serve, like the pipe of Gracchus, to exalt or to moderate the tone of emotion; and when, by their influence, its nature has become purified, its expression will be less offensive.

Thus divinely guided, we shall not greatly err. We shall not offend against the dignity of heaven, by sacrificing duty to interest, and preferring the favour of man to that of God; we shall not, by meanly submitting, or by roughly opposing, give cause to others to diminish the respect or the affection which they owe us; nor shall we, by our injudicious conduct, awaken in the hearts of our acquaintance the evil passions which lie slumbering there, and which are seldom excited but to the injury of the possessor.

Reverence to God, justice to ourselves, and benevolence to our connections, will best ensure the propriety of our manners; and will best enable us to realize the character which the Apostle appropriates to himself, of "living in simplicity and "godly sincerity;" of "giving none offence;" and of "pleasing men in all things, not seeking our own profit, but the profit of many."

HANTONIENSIS.

* Rochefoucault.

REVIEW OF NEW PUBLICATIONS.

Sermons on several Subjects. By the late Rev. WILLIAM PALEY, D.D. Subdean of Lincoln, Prebendary of St. Paul's, and Rector of Bishop Wearmouth. London: Longman, Hurst, Rees, and Orme. 1808. 8vo. pp. 543.

WE know no observation more conclusive on the propriety of adding to our stock of published sermons, however overgrown, any that are yet worthy of publication, than the apology of Bishop Horne for the production of his own. "The multitude of old sermons," says he in his preface, "affords no argument against the publication of new ones; since new ones will be read when old ones are neglected, and almost all mankind are in this respect Athenians." The truth is, as the Bishop well continues, there is a *taste* in moral and religious, as well as other compositions, which varies in different ages; and thousands have received instruction and consolation formerly from sermons that would not now be tolerated.

Besides, too, the common fluctuations in style and sentiment which different ages bring along with them, there is a natural fondness, observable perhaps even in the wisest and best of men, for reading in a new book: and we suspect many a useful

and once-admired writer has gradually crept towards the upper shelf, for no other fault than because his plain brown suit had rusted over, or his gilding become dim. The remark is no doubt applicable, in its fullest force, to the writer of sermons: that species of composition which more than any other betrays the fastidiousness, and even sickliness of taste; where instruction being the professed object, the appetite requires more peculiarly the aid of stimulants; and the inducement which ought to arise from the gust of the eater, must wholly depend on the daintiness of the dish.

With this sense of things in our minds, we never profess to be disgusted at first sight of a new volume of sermons; nor do we take them up, by any means, with the despairing accent of the Satyrist on our lips, *Quis leget hæc?...Nemo, Hercule, nemo.* They *will* be read, if worth the reading, and that too eagerly, by multitudes, who feel the duty of *being instructed*, and who only watch an opportunity, when the operation can be performed in the least disagreeable manner. We feel, therefore, rather grateful to the man, who is content to labour in the lowest field of literary ambition, in behalf of these our frail, but not hopeless, fellow Christians: and our attention rather turns to the inquiry, how far the volume before us may be suited in particular to the taste of the times, or calculated in general to edify its readers, and enlarge the boundaries of Christ's spiritual kingdom.

In the volume announced at the head of this article, it is true, we find not so much room as usual for the exercise of gratitude; since we are given to understand in the advertisement, that these sermons were intended by their author only for a limited circulation, *gratis*, amongst the inhabitants of Bishopwearmouth, of which place he was Rector. The wishes of the public alone have drawn them forth into general circulation; and it is not for us to decide the nice question of propriety in this case; where the executors had to balance between an authorized sale of what the testator had willed should not be sold, and a surreptitious, perhaps mutilated, sale of his works, which we understand had already commenced.

This circumstance, indeed, made us more than usually anxious to prosecute the above inquiries: nor could we be supposed to be uninterested, either in the character or contents of a book thus promising so generally to be read. But here also, as to its character, some trouble is saved us. In sermons professedly called into circulation by the general voice, we feel little hesitation, even prior to inspection, in pronouncing to be adapted to the general taste: whilst sermons by Dr. Paley, we think, more surely than any other, even under similar circumstances, lead to that conclusion; because we conceive his writings may have served, more than most others, to form that taste, and guide the public sentiment.

In truth, difficult as the task is of deciding, at any given time, upon the general cast and character of the public mind, we do not think we could do it better in the present instance, and in a single sentence, than by sending the inquirer to Dr. Paley's works. And as one confirmation of our remark, amongst many, we should appeal to the extensive circulation given in this age to a principle of Dr. Paley's own coining—or rather, we should say, restamping—viz. that of general expediency as the basis of virtue; a principle, which we, indeed, of this age, have had the singular felicity of viewing in every possible degree of purity and alloy: either as passing through the hands of the humane and benevolent Paley himself, or downward, through those of the amphibious and anomalous essayist on Political Justice, till we arrive at the latest practical assertors of

the scheme, at once its champions and martyrs, recorded in the Revolutionary Plutarch.

We are sorry, however, to discover in every successive stage here enumerated, certain general features of resemblance, which we are inclined also to adopt as our notion of the general character of the times: we mean a species of cool, calculating spirit; reducing every thing, even the gravest subjects of morality, and those which most nearly concern the interests of mankind here and hereafter, to the test of a certain rigid, unfeeling, metaphysical examination. We should denominate it a dissecting, analyzing, simplifying system; explaining away mystery, wiping out prejudice, as it is called, and exposing the bare elements and primary principles of nature, to every eye that may have curiosity or inclination to pry into them. It is, perhaps, something of that spirit in general, which Mr. Burke had in view on a particular occasion, when he complained, that "the age of chivalry was gone, that of sophisters, economists, and calculators has succeeded, &c.:" and the political consequences, which he details with so much force and fire in the subsequent pages, we think, with all due allowances for the licence of a declaimer, might be transferred to its effects on all subjects intellectual, moral, and religious. This spirit, it is true, will assume a plausible, and perhaps even a harmless, shape in men of very refined minds, cool heads, and subdued passions; nor can we *always* think it, with the aforesaid writer, "the offspring of cold hearts and muddy understandings." It may be sometimes the result of a certain order of intellectual greatness: and we should not perhaps have openly lamented its existence in the world, had it only co-existed with the minds of a Locke, a Clarke, or a Paley. But in the very next stage of its progress we have every thing to fear from its influence. When it fails to communicate a capacity for thought, proportionate to the robbery it commits upon the feelings; when it happens to fall in neither with industry nor candour; when it stands uninformed by learning on the one hand, and uncorrected by goodness on the other; the worst is then to be apprehended, because the worst has been experienced from its operation. False religion and unsound morality; shallow speculation and flimsy systems; determined opposition to established orders, on one side; and on the other, innovations, Utopian in politics, and Socinian, Deistical, or Atheistical in religion; are, we reckon, its inevitable results.

Such a principle, it is true, so mischievous in its less perfect forms, we cannot help suspecting of something wrong in its very essential qualities. And when we consider the *effects*, not to say *defects*, obviously produced by it even in the great names themselves above mentioned, we do not see much reason to retract our suspicion. Dr. Paley, for instance, though endued with the clearest possible apprehension, and with powers of reasoning the most acute of perhaps any modern writer, yet we cannot but consider, from the very preponderance of this system in his mind, to have been so far manifestly a defective character. Owing to a spirit, as we imagine, thence engendered, we shall have hereafter to lament an appearance of *reserve* and *caution* on certain subjects, wholly unbecoming a Christian minister, and depriving us of his testimony to many of those sublime and mysterious doctrines which outrun "the wisdom of the wise," and mock the understanding of the mere human reasoner. But if we were now to confine ourselves to the mere subject of *feeling*, we might safely challenge the opinion of our readers, as to the magnitude of a defect, to be seen and felt by all who peruse his

writings, even upon this score. Is there not a philosophical, we could almost call it an affected, coldness and rigidity of mind, maintained throughout, which should by no means, in right reason, consist with the sublime and animating subjects which he otherwise so happily destined to his pen. The essential attributes of Deity, the divine evidences of a divine religion, with the character of a Founder spotless in holiness, and the life of an Apostle matchless in labour; in fine, the grand outline of all moral conduct, whether individual or social, with all that stirs to action and directs the great machine of man—these are subjects which we might expect would have called forth, as they certainly would have afforded scope to, the sublime feelings of a Taylor, the moral imagination of a Barrow, the creative energies of a Butler. And when we pass through volume after volume of Dr. Paley's works upon these very topics, without being once reminded of those great men; without once even, if we may say it, fancying ourselves in their company, or soaring to their heights; we are tempted to inquire by what original cast of mind it is that we are to account for so strange a difference. And if we perceive a style of argumentation indicative of acuteness and penetration scarcely below the standard of these writers, we must then inquire further, what acquired habits of thinking and writing can have kept down, and for what reason, those loftier sentiments and warmer feelings, which have most generally been the grace and garnish of such pure intelligences. Such, however, is the fact in Dr. Paley's case; and whether the age copying from the divine, or the divine copying from the age, both certainly, in this respect, possess the same characteristic marks of distinction from most other ages and most other divines.

So much then for the question, how far any production of Dr. Paley's may be expected to suit the temper of the times. The production immediately before us is, in many respects, what we think might easily have been expected from such a writer, writing in such times. We perceive here the same cool, speculative turn of mind, which we have so abundantly remarked in other places; a style of reasoning, we observe, short, pithy, and sententious, balancing the most awful questions, both of time and eternity, with an even hand, and opening to the core the primary principles, both of religion and morality, with nearly the same penetration, and quite the same calmness, with which he had before dissected the human frame, or described the anatomical *compensations* in the lower creation.

But before we proceed further in our remarks upon the *manner* of these sermons, we think it necessary to enter somewhat at large upon their *matter*; and to inquire into the actual standard both of divinity and morality, which, as far as we can judge, the author seems to have erected in his own mind.

1. *Of Divinity.*—And to begin with the divinity of our blessed Lord. Although Dr. Paley's other writings have long since borne honourable testimony to his belief in the existence of a divine intelligence, a great spiritual being, one and indivisible, infinitely pure, just, beneficent, and powerful; yet that he believed the doctrine of our Lord's divinity does not appear, where it certainly ought to have appeared, in these sermons. We assign no reason for the omission of this mysterious, but grand, article of the Christian faith; whether the temper of the times, his own inclination, or the choice of his executors, to whose selection and arrangement chiefly, we understand, the volume owes its present form: but we feel ourselves pointedly called upon, as Christian monitors, to complain that the omission *exists*, and exists to an

extent which deprives the church of all countenance from Dr. Paley in the assertion of this fundamental article. And this deficiency, we lament to say, wears an aspect the more unpleasant, as it does not consist in the entire absence of allusions to Jesus Christ; an absence, which many *orthodox* divines of modern days have proved to be quite compatible with the most *orthodox* productions; but the omission here exists upon occasions where we might naturally expect the doctrine to appear: in sermons written expressly on the character of the Son of God, and in passages where the mention of him unavoidably suggests the idea; nay, where a statement of the doctrine would have much assisted the author's argument. To justify our remark, we adduce the three following quotations, perhaps the strongest on the subject in the volume. The first is in Sermon XV. on John's Message to Jesus: "He did not bid.....the disciples of John," says Dr. Paley of Jesus Christ, "believe him, because he was in the Father and the Father in him, because he was with God and from God, because the Father had given unto him the Spirit without measure, because he was inspired in the fullest and largest extent of the word;" and these he then calls, "characters and pretensions, the highest that could belong to any being whatever, to a prophet, or to more than a prophet." p. 248.

The next passage occurs in Sermon XVIII. on the Efficacy of the Death of Christ. "That a person of a nature different from all other men; nay superior, for so he is distinctly described to be, to all created beings, whether men or angels; united with the Deity as no other person is united; that such a person should come down from heaven, &c." p. 287.

The last occurs in the closing sermon, on the General Resurrection, where, speaking of the miracles of Jesus Christ, he goes on, "Above all, by coming himself to life again, after being three days dead and buried, he *proved* that God Almighty was with him; that he came from God; that he knew what passed in the other world; that he had God's own authority to say and promise this to mankind." p. 535. And in the same place, speaking of the comparative darkness of heathen speculations, he concludes, "This was not like having it as we have it, from God himself; or, *what is just the same thing*, from the mouth of *a person, to whom God gave witness by signs and wonders, and mighty deeds.*" p. 536. None of these passages, we think, will be considered as involving any statement whatever of the essential divinity of the Son of God: they carefully, it is true, adhere to Scripture language, as far as they go; but were there not stronger passages in Scripture, which Dr. Paley has omitted? and does not that omission occur at a time when the argument would have been assisted by their *admission?* and if so, what impression do these sermons leave on the minds of their readers with respect to the article in question?

One sermon, however, we find, specifically upon the point of Christ's character, from Heb. xiii. 8, though confined principally to the agency of Christ since his ascension. But here we discover no passage equally strong in favour of Christ's divinity, even with those which we have quoted above; whilst we cannot but think our author has made a very imperfect use (to say no more) of Sherlock's Sermon, which he refers to, on Phil. ii. 9. That able writer and divine, in describing the "more highly exalted" name and honours of Jesus Christ, after his ascension, draws a forcible distinction between "the glories of nature and the glories of office." He then shews the Apostle's argument to afford no ground for "inferring that the natural powers and dignities of Christ were increased, or capable of being so: but only in consequence of the Re-

demption, God put all things immediately under him, and so entitled him to that worship and honour which were not before paid him." And in the same strain he continues afterwards: "there is no room to speculate about nature and essence, or to suppose Christ, before his exaltation, was less honourable as to his nature and essence, any more than there is room to suppose that God was less honourable, as to his nature, before the creation; because at the creation the sons of God sung together for joy, and paid new honours to the great Creator." We quote the passage at full length, both as important in itself, and as an explanation and a corrective, rather than a confirmation, of that which Dr. Paley adduces it to prove, viz. "that, when his appointed commission and his sufferings were closed upon earth, he was advanced in heaven to a still higher state than what he possessed before he came into the world *. This point, as well as the glory of his nature, both before and after his appearance in the flesh, is attested by St. Paul, in the second chapter of his Epistle to the Philippians." p. 341. Here we lose the just distinction between the nature and the offices of Christ, in that more general and questionable term "state;" and "the glory of his nature both before and after his appearance in the flesh," leaves us wholly in doubt whether we are to consider at least *that* to have been the same in both cases, as well as *what* he conceives it to have been.

Our reason for being thus express in our statements on this head is, first, because we cannot but perceive, in Dr. Paley's treatment of it, the appearance of thought and intention throughout; *i. e.* of a determination on the part of the writer, saying as it were, "hitherto I will go and no further;"—and then, because, so viewed, we think it by far the greatest charge we shall have to adduce against him. It can admit of little question what a man ought to believe, who has set his hand to a declaration, that "all and every" the Thirty-nine Articles, "are agreeable to the word of God." And no man, believing them, should be deterred from adducing the doctrines founded upon them, when occasion requires it, by complaisance to any men or any times. On the contrary, times like the present require us more peculiarly to stand by our principles. He was a bad defender of his injured Lord, who, on being taxed as a believer in him, replied, "Man, I know not, neither understand I, what thou sayest." And we know no policy more wretched (even *as* policy) in these our days, than to seem unwilling or unable to look our creed and its enemies in the face together.

We disclaim, from the heart, all intention of unnecessarily carping, either at the volume before us, or at its justly celebrated author, when we further profess ourselves not wholly satisfied with his statement (if it may be called such) of two other doctrines, those of the atonement and of original sin. Our objection to his statement of the former is, indeed, such as we should expect to be suggested by that of a man afraid to tell us "what he thinks of Christ;" namely, that it shews him equally afraid to tell us what he thinks of the Atonement. In adducing, indeed, the very strong passages of Scripture which contain this doctrine, we find Dr. Paley admits the death of Christ as "having the effect of a sacrifice, the effect in kind, though infinitely higher in degree, upon the pardon of sins, and the procurement of salvation; and that this is spoken of the death of no other person whatever." p. 285. But the very moment that he quits this higher temperature, into which he had suffered himself (and very fairly) to be conducted by Scripture, he again returns to his accustomed chilliness of disposition: and he seems, at last, unwilling to leave his readers in a higher state of

* See Sherlock's sermon on Phil. ii. 9.

knowledge or certainty on the subject, than may be gathered from the following statement.

"Now allowing the subject to stop here; allowing that we know nothing, nor can know any thing concerning it, but what is written; and that nothing more is written, than that the death of Christ had a real and essential effect upon human salvation; we have certainly before us a doctrine of a very peculiar, perhaps I may say, of a very unexpected kind, in some measure hidden in the councils of the divine nature, but still so far revealed to us, as to excite two great religious sentiments, admiration and gratitude." p. 287.

If, however, we could wish our author had been somewhat more "dogmatical," plain, and explicit on this topic, considering more particularly "those few sheep in the wilderness," for whom he professed to be writing; we cannot withhold our tribute of praise from the very plain and useful statement which follows in the next sermon, of "the need in which all stand of a Redeemer." The whole sermon is evidently written in the true spirit of Christian humility, and argues a deep conviction on his own mind, and an earnest desire, by the most forcible arguments, to impress on the minds of others a conviction, corresponding to the doctrine in question. We feel a real pleasure in giving to our readers the two following extracts on the subject of our imperfections.

"One infallible effect of sincerity in our endeavours is to beget in us a knowledge of our imperfections. The careless, the heedless, the thoughtless, the nominal Christian, feels no want of a Saviour, an intercessor, a mediator, because he feels not his own defects. Try in earnest to perform the duties of religion, and you will soon learn how incomplete your best performances are. I can hardly mention a branch of our duty, which is not liable to be both impure in the motive, and imperfect in the execution; or a branch of our duty in which our endeavours can found their hopes of acceptance upon any thing but extended mercy, and the efficacy of those means and causes, which have procured it to be so extended." p. 294.

And instancing more particularly again in one duty.

"But if our worship of God be defective in its principle, and often debased by the mixture of impure motives, it is still more deficient, when we come to regard it in its performances. Our devotions are broken and interrupted, or they are cold and languid. Worldly thoughts intrude themselves upon them. Our worldly heart is tied down to the earth. Our devotions are unworthy of God. We lift not up our hearts unto him. Our treasure is upon earth, and our hearts are with our treasure. That heavenly-mindedness which ought to be inseparable from religious exercises does not accompany ours; at least not constantly. I speak not now of the hypocrite in religion, of him who only makes a show of it. His case comes not within our present consideration. I speak of those who are sincere men. These feel the imperfection of their services, and will acknowledge that I have not stated it more strongly than what is true. Imperfection cleaves to every part of it." p. 296.

To return, however, once more to our objections, which we are anxious first of all to dismiss: We mentioned original sin, as a doctrine in which we cannot but think our divine peculiarly defective. The whole question at issue, we conceive, between the Church of England (for we here speak boldly) and the advocates for human nature, is, whether man is born wicked or born good; wicked, with no capacity but through divine grace to become good; or good, with no inclination but through a confessed infirmity and liability to temptation, to become wicked. Now, we have no hesitation in declaring our sentiments to be in favour of the former position, as best agreeing both with Scripture, experience, and the language of our church. But, without entering further upon the right or wrong of the question, and without positively saying that Dr. Paley appears ever to have balanced it thus specifically in his own mind, we must still assert, that he leans unquestionably throughout to the latter position. As we have no sermon, nor any direct declaration, upon this topic, we must be left, it is true, in some measure to collect our author's opinion from scattered hints and indirect implications. These, how-

over, we think, recur sufficiently often for our purpose. And when we find the place which should have been occupied, in pursuance of the argument, with the *corruption*, the *depravity*, the *guilt* of human nature, filled only with declarations of its *weakness* and *infirmity*; when we find the effects of natural depravity either left unaccounted for at all, or stated as rather the consequences of a peculiarly hardened disposition; when we find a course of argument plainly founded upon the opposite assumption; when, finally, we find the blessings of redemption so enumerated as to exclude from their number either pardon or redress for this original state of man for which we contend; we then strongly conclude, that so acute a reasoner and so explicit a dogmatist as Dr. Paley, must have entertained sentiments unfavourable to a doctrine, which, when called upon to state, he neither assumes in his reasoning, nor asserts in his dogmas. To confirm, then, what we have said, by a reference to the sermons—The strongest observation we have met with on the subject of original sin, is in the opening of Sermon XXVIII, on the "Aid of the Spirit to be sought and preserved by Prayer."

"If it be doctrinally true, that man in his ordinary state, in that state, at least, in which great numbers find themselves, is in a deplorable condition, a condition which ought to be a subject to him of great and bitter lamentation, viz. that his moral powers are ineffectual for his duty; able, perhaps, on most occasions, to perceive and approve of the rule of right; able, perhaps, to will it; able, perhaps, to set on foot unsuccessful, frustrated and defeated endeavours after that will; but by no means able to pursue or execute it;—if it be also true, that strength and assistance may and can be communicated to this feeble nature, and that it is by the action of the Holy Spirit upon the soul, that it is so communicated, &c." pp. 428, 429.

Again, in speaking of the failure of moral and religious motives, whose success, he observes, is various in various minds; *when they fail*, he continues, it is owing to some "vice and corruption in the mind itself." Enumerating then certain degrees of inattention observable in men, he remarks at last, and justly enough, that the greatest wonder of all is, "seeing men not affected by their own thoughts," &c. &c. p. 84. Would not, however, we ask, the doctrine of original corruption, as we have contended for it, have led rather to the mention of a *natural* insensibility, common to all, till awakened; a fatal *absence*, till then, of all true religious principle; an *usurpation* of sin, tyrannizing over the mind, in the place of its lawful governors? Passages of the like import, evidently proving an inadequate sense of *general*, or, which is in fact the same thing, *original* corruption, may be found in pp. 44, 266, and 434, to which we refer the reader.

But this same deficient assumption of a fundamental doctrine will be found also to have weakened some very important arguments, in the course of our author's discussions. To instance only in his sermon on Conversion: a sermon which to notice is to praise: containing, as it does, the justest and most edifying reflections on the state both of the converted and the unconverted, and describing the transition from one to the other, with all its means, symptoms, and effects, in a manner bespeaking the deepest consideration on the subject. But notwithstanding its general excellence, we think it impossible not to observe imperfections, arising from the very cause we speak of. The Doctor begins by asserting those to be mistaken, who divide mankind between the converted and the unconverted. He holds, on the contrary, that there may be some persons in the world, that cannot properly be called either. They are not converted, for they are not sensible of any such religious alteration, at any particular time, as can be called conversion; and yet, he continues, from their lives they are evidently and confessedly not unconverted. Next comes a "willingness to admit"

that our Lord's declaration to Nicodemus, respecting the new birth, "is fairly interpreted of a gift of the Spirit, and that, when this Spirit is given, there is a new birth, a regeneration." But whereas some infer from hence, "that all persons whatever must undergo conversion, before they are capable of salvation;" he rather imagines, that, to some, this Spirit may be given from the earliest period of life, only in the shape of a gradual spiritual assistance. It may be prayed for at baptism, to preserve us "from sin and wickedness, and from every spiritual enemy;" at confirmation also, "for young persons just entering into the temptations of life."

"Therefore spiritual assistance may be imparted at any time, from the earliest to the latest period of our existence: and whenever it is imparted, there is that being born of the Spirit to which our Saviour's words refer. And, considering the subject as a matter of experience, if we cannot ordinarily distinguish the operations of the Spirit from those of our own minds, it seems to follow, that neither can we distinguish when they commence; so that spiritual assistance may be imparted, and the thing designated by our Lord's discourse satisfied, without such a sensible conversion, that a person can fix his memory upon some great and general change wrought in him at an assignable time." p. 122.

Finally comes, in the next page, an assertion of a much bolder nature, in which he "maintains that there may be Christians who are, and have been, in such a religious state, that *no such thorough* and *radical change*, as is usually meant by conversion, *is*, or *was*, necessary for them:" Now we think it evident in all this, that Dr. Paley did not very well know what he meant to call conversion; *i. e.* whether the essence of it was to consist in its being a change, "felt and perceived," by the individual himself; or only in its being a change "thorough and radical:" whilst, at the same time, he always left it open to an objector to inquire, when this change became sufficiently thorough and radical to be termed a conversion; and when, on the contrary, the man could only be considered in the intermediate state of one assisted by the divine Spirit.

Is there not then apparent here, some little weakness and embarrassment in the argument; and that arising, as we think it must strike the reader, from the very inadequacy we speak of, in the author's views of human corruption? Had Dr. Paley considered the state of man somewhat more as our church represents it; had he considered mankind at large as "born in sin, the children of wrath;" as by nature not weak only, which he allows, but also, as the Homily asserts, "very sinful, wretched, and damnable;" had he seen, in short, in its strongest light, the difference between man as he is born, and man as he becomes through the operation of divine grace; we must think, with deference to the logical mind of Dr. Paley, that, in consequence of that very quality, it would thus have stated to itself the doctrine of conversion:—First of all, that a change both "great and general," "thorough and radical," must at all events be experienced at some period of life by the soul of *every* man; a change from original corruption and demerit, to a state of pardon through the merits, and of holiness through the grace of Christ. Next, that such a change, though often sudden and late, may take place very gradually and early, beginning even at Baptism itself, or, at least, so beginning and continued, as to be wholly imperceptible either to others, or to the subject himself:—That, nevertheless, the change in this latter case is equally complete and important as in the former: nay, so important that any difference in time or circumstances, with respect to the event itself, vanishes into nothing. Yet that, finally, with respect to the terms applicable to the two cases, it might be convenient, as in both, to use the generic and only adequate term "regeneration,"

so in the former case, *i. e.* when the change is either sudden or late, and by consequence of these, or on any other account, visible and sensible, then to use the more popular and specific term "conversion."

This statement, in which we have purposely adhered as much as possible to the Doctor's definitions, will, it is apprehended, only be found to diverge from his own, where a difference of *principle* required it. And if so, it will necessarily follow, that the principle assumed in the sermon so far falls short of the standard, which we have suggested as being, in our opinion, the orthodox one.

The same conclusion, we said, might also be obtained by a reference to the advantages incidentally enumerated as flowing from Christ's death. It is not necessary, indeed we have not time, to be very specific here. But if our readers feel with us in perusing this volume, they will lament, that, whereas we often hear of imperfections pardoned, of defective services accepted, and the need we all must feel of "some other resource than our own righteousness;" p. 294: (vide also pp. 204 and 302, &c.) still no allusion, even incidentally, occurs to that most weighty *prior* obligation, under which the saint must have been laid, before he can possess any righteousness at all, before he knows of services to be accepted, or even of imperfections, strictly so called, to be remitted.

If any objection should be made to a scrutiny thus rigid into the doctrines of our author; a scrutiny, which, it might be contended, very few divines, especially of modern days, and more than all when writing only for a village, are either prepared for, or could bear: our only reply is, that Dr. Paley is ὀκ ὁ τυχὼν ἀνὴρ, no common man, and therefore that his treatment should be likewise of no ordinary kind. We know no author from his name, and no book from its manner, whose doctrines more deserve, more bring upon themselves, discussion, than the present. They profess to result, they do result, from a mind well poised, and thoroughly made up on the several subjects before it. And whatever of error, misconception, or mistatement they contain, we are sure, will go forth into the world, not as a chance effusion thrown off in an evening for the instruction of Bishopwearmouth, but as the deliberate and authoritative opinion of the Archdeacon of Carlisle.

Under the sanction of so great a name we rejoice in bringing forward another doctrine, to which we finally allude, and the statement of which, in the volume before us, we are happy to say, enables us to join hands with its author on terms of the most cordial agreement. We mean the doctrine of divine interpositions; using a word of that general nature, because we wish to comprehend every species of interposition from above; whether a Providential interference in the temporal affairs of men for temporal purposes, or the same interference again for spiritual purposes, or, finally, the operation of divine grace on the soul.

On this subject, it is true, we had a right to expect something from Dr. Paley. The native benevolence of his mind, together with an acquired justness of thought on all subjects connected with the natural attributes of the Deity, had long led him to investigate the minutest contrivances of nature for the benefit of mankind. This had evidently familiarized his mind with that notion of Providence so well inculcated by our Lord, when he declares even a sparrow to be remembered before God, and the very hairs of our head to be numbered. And we are happy in seeing the direction which these conceptions have taken in Dr. Paley's mind. To account for, to *systematize*, such appearances, some great reasoners have had recourse to general laws: and have supposed, that instead of a series of successive interferences, divine Providence had established certain general and fixed rules in his creation, according to

which things were governed much in the same way, with regard to effect, as by a particular Providence. To which our objection is not so much, that it is an impossible, as that it is an unscriptural supposition: it removes the Deity one step further from us, than we are willing he should be removed; it places us as it were at arm's length from the Creator; and interposes a medium, to speak metaphorically, of mute and inanimate, though confessedly operative and instrumental, principles between the affairs of man and the hand of Omnipotence. Now we think the evident tendency of Dr. Paley's observations is to remove this intervening cloud, and to display the hand of the Almighty as immediately and operatively engaged in the results we see around us. "Whatsoever is done in the earth he doth it himself," is a motto to which, in our opinion, Dr. Paley would not have had the least objection; and we are much mistaken if any one could read his sermons, particularly, e. g. that on Joseph (Serm. IX.) and that on "Life a State of Probation" (Sermon XXXIII.) without the same impression. We quote his words on the history of Joseph: "It is a strong and plain example of the circuitous providence of God: that is to say, of his bringing about the ends and purposes of his providence, by seemingly casual and unsuspected means. That is a high doctrine, both of natural and revealed religion." p. 151. An incidental observation in Sermon XV. we think should be added, in as much as such most generally afford the justest criterion of an author's sentiments. "It so happened, I ought to have said, that it was so ordered by Providence, that at the time, the precise hour, when these messengers from John arrived, our Lord was in the very act of working miracles." p. 247.

And this notion of providential interferences seems to gather strength when he applies it more particularly to spiritual purposes, and speaks of it as intended for the trial or improvement, the welfare or warning of the souls of men. Quotations of this kind might be brought from many parts of the volume. In Sermon XXX. on Neglect of Warnings, we have the following passage:—

"A man, who has passed a long life, has to remember preservations from danger which ought to inspire him both with thankfulness and caution. Yet I fear we are very deficient in both these qualities. We call our preservations escapes, not preservations, and so we feel no thankfulness for them: nor do we turn them into religious cautions. When God preserved us, he meant to warn us." p. 464.

In his observations on the history of Joseph, before alluded to,

"It shows the protection of Providence to be *with* virtue under all its difficulties; and this being believed upon good grounds, it is enough; for the virtuous man will be assured, that this protection will keep with him *in* and *through* all stages of his existence—living and dying he is in its hands—and for the same reason that it accompanies him, like an invisible guardian, through his trials, it will finally recompence him." p. 152.

A passage in Sermon XXIV. on the Influences of the Spirit, we shall adduce, as serving well to bring together, connect, and compare the providential interferences of Deity with the operations of divine grace:

"In this there is a close analogy with the course of nature, as carried on under the divine government. We have every reason which Scripture can give us, for believing that God frequently interposes to turn and guide the order of events in the world, so as to make them execute his purposes: yet we do not so perceive these interpositions, as either always or generally to distinguish them from the natural progress of things. His providence is real, but unseen. We distinguish not between the acts of God and the course of nature. It is so with the Spirit. When, therefore, we teach that good men may be led, or bad men converted, by the Spirit of God, and yet they themselves not distinguish his holy influence; we teach no more than what is conformable, as, I think, has been shown, to the frame of the human mind, or rather to our degree of acquaintance with that frame: and also analagous to the exercise of divine power in other things, and also necessary to be so; unless, it should have

pleased God to put us under a quite different dispensation, that is, under a dispensation of constant miracles.

"I do not apprehend that the doctrine of spiritual influence carries the agency of the Deity much farther than the doctrine of providence carries it: or, however, than the doctrine of prayer carries it. For all prayer supposes the Deity to be intimate with our minds." p. 379.

On this passage we shall just observe, that "a course of nature," no more than "the frame" or course "of the human mind," is to be esteemed inconsistent with the divine interferences above alluded to; i. e. we mean to say, with that scriptural account of things to which we think Dr. Paley has so well adhered. For if we were called upon to state our notion of the real doctrine of Scripture on this head, it is that of a continually superintending and overruling Providence, which, permitting the activity and the powers of its different creatures to operate of themselves, according to their several tendencies, still watches over that operation, controuls its progress, and so influences and *biases*, by special interferences, the general result, as literally to "order every thing according to its own will?" This notion, whilst it preserves entire the honour of God, according to the ancient rule, *Nec Deus intersit nisi dignus vindice nodus*, secures likewise, as we conceive, whatever is needed of assistance, whether in our temporal or spiritual concerns. Indeed it is capable of application to any extent, according to the respective sense and apprehension of men, which will always vary on this point. It affords a refuge to the fears of the most timid, whilst it gives scope also to the freedom of the boldest. According as it is spoken of the ordinary operations of nature, or the special operations of grace, it applies equally to the bodies and to the souls of men. When confined to the latter, it is of latitude sufficient to embrace the whole range of pure scriptural doctrine on that head; rejecting, indeed, the proud pretensions of the Pelagian, and the metaphysical arrangements of the Fatalist, it still agrees equally well with the popular statements of the Arminian, and the deeper speculations of the Calvinist. It is, in fact, "*Publica materies privati juris*," and from the mere enunciation of it in naked terms, we conceive no particular style of thinking, on the doctrines of grace, could properly be inferred.

Dr. Paley, it is true, as our readers will easily conjecture, appears from these sermons to have been of the Arminian school. He appears so from the whole tenor of his doctrines, and more particularly from his first of three sermons (Sermon XXIII.) on Spiritual Influence in general, which exhibits what may be considered on the whole as a lucid statement of the Arminian doctrines of grace. We cannot speak too highly of the candour and consideration of Dr. Paley's mind, when we find in the very same discourse a most important concession on the other side, or what we should rather call an assertion of the very principle to which the Calvinist appeals as the basis of his whole system. In denying the gift of God's grace to be arbitrary, he begins first of all:—

"It is not for us, we allow, to canvass the gifts of God; because we do not, and it seems impossible that we should, sufficiently understand the motive of the giver. In more ordinary cases, and in cases more level to our comprehension, we seem to acknowledge the difference between a debt and a gift. A debt is bound, as it were, by known rules of justice: a gift depends upon the motive of the giver, which often can be known only to himself. To judge of the propriety either of granting or withholding that to which there is no claim (which is, in the strictest sense, a favour, which, as such, rests with the donor to bestow as to him seemeth good), we must have the several motives, which presented themselves to the mind of the donor, before us. This, with respect to the Divine Being, is impossible." pp. 361, 362.

This concession is deserving the serious attention of those who, with

out expecting to be complimented by a comparison of their own with Dr. Paley's mind, yet dream of nothing but hydras and chimeras in the very argument which he has gone out of his way to admit, if not invent, against himself.

Indeed, we feel ourselves strongly called upon to express our satisfaction at the manner in which our author has in general handled this subject of divine influences: we could almost have added, our *surprize* also; we mean, after seeing and feeling his manifest unsteadiness on the ground of original corruption; the truth of which doctrine, in our mind, has ever been the best argument for the necessity of divine grace. If sometimes, indeed, through this deficiency, we find him leaving too much to human nature, in the initiatory stages of conversion, yet we find, without exception, the grace of God taking up the work, in time, at least, to establish its full claim on the production of whatever is excellent or praiseworthy in man. We find our author transcribing always, in this case, as if from his own convictions: if ever warm himself, or calculated to warm his readers, it is in the forcible delineation of the divine assistance and presence in the soul. And we might add too, the standard he assumes of religious attainment in practice, seems, through the operation of this belief, to be uniformly high—thereby affording a strong instance of the remark, how much practice is, after all, affected by doctrines; how exactly each department, of duty keeps pace, in the exposition of it, with the principles on which the duty is assumed; and that for an exhibition of the purest saint, we must ever work upon the ground of a correct believer. But we are anticipating the second, or practical, view of these sermons; and shall therefore take leave of our readers for the present with a final quotation from Dr. Paley, which finishes his consideration of Christ's agency, since his ascension, in behalf of his church.

"Lastly, under all our perplexities, under all the misgivings of mind, to which even good men (such is the infirmity of human nature) are subject, there is this important assurance to resort to, that we have a protection over our heads, which is constant and abiding: that God, blessed be his name, is for evermore: that Jesus Christ our Lord is the same yesterday, to-day, and for ever: that, like as a traveller by land or sea, go where he will, always sees, when he looks up, the same sun; so in our journey through a varied existence, whether it be in our present state, or in our next state, or in the awful passage from one to the other; in the world in which we live, or in the country which we seek; in the hour of death, no less than in the midst of health, we are in the same upholding hands, under the same sufficient and unfailing support." p. 358.

(To be continued.)

Memoirs of the Rev. John Newton, late Rector of the United Parishes of St. Mary Woolnoth and St. Mary Woolchurch Haw, Lombard Street. With general Remarks on his Life, Connexions, and Character. By RICHARD CECIL, A.M. Minister of St. John's, Bedford Row. London: Hatchard. 1808. 12mo. pp. 322.

FEW works have excited more attention in the religious world, than the letters in which Mr. Newton first gave a general circulation to his own history. The little volume has been in every one's hand in his own country: on the continent it has been translated, we believe, into more than one language; and has made him so universally known, that many Englishmen find it a sufficient passport to the acquaintance of the religious abroad, that they were acquainted with Mr. Newton. Indeed, the singularity of the race he had run, the strange vicissitudes of his life, his profligacy at one period, and his holiness and usefulness at another, all conspired to fix the public eye upon him, and to rescue him from that oblivion into which those commonly fall who tread the "*fallentis semita vitæ.*"

The present volume opens with a

few pages, furnished to the author by Mr. Newton, in addition to the letters just mentioned. From these, however, not much is to be collected, except a more particular confirmation of the pains bestowed by his mother upon his religious education.

The author, after this, goes to the original Memoirs for his materials, and carries us through the eventful history of Mr. Newton. Of this, it is neither necessary nor proper for us to give more than a sketch. It is, indeed, pretty generally known, that the father of Mr. Newton was the master of a ship in the Mediterranean trade; that his mother was a pious dissenter; that she died when he was young; that his father carried him to sea, afterwards settled him at Alicant in Spain, where his imprudence ruined his prospects; that, by the combined influence of his natural thoughtlessness, and that of a strong passion for a lady he afterwards married, he involved himself in innumerable difficulties; that he was pressed and carried on board the Harwich, and, though elevated by his father's influence to the rank of midshipman, that he deserted, was confined in irons, whipped, degraded, sent on board a merchant ship in the African trade; that he there entered into the service of a slave-trader in the Plantanes (three islands fifteen leagues distant from Sierra Leone), became himself the servant of slaves, drinking the cup of misery and degradation to its very dregs; that, marvellously released from his chains, he returned to England, was first appointed mate, then master, of a slave ship, then tide-surveyor at Liverpool; that, after one refusal by the Archbishop of York, he was ordained to the curacy of Olney in Buckinghamshire, and at length established as minister of St. Mary Woolnoth in London; where he lived for many years in the rigorous discharge of his high functions, and died at the age of 82.

Such were the outward events by which the life of Mr. Newton was distinguished. A life more diversified, more crowded with incidents, or more singular, the hardiest novelist has seldom ventured to delineate. A more detailed account of it would only augment the surprise of the reader. At every step the Memoir presents us with some unexpected reverse of fortune. We are shewn the slight hinges on which his fate seems to turn. The veil in his case appears to be drawn aside, and we are called upon continually to behold those rapid and mysterious movements, by which Providence carries the great and unexpected ends it has in view. It is true, in the case of all men, that "every hair of the head is numbered;" but, in some instances, both the process and the consequences of the interposition of Providence are less secret than in others; and we are led to acknowledge, "I have heard of thee by the hearing of the ear, but *now mine eye seeth thee.*" We design hereafter to touch upon a subject intimately connected with this.

The religious life of Mr. Newton, though its singularity seems to us to have been overrated, is not without some strong and characteristic features. At four years of age his pious mother had stored his memory with hymns, passages of Scripture, catechisms, &c.: and at an early age "his temper seemed quite suitable to her plans;" for "he had little inclination to the noisy sports of children, but was best pleased when in her company, and as willing to learn as she to teach." Her pious labours seem indeed, in the first instance, to have been attended with corresponding effects; but at school, by degrees, his religious impressions decayed. At different periods, however, he was disturbed with serious convictions; and at the age of fifteen, by reading Bennet's Christian Oratory, was led to adopt the course of life recommended in it. He began again to pray, to read the Scriptures, to keep a diary. Then again he relapsed, and learnt to curse

and blaspheme. Other circumstances revived these impressions. So before he was sixteen, he took up and laid aside a religious profession three or four times. "But his last reform was the most remarkable," and we shall let himself describe it.

"Of this period," says he, "at least some part of it, I may say in the Apostle's words, *After the strictest sect of our religion, I lived a Pharisee.* I did every thing that might be expected from a person entirely ignorant of God's righteousness, and desirous to establish his own. I spent the greatest part of every day in reading the Scriptures, and in meditation, and prayer. I fasted often: I even abstained from all animal food for three months. I would hardly answer a question for fear of speaking an idle word: I seemed to bemoan my former miscarriages very earnestly, and sometimes with tears: in short, I became an Ascetic, and endeavoured, as far as my situation would permit, to renounce society, that I might avoid temptation." p. 17.

He then read and became a half convert to Shaftesbury; and his complete conversion to infidelity was not long after accomplished by the conversation of an acquaintance on board the Harwich. After this period there are no colours, however dark, which Mr. Newton does not employ to pourtray his own character. "I actually," says he, "formed designs against the life of the captain. The Lord had to appearance given me up to judicial hardness. I was capable of any thing. I had not the least fear of God before my eyes; nor, so far as I remember, the least sensibility of conscience. In a word, my love to Mrs. Newton was the only restraint I had left. I well remember, in quitting the Harwich for the African vessel, I rejoiced in the exchange, with this reflection, that I might now be as abandoned as I pleased without any controul. And from this time I was exceedingly vile indeed. I not only sinned with a high hand myself, but made it my study to seduce others also." (Cec. Mem. p. 34, 35, 38.) And he puts the finishing stroke to this avowal, by saying of himself, when in Africa—"there was at that time but one earnest desire of my heart, which was *not contrary and shocking to reason and religion.*"

Scarcely a ray of light breaks in to cheer us in passing through the stages of this sad history, till we arrive at the account of his voyage from Africa, in 1748. Here again we are desirous of letting Mr. Newton tell the interesting story of his ultimate conversion to God. We shall quote, for the sake of accuracy and fulness, from the original Letters (tenth edition.)

"I think it was on the ninth of March, the day before our catastrophe, that I felt a thought pass through my mind which I had long been a stranger to. Among the few books we had on board, one was Stanhope's Thomas à Kempis: I carelessly took it up, as I had often done before, to pass away the time; but I had still read it with the same indifference as if it was entirely a romance. However, while I was reading this time, an involuntary suggestion arose in my mind—what if these things should be true? I could not bear the force of the inference, as it related to myself, and therefore shut the book presently. My conscience witnessed against me once more, and I concluded that, true or false, I must abide the consequences of my own choice. I put an abrupt end to these reflections, by joining in with some vain conversation or other that came in my way."

"But now," continues he, "*the Lord's time was come,* and the conviction I was so unwilling to receive was deeply impressed upon me by an awful dispensation." In the night he was rouzed by a violent sea, which broke in upon the vessel, tore away the timbers of one side, and made her a mere wreck in a few minutes. For a time the water gained upon them, in spite of pumps, and every expedient which skill, the love of life, and the fear of death could invent. But at length they perceived the water abate. "At nine in the morning," says Mr. Newton, "I went to speak to the captain, and said, almost without meaning, 'if this will not do, the Lord have mercy upon us!' This, though spoken with little reflection, was the first desire I had

breathed for mercy for the space of many years. "I was instantly struck with my own words; and as Jehu said once, 'What hast thou to do with peace?' so it directly occurred to me, what mercy can there be for me?" "I continued at the pump from three in the morning till near noon, and then I could do no more." Removed from thence to the helm, he had full leisure to contemplate the terrors of his situation. Under the expectation of immediate death, he was led to inquire within himself what must be his fate if the Bible should be true. Several passages which he remembered (Prov. i. 24—31. Heb. vi. 4—6. 2 Pet. ii. 20.) seemed to concur in assuring him, he must inevitably perish. But as the storm abated, and their peril lessened, a stronger view of the divine mercy opened upon him. He thought he saw the hand of God displayed in their favour. He began to pray, to think of that Jesus he had so often derided, to recollect the particulars of his life and death for sins not his own, but for those who, in their distress, should put their trust in him.

From that period his growth in religion was gradual, and, with little exception, constant. He diligently studied the Scriptures. From the promise of the Spirit to them that asked it (Luke xi. 13.) he inferred what Dr. Ogden calls the "omnipotence of prayer." From that singular declaration of Christ, "if any man will do my will, he shall know of the doctrine whether it be of God"—he inferred that a holy life, under God, was the best introduction to a true faith. By degrees his belief was settled, and his practice conformed to it. He became a Christian; a moderate, though decided, Calvinist, and a most exemplary, watchful, affectionate, and successful shepherd of the flock of Christ.

Having thus rapidly surveyed the life of Mr. Newton, we proceed to make some observations upon it. A single remark, however, must be premised.

The object of every religious publication is to instruct. This object is sometimes to be accomplished directly, by precept or counsel; and sometimes circuitously, by inferences deduced either by the author himself, or left to the industry of the reader. The life of an individual belongs to the latter class of works, and it is valuable only as far as the inferences to be deduced from it tend to make men better and wiser. Now, we suspect that the life of Mr. Newton, as it has been written by himself, has no very strong and obvious tendency to advance sober piety, or encourage religious exertion; although the same life, in the hand of a judicious commentator, may undoubtedly be turned to a variety of uses, and may be employed remarkably to illustrate some striking doctrines of the Gospel. Let us suppose the original Memoirs put into the hands of a man otherwise unacquainted with Mr. Newton, and with the class in religion to which he belongs; and let us proceed to inquire into the effect likely to be wrought upon his mind by the perusal of them.

In the first place, such an unbiassed reader would be struck, we conceive, with the *marvellous, if not miraculous, air, which the author gives to all the dealings of Providence with himself.* He imagines his own case to be unusual; to be select; to have no analogy to those of the many visited, taught, and changed by the Spirit of God; but to bear a strong resemblance to that of St. Paul and Col. Gardiner. In support of this position, many truly marvellous interpositions of Providence in his behalf, are recorded. Now we, who are familiar with the tried integrity, humility, and sobriety of Mr. Newton, can trace this way of writing to his unmeasured gratitude to the great Author of his change. But we imagine the uninitiated reader might honestly object to these statements.—"You should be cautious," he would probably say, "in *believing* that God has gone out of his ordinary way to assist you, and still more cautious in *telling*

others you believe it. The first a little savours of *arrogance*; the last leads to *enthusiasm.*" The friends of this way of thinking will, in answer to the first charge, say: "Does it then either savour of arrogance to say, we are so vile, that nothing but a most singular interposition could have rescued us.?" "Not necessarily," the objector would perhaps reply; "yet such an effect will be admitted to be possible, by those who understand the obliquity of our nature, or have had much experience of its practical tendency."

It would be still less easy, however, to repel the charge that this way of speaking tends to *enthusiasm.* To teach others that Providence has wrought wonders, little short of miracles, in our behalf, is to lead the vain, the ignorant, the flighty, the heated spirits which abound in the world, to a similar conclusion with regard to themselves; to make them bold interpreters of the designs of Providence; to encourage them to apply every movement of creation to themselves; and to conclude the very frame of nature agitated to warn or console them. Hence one man imagines a thunder-storm sent to prevent his preaching at Mr. Romaine's chapel; hence the "sortes Virgilianæ" of old; hence the *dipping in* the Bible now; hence the too ready indulgence of almost any *impulse* which unexpectedly darts into the mind; and hence the superstitious investigation of dreams, and obedience to them.

As to the succession of extraordinary facts which team in these letters, *we* believe them, because we believe the author to be a faithful servant of the God of truth. But it would not be enough, with a view of convincing a man ignorant of Mr. Newton, and disinclined to evangelical religion, of the truth of these facts, to say, "Mr. Newton could not lie; he was a Christian; he was converted." He would answer, "I believe neither the one nor the other; they stand to me on the same evidence one with the other: he tells me the facts in order to prove he was converted, and you say he was converted in order to authenticate the facts." Now what we would infer from this is, that, in aiming to establish one great fact at which the reader is likely to revolt, such minor facts should be withheld as are likely to awaken his incredulity. If it is designed he should take a huge leap at last, it is surely unwise to throw stumbling-stones in his way at every step.

We object, in short, to the original letters of Mr. Newton, that the aim of the work does not appear to be to shew, that *God, in the conversion of sinners, ordinarily works by the use of means.* The author, in his own case, *seems* to reject the doctrine; nor is there a sufficient endeavour, that we perceive, to commend it to the belief and respect of others. Now we boldly assert, that the advocate of this doctrine need not despair of erecting a proof of it even on the ground furnished by the solitary instance of Mr. Newton. Let it be remembered that his *pious mother* successfully stored his memory with whole chapters, and smaller portions of the Scriptures, catechism, hymns, and poems (Memoirs, p. 13.); that at the age of fifteen the impressions first made upon his mind revived, and "he was often disturbed with religious convictions;" that "he began to pray, to read the Scriptures, to keep a diary," p. 15. Upon his being thrown from a horse upon a dangerous hedge-row newly cut, his conscience suggested to him the dreadful consequence of appearing in such a state before God, and for a time he broke off his profane practices, p. 16. "The perusal of the Family Instructor produced another temporary reformation. In short, he took up and laid aside a religious profession three or four times before he was sixteen years of age."

We now come to the account of "his last, and most remarkable, reform," which has already been quoted above (p. 246), and to which we beg the reader again to refer. "This reformation," it is added, "continued for more than two years."

Out of this statement two questions arise. In the first place, does the case appear to be one in which the conversion was wrought without the use of the ordinary means? and secondly, would it not have been more serviceable to the cause of religion to have traced, and stated, the connection of the instrument employed and the effect produced, than to have given the history its present marvellous, and almost supernatural cast?

To the first question we should answer; that the labours of his pious mother appear to have been blessed from the first; and that the ultimate establishment of Christianity was almost to be anticipated in that person, who, "three or four times before he was sixteen, took up and laid down a religious profession;" and who, for two years, from conscientious motives, endeavoured to abstain from all he knew to be wrong, and cultivate all he knew to be right. To the second question we should unequivocally answer; in our mind, Mr. Newton would have done better for the cause of religion, had he traced the connection of the instrument and the effect, rather than invest his conversion with the marvellous air it now wears. Far be it from us to limit, in the smallest degree, the freedom and sovereignty of divine grace; but conversion is not a less spontaneous gift on the part of God, or an unmerited acquisition on our part, though God pours his bounties through an appointed channel, than if he scatters them at random. Far be it from us also to affirm, that the Almighty Giver of every good gift does not see fit, in some instances, as it were to step out of his ordinary course, and on a sudden, and contrary to all expectation, bring in his lost sheep to his fold; but, considering the nature and condition of man, these do not seem the cases primarily to be insisted upon, or incautiously forced forward, in works designed for public instruction. Is it, for instance, expedient anxiously to instruct some idle, starving wretch, that Christ once fed five thousand with a few loaves and fishes; but not to teach him, that if in faith he "worked with his own hands," he might expect the divine blessing to follow his labours? We discover nothing in pride more hostile to religion, than in indolence; and, according to our way of thinking, the man who is willing to do no works should not be less discouraged, than he who is disposed to trust in them.

We venture even to question, in this view, the propriety of such phrases as, "the Lord's time was now come;" "the Lord's hour of grace was not come;" which are not rare in the original Memoirs. Such, indeed, is the bias of the author to the system implied in these phrases, that the expression of our Lord, "mine hour is not yet come," referring merely, we conceive, to the period of his own personal sufferings, is applied to the date of a sinner's conversion. Here again we must admit, that there are instances in which, for a long period, all the means of grace, the privileges of instruction, and the ordinary influence of the Spirit of God, seem to be exhausted in vain; but on a sudden perhaps, and even at the ebb of life, the arrow reaches the heart; the sinner humbles himself to the dust, and seeks his refuge in a crucified Redeemer. But is it not somewhat unscriptural, as well as unsafe, on the authority of these instances, to promulge a doctrine for the general acceptance of mankind:—Unscriptural; for where does the Bible say to any, "your day of grace is not arrived; God will not now assist you?" Unsafe; because we find, from experience, that men of particular temperaments are apt to conclude, that they may sit still till God forces them into the ranks of Christianity. This conclusion is drawn, and acted upon, to a most alarming extent, in our own days. Certain religious circles throng with the supine vic-

tims of this species of fatalism, who lie like Joshua on the ground, or gaze like the disciples into the air, till a miracle shall be wrought, or a vision displayed, for which they have surely no scriptural warrant.

Another objectionable part of the original memoirs, in our estimation, is the too great tendency of certain passages to discredit human learning. The following are instances of what we mean:—"Abating what I have attained of the language, I think I might have read Cassandra or Cleopatra to as good purpose as I read Livy, whom I now account an equal *romancer*, though in a different way." (Narrative p. 128.) Again: "I find no traces of this wisdom" (*i. e.* classical or mathematical attainments) "in the life of Jesus, or in the writings of Paul. Neither poet or historian could tell me a word of Jesus," &c. Now we trust that the suspicion can, in no degree, attach to us, of desiring to raise human learning to the same level with divine; or of striving to substitute one for the other; or of sanctioning those who would preach Socrates instead of Christ. But still, the depreciation of human attainments is an error unworthy of a generous or enlarged mind. It is a weapon fit only for the ignorant, the enthusiastic, or the indolent to brandish; and, therefore, wholly unsuited to the grasp of this venerable servant of Christ. We are unwilling to enter at large upon so extended and hackneyed a topic. We would rather refer our readers to a chapter, written with the author's usual ability, in a work lately reviewed by us, and which, we think, sets the question at rest for ever *. But there is one remark, suggested to us by the careful perusal of Mr. Newton's own works, which we cannot withhold. Whoever is familiar with his other writings has been charmed, we doubt not, with the purity of his style, and the generally neat and simple structure of his argument *. Now of these qualities in his composition we are bold to say, that he owes the one, in great part, to Livy, and the other to Euclid; two authors, from whom all his misfortunes could never separate him. Is this, however, the fact? Then he, of all men, should have let the ancients alone: he, of all men, should not have attempted to depreciate, in theory, those studies of which he had experimentally discovered the benefit. It is ungrateful, indeed, when we have recovered the use of our legs, to employ them, as soon as possible, in stamping our crutches to pieces, and kicking the physician down stairs. But to speak seriously; Religion, as addressed to reasoning, and, in many instances, to cultivated creatures, disdains no aid which reason or civilization can render. Christianity first displayed herself to the world in the golden age of literature. In the darker ages she veiled her face, but again lifted her head, in conjunction with letters and civilization. Such being the fact, it is obvious that she does not shrink from the society of the sciences and arts. She is willing to borrow their light, to lean upon their arm, or to see them walk in her train. Whatever, therefore, can either convince, or adorn; whatever can either rouze, or tranquilize; whatever can either inform the judgment, or touch the feelings; whatever can enlarge the reason, or refine the taste; the advocate for Christ should rejoice to appropriate and employ. He should, in his march to the holy city, lay the regions of philosophy and literature under contribution, to provide their quota for the sacred enterprize. He must not endeavour to establish Christianity on the ruin of the sciences; but consecrate every acquisition of human intellect to fight the battles of the cross.

* Celebs in Search of a Wife.

* We hope, in a future number, to be able to present our readers with a review of the works of this venerable servant of Christ.

We also conceive, that in the original narrative, the author, particularly in describing the state of his own mind and character, sometimes uses language too hyperbolical. We will content ourselves with a single extract of this kind, and which indeed has been already quoted: "There was at that time but one earnest desire of my heart," viz. a desire of possessing Mrs. Newton, "which was not contrary and shocking both to religion and reason." Now this statement, we are well persuaded, originated in a strong desire to display the mischief of the fall, to exemplify the evil influence of sinful habits, and to magnify the grace of God. As such we must venerate the motives from which it sprung. But we have this objection to it, that we believe the portrait of none but devils deserves to be deliberately drawn in colours quite as black as these. In the worst man, we conceive, there are at least some movements of the mind, arising it may be from natural affection, or from some other cause, neither contrary nor shocking at least to reason. The worst man is frequently reasonable; and the worst, when neither his interests nor his indulgences are concerned, often thinks and acts so as neither actually to *oppose* nor *wound* religion. We are nevertheless firm believers in the doctrine of original corruption. We conceive it to be an essential stone in the basis of Christianity. We are persuaded that the vials of Almighty wrath have been poured out on mankind. Still, however, we will venture to say, with the pious Baxter (from whom nevertheless we differ on some points), "that as, on the one hand, good men are not so good as we sometimes fondly imagine; so also bad men are often not so bad as we suspect; and that there is even in the worst more for grace to take advantage of, and more to testify for God and godliness," than we perhaps, in the warmth of doctrinal zeal, may have supposed. Great undoubtedly is the desolation by the fall; the edifice no longer stands a fit temple for the Holy Ghost; nor do the ruins furnish materials for its re-edification. But still, as he who journeys through 'Tadmor's marble waste' discovers here and there a memorial of fallen grandeur; so, in regarding the scene of ruins which the mind of man presents, we seem to discover here and there a solitary pillar, which indicates its divine original and its high destiny.

In apology for ourselves, for having thus ventured to question the title which the original narrative of Mr. Newton possesses to the unqualified approbation which has been bestowed on it by a great part of the religious world, we beg leave to say, that we have not done it without a proper consciousness of that reverence which is due to the general applause of good men, and of our own liability to error; nor without an apprehension that our freedom of speech may incur the censure of some whom we highly respect. We cannot, however, consent to buy applause by the surrender of our critical liberties; and when, as we conceive is the case in the present instance, the interests of religion are at stake, we must speak out. And, indeed, in what we have said, we appear to have in some degree the sanction of Mr. Newton's biographer; for some of the motives he assigns for undertaking this work could only be of force, where no unexceptionable memoirs were already before the public. It is but fair, however, to add, that the author's design was made known to Mr. Newton; that he was furnished by him with some additional memorials; and that the work contains, what the original narrative could not, a draught of the character of Mr. Newton.

In reviewing the original narrative we have of course reviewed the work before us, at least in all those

parts where the biographer quotes that narrative without comment. If this were the whole of Mr. Cecil's work, we should therefore here dismiss it; but we are happy to say that it is not, and to render our hearty thanks to him for the amended memoirs of this distinguished servant of God, which he has laid before the public. On the parts then of Mr. Cecil's work, distinct from the original memoirs, we beg to subjoin a few additional remarks.

Our estimation of it will at once be gathered from this declaration; that while we think it contains all that is useful in the original memoirs, it provides nearly a sufficient antidote to what might be injurious. Mr. Cecil supports, in more than one instance, the opinions we have delivered; and in his general observations at the end of the work, he presses two of the points on which we have chiefly insisted; first, that men should beware in presuming upon the case of Mr. Newton; and secondly, that they should diligently use the means by which God has appointed his creatures to approach him.

His opinion also on human literature coincides with our own. Considering the subject with a reference only to the composition of sermons, we find these judicious remarks:—

"I own I thought his judgment deficient in not deeming such preparation necessary at *all* times; I have sat in pain when he has spoken unguardedly in this way before young Ministers; men who, with but comparatively slight degrees of his information and experience, would draw encouragement to ascend the pulpit with but little previous study of their subject." p. 227.

The whole of these observations are forcible, and have an original cast about them, which is calculated to arrest the attention of the reader.

On the whole, then, there is this material distinction in the two works; that we should feel some hesitation in giving our feeble sanction to the one, whilst we deem it a duty and a high privilege to be able to recommend the other *.

Interwoven with Mr. Cecil's narrative are three very interesting sketches, which relate respectively to three very eminent characters in the religious world. In one of them the correspondence of Mr. Scott with Mr. Newton is detailed. In another it is triumphantly demonstrated that the madness of the poet Cowper is not to be charged upon his religion. In a third, a monument is erected to the munificence, integrity, and piety of Mr. Thornton; a man whom at least the poor, the sick, and the ignorant of his country can never forget.

Mr. Cecil's style, though more forcible, is not so luminous, classical, and pure, as that of the original memoirs. It is pointed and antithetical, but disjointed.

We conclude with one observation. In reading the lives of men who have *long* since fallen asleep, little comparative emotion is excited, because grief seems to be useless, and

* We have been greatly surprized that neither Mr. Newton nor his Biographer has attempted to explain a circumstance in his life, which has always appeared to us very extraordinary; and which we know to have been much canvassed by those who were unfriendly to the cause of true religion. We allude to this; that for some years after Mr. Newton professes to have become a religious character, and appears to have been influenced by religious principle in a very high degree in other particulars, he yet continued to act as the captain of a slave ship, going out to the coast of Africa, purchasing cargoes of slaves, carrying them in the hold of his ship to the West Indies, and there selling them; without having once entertained a suspicion that this, his main temporal occupation, and the source of his subsistence, stood in direct opposition to the laws of God. Aware, as we are, of the strange anomalies which occur in the human character, we think that this difficulty would have admitted of a satisfactory explanation. We the more regret, therefore, that no explanation of it has been given; and we still hope to see it attempted in a future edition of the present work.

the eye, as it ranges through the succession of ages, can scarcely discover the gaps in society which their deaths have opened. But when any biographer leads us through the stages of a life of which the strings are *recently* cut, we see our loss in its full dimensions, and in its darkest colours. Such are the feelings with which we regard the removal of Mr. Newton from his numerous congregation; such are the feelings with which we learn that the venerable author of the memoirs now before us has suddenly been arrested in his honourable career, and his labours, if not closed, yet suspended for a season. "Good ministers," as Mr. Burke says of his son, are "public creatures." Their removal is a national loss. May the younger men, consecrated to the ministry, consider this, and strive, by prayer and application, to staunch the yet bleeding wounds of their country. May they regard those faithful pastors, whom from age to age God has taken to himself, with filial reverence. May they contemplate them in their upward flight, as "the horsemen of Israel and the chariots thereof." May they endeavour to catch that part of their mantle which they can wear with dignity to themselves and benefit to their country. May they stand in the breach where they have fallen. May they learn both from their triumphs and defeats. May they open to themselves new paths, and forge new weapons of warfare; and may they overcome, and sit down at the right hand of God.

Dia-tessaron, or, the Gospel History, from the Text of the Four Evangelists, in a connected Series; with Notes, critical and explanatory. By Robert Thompson. Writer in Edinburgh. London. Hamilton. 1808. 8vo. pp. 446.

On the appearance of Mr. Thirlwall's Diatessaron, we took occasion, in our volume for 1805, pp. 32. &c. to express our opinion on that species of composition. That opinion was evidently favourable, and still continues to be the same. None but a very careless reader can peruse the evangelic history in the four different narratives in which it is distributed in the canonical Scripture, without wishing to form in his mind a distinct idea of the one train of transactions which the historians concur in recording, or separately contribute to produce. It is desirable further, on account of the reconciliation of apparent contraditions or inconsistencies, which is effected by such a plan successfully executed; besides, that, by giving a juster proportion to the whole body of facts recorded, the result must be more conformable to truth and more favourable to the facts and the character in which their influence centres. Were it not for the obvious advantage in the thing itself, and the sense of that advantage, which is almost instinctive in every intelligent and devout mind, it would be difficult to account for the very numerous attempts, which, from the earliest age of Christianity, have been made, by her subjects and advocates, to form an evangelic harmony; either to exhibit the four histories in their parallelism and order, or to embody the account in one continued narrative. These indeed, the Harmony and the Diatessaron, are but slight variations of the same plan, and deserve to be classed under one head. Of the great number of such productions, any scholar may satisfy himself by his own recollection of modern works of this description: but it may impress a juster notion of the fertility of evangelic harmonies, to observe, that an enumeration of little more than the names of evangelic harmonizers, ancient and modern, in the Bibliotheca Græca of Fabricius, occupies nine quarto pages. The list begins with the lost work of Tatian, and ends at the latest, when the author sent his

work to the press, A. D. 1708*. In the complete century which has elapsed since that time, the population of harmonizers has suffered no check.

Every one, who is familiar with this description of works, must observe, that the various harmonies which exist, and unfortunately their variations are very considerable, may be divided into two classes, one of which proceeds on a contracted system, and regards every resemblance in the narrations of the evangelists as a proof of identity; the other proceeds on an extended system, and infers diversity, and accordingly an additional fact, from the slightest variation in the relation of circumstances. It must be acknowledged, that there are writers who keep a tolerable mean between these extremes; and in that particular most modern authors of this description are distinguished. If, therefore, the reader choose, he may consider this as a third class. It is not instantly to be inferred, that either of the extremes, or the mean, is right or wrong on that simple account. There is a general prejudice in favour of the mean, on all subjects, antecedent to inquiry: and indeed it has all the chances between the two extremes of being so, unless we interpret the mean so strictly as to signify the single point mathematically equidistant from both the extremes. What we intend to affirm is, that, if possible, data should be obtained, on which a determination in favour of one or other of the systems may be founded. The data to be found in the present case are not very numerous or decisive: but there are some, and they are of some importance: and we think, that had the different harmonizers reflected upon them with the judgment which such men generally bring to their work, they would have stood a much fairer chance of harmonizing among themselves.

Now one circumstance in favour of the extended system is, the remarkable assertion which the Evangelist John has repeated, with respect to the immense number of miracles performed by our Lord, but not recorded*. Add to this, that there are several instances in the different Evangelists, where they do not specify any particular miracle, but give a large and general description of various miracles. From the kinds, which are specified, it is evident, that many, very many, particular miracles must have been of the same kind; and circumstances might be very similar in some which were positively distinct. Neither is it unlikely, that the sacred historians might construct their works, which were evidently of the character of summaries or abridgments, on the principle of not repeating acts or miracles very similar in their circumstances. There is, however, one remarkable exception, which greatly confirms the system now defended, in the moderate application of it, and that is, the two distinct miracles of feeding a multitude with a few loaves and a few fishes, proved beyond controversy to be distinct, by their being both the one and the other related, in the case not only of St. Matthew, but of St. Mark, in two separate parts of their respective histories†. These are miracles, be it observed, that many harmonizers, had they appeared in different evangelists, would at once have identified without the least ceremony.

But there are facts, on the other side, which determine so far in favour of the contracted system, as considerably to circumscribe the influence of the principle, just established, in favour of the extended one. In the history of our Saviour's last passion, an event which, in its own nature, could not be repeated,

* See Bib. Græc. Lib. iv. pp. 212, &c. See likewise the same author's Delectus Argumentorum, &c. pp. 534, &c.

* See John xx. 30, and xxi. 25.

† Matth. xiv. 13, &c. and xv. 32, &c.; Mark vi. 32, &c., and viii. 1, &c.

there are such variations in the different accounts of the different evangelists, as would otherwise tempt critics of a certain description to pronounce them to belong to different events. There is some variation (by this term, as we are now using it, we by no means understand irreconcileableness) in the account of the unhappy end of Judas, in St. Matthew's Gospel, and in the Acts of the Apostles. But a more striking instance occurs with respect to the ascension of our Lord, because the author of the two different accounts, which can relate but to a single event, is the same. In his Gospel St. Luke says, that Christ ascended at Bethany: in his Acts of the Apostles he implies that the ascension took place at the Mount of Olives*. We state the variation as it stands, and it has certainly given commentators some trouble, which we suspect certain harmonizers would have instantly shifted off their shoulders, had it been possible, by making the relation apply to different facts. The solutions which are given are satisfactory enough; and even if they were not so, we should rest upon the assurance, that no inspired writer, any more than an uninspired one, would contradict himself, in so important a circumstance, at the close of one section, and the beginning of another, of a continued account of his Saviour, and of the apostles of that Saviour. The different accounts of the affair between St. Peter and Cornelius† discover, that a considerable variety is perfectly consistent with identity and scrupulous attention to truth: for here, likewise, the historian of all is the same. The three different accounts of what must likewise be one event, the conversion of Saul, two of which are not only the account of the same person, but given by the person himself who was the subject of the extraordinary event, at two times very little distant from each other‡. We might add the account given by St. Paul of the institution of the Lord's Supper, and of the circumstances respecting the resurrection of Christ*.

As every harmonizer must proceed upon certain principles, previous to the commencement of his labours, it is evident, that the circumstances which have been stated afford very essential and certain data, which, as they assist, should likewise regulate, his operations. They solve that important problem, how much variety of relation is consistent with real accuracy; or what is to be understood by that quality, when applied to the evangelical and other sacred writers of the New Testament.

The observations on this last head, supply a strong presumption against the extended system. That system is generally resorted to as a compendious and easy way of getting rid of difficulties, and of reconciling apparent contradictions. This, to be sure, is done effectually, when the appearance of such difficulties or contradiction is assumed to be a sufficient evidence for determining that the facts, although accompanied with every other circumstance of identity, are different. Such writers do not sufficiently consider, that apparent contradictions, even of a stubborn kind, may, by some new light, which patient investigation shall discover and throw upon them, be proved to be harmonious; and even should no discovery of this kind be the result, they are not surely such strangers to the nature of human affairs, and human records, as not to know that independent authors, writing concerning the same events, especially if those events be foreign, multitudinous, distant, and little the subject of general notoriety, may appear to contradict one another, when this is the farthest possible from being the case; and that ignorance alone, may be the parent of the imaginary contradiction. No modern writer has erred so much in the extreme here combated, as

* Luke xxiv. and Acts i.
† In Acts x. and xi.
‡ Acts ix. xxii. and xxvi.

* See 1 Cor. xi. and xv.

Macknight, although he is chastised by the author before us, in his preface, for some instances of dereliction of his expansive system. But such writers, as will appear at once to an unprejudiced reader, avoid one class of difficulties, by plunging into another far more desperate.

But by these reflections we would not be understood to give our sanction to the contracted system, especially in the extreme to which it has been carried by some few harmonizers, such as Dr. Priestley, who made no ceremony of all sorts of transpositions. The first system errs through a mistaken regard to the veracity of the Scripture records: this, in general, and we believe in the instance before us, through a prevailing irreverence to the word of God, and a conception of it as being no more than the word of man.

The publication before us, which is respectably executed, and must have cost the author much thought and labour, evidently belongs to the first class: in a temperate degree indeed, but not quite so much so as we could have wished. It is not without much examination of the subject, that we acquiesce, generally speaking, in the Harmony of Newcome, which has been presented, no long time back, with very little variation, in the Diatessarons, Greek, Latin, and English, with which the industry of biblical scholars has furnished us. Mr. Thompson has particularly numbered at the bottom of his page, as they occurred, the single miracles of our Lord, and, according to his calculation, they amount to thirty-nine. According to that of Newcome and his followers, they are, if we mistake not, 33 only*, with twelve instances of the general mention of miracles being performed. It would be impracticable to enter into a minute examination of the present work; and were we to attempt it, we should not probably be accompanied by above five or six of our readers. Mr. Thompson has availed himself considerably of Dr. Campbell's translation of the Four Gospels. He does not, however, seem to be acquainted with Townson's well known and able Harmony of the concluding part of the Gospels, which embraces the most important events of the evangelic history. The note which occurs p. 324, touches an argument pursued with great ability by Dr. Campbell, and by others of late, who have followed him. Commenting upon the circumstances which led to the murder of John the Baptist by Herod, our author writes:—

"In how dispassionate a manner, and with what uncommon candour, do the Evangelists relate this most atrocious action! No explanation! No exaggeration! No invective expression! There is no allowance, which even a friend of Herod would have urged in extenuation of his guilt, that these historians are not ready to make. *He was much grieved. However, from a regard to his oath, and his guests, he would not reject her.*"

The Greek in this volume is unusually and often badly printed; and we could not perceive the great propriety of inserting an abridgment of a part of Ricaltoun's works. There is so peculiar a mystic, metaphysic mixture in that author's productions, that, notwithstanding his orthodoxy and piety, we closed his volumes, when we perused them, with disappointment. The extract, containing the view of Christ as a priest, is generally good, but not more so than the present author might have produced from his own stores. Upon the whole, we think that Mr. Thompson has made a valuable addition to the library of the Christian student; and we are much gratified with the piety, as well as ability, qualities not always united, which he has on this occasion displayed. Our commendation is the more cordial, as the present is the work of a layman.

After all, from a view both of the contents of the Gospels and of the

* Perhaps the two instances, as Newcome thinks, of Christ's withdrawing himself from his enemies, are to be esteemed miraculous.

disagreements of those who have undertaken to harmonize them, we are of opinion, with Griesbach*, that a harmony, in the proper sense of the word, is absolutely hopeless. We have no doubt, that, being true, they are capable of being harmonized: but the truth, we conceive, in this instance, to be at the bottom of a very deep well: and he who should construct a harmony in all respects satisfactory to the generality of competent judges, would certainly not deserve less praise than he who should exhibit as satisfactory an explanation of the book of Revelation. We do not mean to say, that nothing has been done in the way of harmonizing the Evangelists, any more than that nothing has been done in the explanation of the Apocalypse. We are happy to state, that much progress has been made in both, although much farther remains yet to be made. The chief advantage of an evangelic harmony, or Diatessaron, that is, the result of such harmony in one continued narration, is, (supposing it to be a judicious one) that each different event, *with all its circumstances*, is presented in one view, and that the *number* of different events is likewise so presented. The chief defect exists with respect to the order of events: but the remaining objects attained are very important. To contemplate the whole information respecting the life of our blessed Redeemer, in one body of narration, and in one of its probable orders, is highly interesting to a mind which possesses any portion of that laudable curiosity, concerning the best things, which we may say is distinctive of a spiritual taste. And in proportion as such a subject is interesting, the exhibition of it is valuable.

* See his Præf. to the last edition of his Synopsis Evangeliorum.

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

&c. &c.

GREAT BRITAIN.

In the press The concluding volume of the Abridgment of the Philosophical Transactions;—A Narrative, by Sir Patrick Hume, of the Events which occurred in the Enterprize under Argyle in 1685, from an original MS.; with Observations on Mr. Fox's Work: by Mr. Rose;—The Second Volume of the Modern History of Hindostan, by Mr. Maurice;—Letters of Mrs. Elizabeth Montagu, with some of the Letters of her Correspondents: by M. Montagu, Esq. M. P.;—The Travels of Lycurgus, the Son of Polydectes, into Greece, Crete, and Egypt, in Search of Knowledge: in 1 vol. 12mo.—Baynes's Catalogue of modern Books, comprising an extensive Collection of Theological Books, both new and second-hand;—a Third Edition of Fleury's Manners of the Israelites, by Dr. Adam Clarke: enlarged and improved;—and a new Edition of Ludlam's Rudiments of the Mathematics, corrected and enlarged by Mr. Fryer.

Preparing for publication; Two large Maps of Ancient and Modern Geography combined, by Dr. William Neilson;—Naval Records of the late and present Wars, by Mr. Clarke; with Engravings by Mr. Pocock;—an Account of the political State of the British Empire, containing a general View of the domestic and foreign Possessions of the Crown, the Laws, Commerce, Offices, &c.;—by subscription, in two 4to. volumes. The Records of North Wales, by Mr. John Lloyd;—and a Treatise on some select practical Points relating to Diseases of the Eye, and particularly on the Nature and Cure of Cataract in Persons born Blind: by Mr. Saunders, Demonstrator of Anatomy in St. Thomas's Hospital.

The course of the last six or seven months has witnessed a most extraordinary succession

of conflagrations:—Covent-garden theatre was entirely consumed in the month of September last; on the 21st of January a great part of St. James's palace was burnt down; on the the 24th of February Drury-lane theatre was entirely destroyed by fire; and, on the 3d of March the great quadrangle of Christ-church college, Oxford, caught fire, and the greatest part of the south-east angle was consumed. The magnificent hall belonging to this college was saved, though with difficulty: but Dr. White, the Hebrew professor, lost the whole of his furniture and library, including several valuable oriental MSS. None of these fires appear to have been the effect of design.

An increased attention has of late been paid to the agriculture of Ireland. The Trustees of the Linen and Hemp manufactures in that kingdom have adopted a variety of useful regulations, for the encouragement of the growth of hemp and the preservation of hemp seed; and pains have been taken, by Farming Societies, to induce the farmers generally to improve their agriculture. The total value of imports into Ireland for the year ending 5th January, 1808, was 6,688,000*l.* The exports for the same period amounted to 5,308,000*l.* in Irish produce and manufactures, and to 150,000*l.* in foreign and colonial produce.

CAMBRIDGE.

In the Easter term the Margaret professor will commence a course of lectures, containing a description and systematic arrangement of the several branches of divinity, accompanied with an account, both of the principal authors, and of the progress which has been made at different periods in theological learning.—They will be given at one o'clock; and to prevent all interference with the lectures of other professors, they will be given only on Saturdays. They will be delivered gratis, and all members of the university will be admitted.

The subjects for the members' prizes for this year, are, for the Senior Bachelors, "Quænam præcipuè valeant ad Imperium stabiliendum?"—for the Middle Bachelors, "Annæ historia vera (ex. gr. Sidnæi, a Zouch scripta atque nuper edita) plus valeat quàm fabulosa (ex. gr. Grandisoni a Richardsono confecto) ad hominum mores bene formandos."

The Chancellor's two gold medals, value fifteen guineas each, given annually for the encouragement of classical learning, are this year adjudged to Mr. Alderson and Mr. Standly, the first and second Wranglers, both of Caius college.

AFRICAN INSTITUTION.

A general meeting of this body was held at the Freemasons' Tavern on the 25th of March (the anniversary of the Abolition of the Slave Trade), his Royal Highness the Duke of Gloucester in the chair. A report of the proceedings of the Directors during the last year was read, and appeared to give general satisfaction. The Report having since been printed, we are enabled to lay an abstract of it before our readers.

1. Three African youths, educated in this country, after having been carefully instructed in the method of teaching pursued in this country by Dr. Bell and Mr. Lancaster, have been sent to Sierra Leone. They have since been taken into the service of Government, as schoolmasters, with adequate salaries; and will of course be employed, without any farther expense to the Institution, in the very line for which they were intended.

2. The Directors have authorised the Governor of Sierra Leone to do his utmost to induce the African chiefs to send their children to the schools at Sierra Leone; and to select some of those, who, during their education there, may have given proof both of good capacity and favourable dispositions, to be sent to England, in order to their being farther instructed in such branches of knowledge as are not attainable in Africa, but may promise to be generally beneficial.

3. The Directors, with a view to promote the study of the native languages of Africa by Europeans and others resident at Sierra Leone, have empowered the Governor to engage proper persons, at their expense, to teach the Arabic and Soosoo languages.

4. They have conveyed to Sierra Leone, and other parts of the coast, large quantities of the seed of the best kinds of cotton, which they have directed to be widely distributed among the natives; and to the cultivation of which they have done their utmost to turn the attention of all descriptions of persons in Africa. They have also sent out a number of machines for cleaning the cotton, and have prepared, and printed for general circulation, a paper of directions for its culture and management, from the time of putting the seed into the ground, until it is fit to be shipped.

5. Information having been communicated to the Directors respecting the practicability of procuring from the African Palm a valuable substitute for Russian hemp; and from the Mangrove tree (both these trees abound in the River Sierra Leone) an efficacious substitute for oak-bark in the tanning of leather; they have authorised a careful ex-

periment to be made at their expense, in order to ascertain the accuracy of the information.

6. They have sent to Africa a press, on a new construction, for expressing the oil of the castor nut. With a view to ascertain the possibility of raising silk in Africa, they have sent thither a number of plants of the white mulberry tree. They have also transmitted plants and seeds of other valuable productions; among the rest, the genuine Peruvian bark, camphor, the green and bohea tea tree, and tobacco.

7. They have offered premiums for the importation of cotton wool, indigo, and rice, from Africa into this country, and for the growth of coffee. A premium of fifty guineas, as we stated in a former number, has been adjudged to Messrs. Andersons, of Philpot Lane, for an importation of upwards of 10,000lb. weight of cotton, which sold for 2s. 8d. per lb.: and it appears that these gentlemen have greatly enlarged their cotton plantations on the river Sierra Leone. Some rice has been imported into the West Indies from the Windward Coast; and more is likely to be carried thither. The Directors here state, that "they have derived much satisfaction from observing this beginning of a commercial intercourse between Africa and the West Indies, so different in its character and effects from that which alone has hitherto been carried on between them. In the present state of the West-Indian Islands, cut off from the American Continent, which furnished them with so large a share of the provisions they consumed, it seems to be of the utmost importance to cherish this new source of supply. Independently, therefore, of those powerful claims which Africa has upon our justice and liberality, this country is bound, by the plainest dictates of policy, to labour in advancing the civilization of that Continent."

8. The Directors state that the African trade is much discouraged by the very disproportionate duties levied upon articles from that country; and they have made representations on the subject to Government, which they trust will not be ineffectual. Notwithstanding this impediment, the *direct* trade between Africa and this country has greatly increased since the abolition of the Slave Trade; and would probably go on increasing, if the duties were modified, and the Abolition laws of this country and America rigidly enforced. Attempts, it seems, have been made to infringe these laws, which the Directors have been taking measures to counteract; and they urge all the friends of the Institution to watch, in their respective circles, for any symptoms of the revival of the Slave Trade, and particularly to give early notice of any attempt to effect insurances at Lloyd's, or elsewhere, on slaves or slave ships, whether British or Foreign; this being directly contrary to law.

9. They have been prosecuting the objects of the Institution, as far as respects the inducing of foreign nations to abandon the Slave Trade; and they have here experienced the cordial concurrence of his Majesty's Government. But they decline entering into details on this head. They have resolved to encourage the translation into foreign languages, particularly Dutch, French, Spanish, and Portugueze, of suitable tracts on the subjects; which, if printed, and widely circulated, may greatly tend to open the eyes of foreigners to the claims of justice, humanity, and true policy.

10. Letters from Sierra Leone represent that colony as on friendly terms with the surrounding natives, and as increasing in influence with them. No massacres had taken place (notwithstanding the predictions of slave traders), in consequence of the Abolition. Only one trial for witchcraft had taken place for a long time; though such trials used to be very frequent: and in this case, though the accused was found guilty, she was not put to death, but, after a time, set at liberty. The natives are stated to have abundant employment in the manufacture of salt, and the cultivation of rice. At the colony they had greatly improved in the breeding of cattle, and oxen are now used in the draught; and a hope was entertained that the communication with the interior would soon be more open. "All the wars round us," observes the governor, "are suspended for the present. I do not say that they are suspended in consequence of the Abolition; but the Abolition is very likely to prevent their revival." The information from Goree and the Gold Coast is also very encouraging. The commandant of the former place, Major Maxwell, is indefatigable in his exertions to promote cultivation and civilization in Africa.

11. The funds of the Institution are not so flourishing as could be wished. The sum expended since its commencement is 1550l. and their remaining property scarcely exceeds 3000l. We are disposed, however, with the Directors, to express a confident hope, that, when the benefits of the Institution come to be fully understood, and while its expenditure is directed, as at present, to objects of obvious importance, it will meet with the liberal support of the public at large.

The Appendix to the Report contain

much curious matter, which our limits will not permit us to detail.

Before the meeting adjourned, the Earl of Moira stated, in a very impressive speech, the following fact:—Sir Sydney Smith, having been presented by the Prince Regent of Portugal with an estate in the Brazils, and a number of negro slaves to be employed in cultivating it, immediately liberated the slaves, and allotted to each of them a portion of the estate, to be cultivated by them as free labourers for their own benefit. On this it was resolved unanimously, on the motion of Mr. Wilberforce, "That his Royal Highness the Duke of Gloucester be requested to communicate to Sir Sydney Smith the high sense entertained by the meeting of his admirable judgment and liberality in the above instance, and to return him their warmest thanks for a conduct which is so truly honourable to the British name and character, and which may be expected, in the way of example, to be productive of the happiest effects."

An enormous whale has lately been exhibited in the river, between Blackfriars and London bridges. A spectacle so unusual in this latitude attracted, for many hours, some thousands of spectators, who crowded round the barge in boats, and furnished a productive trade, as well to the exhibitors as to the watermen who conveyed them to behold this stupendous monster of the deep. Many seamen who saw it, and have been repeatedly occupied in the Greenland fishery, allege it to have been a young one, not more than a year old; yet its dimensions were as follow:—Its extreme length from the lower jaw to the end of its tail, 76 feet 6 inches; from lower jaw to the end of the body at the tail, 69 feet. It was killed on the 25th inst., in the river Thames, at Sea Reach, some miles below Gravesend, by Mr. John Barnes, a pilot of the latter place; who was going in his boat down to the Nore, and observing the water agitated unusually by the motions of the fish, he approached it within swivel shot, and fired at it three different times; the second shot passed through the fish's tail, and the third mortally wounded it in the body, when, by a sudden and violent plunge a-head, it ran upon a shoal near the beach, and was left nearly dry at low water.

The Commander in Chief, in General Orders, has announced the following regulations; viz.

"No officer shall be promoted to the rank of captain, until he has been three years a subaltern.

"No officer shall be promoted to the rank of field officer, until he has been seven years in the service, of which he shall have been at least two years a captain.

"No officer shall be promoted to the rank of lieutenant-colonel until he has been nine years in the service, of which he shall have been at least two years a major.

"No officer shall be allowed to fill any staff appointment, that of aide-de-camp excepted, until he has been one year a captain."

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A Sermon preached in the Parish Church of Stillorgan, on Sunday October 30, 1808, at the request of the Stillorgan Charitable Institution for promoting the Comfort of the Poor; by the Rev. Robert Dealtry, LL.D. Prebendary of Wicklow. 1s. 6d.

Sermons by the Rev. Sidney Smith. Two vols. 18s.

The Alexandrian School, or a Narrative of the first Christian Professors in Alexandria, with Observations on the Influence they still maintain over the Established Church; by M. Jerninghan. 2s.

Hewlett's Bible, Part III. Royal 4to. 9s. demy 7s.

Considerations, addressed to a Young Gentleman, on some trials of principle and character which may arise in the course of his ministry. By Stevenson Macgill, D. D. Minister of the Trone Church of Glasgow. 12mo. 4s.

The Way in which we should go: a sermon preached in the parish church of St. Botolph, Cambridge, on Sunday, Dec. 11, 1808. By J. Plumptre, B. D. 1s.

The Clergy of the Church of England truly ordained. By the Rev. T. Elrington, D.D. 4s.

The Connection between the Work of Man's Redemption and the Divine Agents engaged in it: a sermon preached at St. Mary's, Oxford, Nov. 27, 1808. By C. R. Cameron, M. A. 1s. 6d.

A Preservative against Unitarianism, in a Letter to L. Carpenter, LL. D. By D. Veysie, B. D. 1s.

A Sermon, preached before the Grateful Society, in All Saints Church, Bristol, Nov. 14, 1808. By the Rev. W. Shaw, D. D. 1s.

An Essay on Public Worship; which gained the Norrisian Medal in 1808. By George Cornelius Gorham, B. A. of Queen's College, Cambridge. 2s. 6d.

MISCELLANEOUS.

Europe: Lines on the present War; by Reginald Heber, A. M. 2s.

The Dangers of the Edinburgh Review, or a brief Exposure of its Principles in Religion, Morals, and Politics. In Three Letters addressed to its Readers; by Mentor. 1s. 6d.

The Quarterly Review, No. I. 5s.*

Political, Commercial, and Statistical Sketches of the Spanish Empire in both Indies. 4s. 6d.

A correct and authentic Copy of the Evidence taken before the House of Commons on the Charges exhibited against his Royal Highness the Duke of York; in which are included several Documents that have not yet appeared before the Public, copied verbatim from the Minutes of the House. 8vo. 12s.

An Attempt to elucidate the pernicious Consequences of a Deviation from the Principles of the Orders in Council. 2s. 6d.

State of the Foreign Affairs of Great Britain for the Year 1809: by Gould Francis Leckie, Esq. 2s.

Hints to both Parties, or Observations on the Proceedings in Parliament, upon the Petitions against the Orders in Council, &c. 2s. 6d.

A Memoir on the Affairs of Spain. 1s. 6d.

RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

On Wednesday, the 3d of May, the fifth anniversary meeting of this society will be held at the New London Tavern, Cheapside (the chair to be taken at twelve o'clock precisely); on which occasion a Report, containing much gratifying and important information respecting the progress of the society during the last year, will be read by the noble president.

SOCIETY FOR MISSIONS TO AFRICA AND THE EAST.

On Tuesday, the 23d of May, the ninth annual meeting of this society will be held at the New London Tavern, Cheapside; the chair to be taken at two o'clock precisely. A sermon, for the benefit of the society, will be preached on the forenoon of the same day at St. Anne's, Blackfriars, by the Rev. Leigh Richmond, M. A., Rector of Turvey, Bedfordshire. Service will begin at eleven o'clock, and there will be a collection after the sermon. We are desired to state that four Lutheran ministers are now in Africa, as missionaries, under the protection of this society; that four more are training for future labours, under the superintendance of the Rev. Thomas Scott, Rector of Aston Sandford, Bucks; all of them supported from the funds of this society; and that preparations are also making, by the committee, to form a settlement in one of the New Zealand islands.

BAPTIST MISSION TO BENGAL.

The eighteenth number of the periodical accounts of this Mission has reached us. We shall proceed, as usual, to extract from it such particulars as we think most likely to interest our readers. The solicitude with which the eyes of Christians in general are directed towards the East, will justify our allotting a large space to our extracts *.

The following passage will furnish a satisfactory explanation of a circumstance, from which the Bengal Officer and Major Scott Waring have deduced some of their worst apprehensions respecting the mischief likely to arise from Indian missions.

"In the course of the present month (August 1807) an event occurred which filled the friends of the Mission with deep concern, and furnished its adversaries with a momentary triumph. A tract which had been printed in Bengalee, and which in that language contained nothing offensive, was put into the hands of a native to be translated into Persic. The translation being finished, it was, through the pressure of business, inadvertently printed without being first inspected by the missionaries. It proved, unhappily, that the translator had introduced several strong epithets, calling Mahomet a tyrant, &c.; which, it was alleged, would irritate his followers;

* We are unwilling to allow the present number to go to press, without announcing the publication of a sermon, by the Rev. Dr. Buchanan, on the subject of Indian missions, entitled, "The Star in the East," published by Longman. We hope soon to notice this sermon in another department of our work; but we are unwilling, in the mean time, to withhold from our readers our testimony to the very superior excellency of this discourse. The author understands his subject; but, what is more, he feels it as he ought.

and though no such effects had been produced, yet a copy of it being conveyed to a person in office under Government, it was taken up in a serious manner. Mr. Carey was sent for; but being unacquainted with the circumstances of the case, he could only acknowledge the impropriety of the epithets, and promise to enquire into the cause of their appearance in the tract in question. Had the object of the party been merely to prevent the disturbance of the public tranquillity, things would have issued here: Mr. Carey, on learning particulars, would have made an apology, and corrected whatever was improper. But before he had time to do this, proceedings were commenced, which had they been carried into execution, must have been not only ruinous to the mission, but greatly injurious to the cause of Christianity in India. In consequence, however, of an explanation, and a respectful Memorial presented to the Governor General, the most serious part of the proceedings was formally revoked. On this occasion two of the missionaries waited on his Lordship to thank him for the candour with which he had attended to their Memorial; to which his Lordship replied, that, 'nothing more was necessary than a mere examination of the subject, on which every thing had appeared in a clear and favourable light.'

"But as all the printed tracts had passed under examination, and as two others, as well as that in Persic, were objected to, the missionaries were required in future, not to print any tracts without first submitting the copy to the inspection of Government.

"Concerning the epithets, &c. objected to, the missionaries say, 'Though there is nothing in any of the tracts but what would be perfectly harmless in England, and has been actually so here; yet as such things lay us open to animadversion from those who are averse to the mission, and are of no use in the conversion of the natives, we wish they had not been used.' No restrictions, however, were laid on the translation or circulation of the Scriptures."

We add the remarks of one of the missionaries, occasioned by reading a Memoir on the Vellore Mutiny, lately published at Calcutta. The defence of missions which they contain is so forcible and convincing, that we are unwilling to weaken it by an abridgment; but the room which they occupy will oblige us to postpone, for the present, any farther extracts.

"'It is curious enough to observe the conduct of those who deprecate the idea of alarming the natives with any appearance of a design to extend Christianity. They themselves have done more in one hour to excite alarm among the natives than all the missionaries in India have done, from Ziegenbalg's arrival to this time, or perhaps may do for a hundred years to come. Let me solve this problem. The Hindoos are not so much afraid of *becoming* Christians as of being *made* Christians; of embracing a doctrine when previous and ample examination has convinced them of its truth, as of being *compelled* to embrace it while they, through ignorance, hold it in abhorrence. Discussion, especially of a religious nature, is familiar with the Hindoos; it agrees with their taste, and the country is almost full of it. Among the various sects of the Brahmans it is carried to a surprising extent, and it has been thus for many centuries. I have heard it also mentioned as one cause of the detestation in which the Hindoos have always held the Mahometan governments in India, that they were constantly hostile to religious discussion, which I believe is a strong feature in all Mahometan governments. This freedom of discussion renders it perfectly safe to propose any doctrine, or agitate any question of a religious nature. Are their prejudices attacked; opinions, held sacred for ages, called in question; or even the fundamental principles of their religion opposed? A Hindoo feels no kind of alarm: he even enjoys the confusion of his teacher, when pressed with powerful arguments. Why is this? because the reception of these new principles is a matter of perfect option: they are questions proposed for discussion, not commands which must be obeyed, however repugnant to the feelings and the judgment. Hence they are examined with pleasure, because they can be rejected without incurring the displeasure of their rulers. Not so under the Mahometan governments, and hence the dislike already mentioned. Of the truth of these ideas, the most abundant proof has been furnished. Whence has it arisen that the preaching of the Gospel for nearly fourteen years in Bengal, the distribution of many thousands of tracts, and several thousand copies of the New Testament, and, above all, the baptism of more than a hundred of the natives—Kaystas, Brahmans, and Mahometans—have never occasioned the least appearance of tumult, or sensation of alarm? Nay, more: To what can it be ascribed that the labours of those zealous and able missionaries, Ziegenbalg and his successors, and particularly the fervent, the apostolic labours of the venerable Swartz, for nearly half a century, caused no sensation of alarm even in a country situated in the vicinity of powerful princes, both Hindoo and Mahometan; the

latter of whom, Hyder and Tippoo, for a great part of the time in a state of actual hostility, and of course ready to foment the least appearance of discontent? Even to this, they only persuaded men; nothing of a compulsory nature was added to excite fear, and create alarm—and no alarm was excited, even at Vellore, by these means, although the Gospel has been preached there, and in its neighbourhood, *more than forty years.*

" 'But the issuing a command to obliterate, while on duty, all marks of Cast was a measure of a totally different complexion; of which a moderate acquaintance with the real state and feelings of the natives must convince any one. I have heard of a missionary who attempted, partly by authority and partly by ridicule, to obliterate those marks on the face of his hearers. We, however, never attempted to prevent their wearing them; though we have remonstrated and continue to remonstrate with them in an affectionate manner on the evil of idolatry, of which this is a badge; but we have never prohibited their appearing with it. Had we done thus, we should probably have had no servants, nor have left the least impression on their minds favourable to the gospel. Their judgment remaining unconvinced, they would still have considered these marks as sacred badges, and conceived of us as unjust and unreasonable men.

" 'The case of the soldiers, however, differed even from this. It might be, as Sir J. Craddock states, that the influence of Tippoo's family was the grand cause of that unhappy affair: but I am as fully convinced that a more favourable occasion of working on the minds of the Hindoo troops, could scarcely have been furnished to the emissaries of that family. How easy was it for designing men to represent to these poor ignorant Hindoos, 'They have commanded you to efface all marks of cast while on duty; but what is this, but a prelude to compelling you altogether to obliterate them; nay, to renounce cast, and embrace the religion of Eesa.' I do not say that this unhappy circumstance was thus fatally improved to the prejudice of their British masters; but it was what I should have expected, and that these Mahometans would also have urged the impossibility of disobeying every subsequent command of this nature, unless the first were resisted, which to men, ignorant as these Hindoos must have been, and unable to evade the command without the crime of desertion, might have enraged them almost to madness.

" 'After this, however, to throw the blame on Christianity, and in consequence raise a hue-and-cry against Christian missionaries, and this after the experience of so many years, and the testimony of the Honourable Company, as well as of a number of its highest servants, civil and military, who had borne witness to the peaceable nature and tendency of their conduct—is so unreasonable, as well as illiberal, that I cannot find a parallel instance in Christian history; nor do I know of any thing similar, unless it were the conduct of that heathen emperor, who, after setting fire to his capital, threw the odium on the Christians.

" 'It is certainly true, that very serious consequences arise from the retaining of cast in the military department. In addition to what this Memoir mentions, relative to a private of superior cast refusing to let his officer of inferior cast sit in his presence, we know that it is almost as painful as death itself to a Brahman, if he be required to obey the commands of a Soodra. Of this contempt of a soodra, an instance occurred last week. Nimmi Mullik, one of the richest Hindoos in India, died a few weeks since, and left an order for three lacks of rupees, nearly thirty-six thousand pounds, to be distributed at his sradda, or funeral feast. Brother Carey, a day or two ago, asked several of his pundits why they had not applied for a share, as application alone was necessary to ensure success. They replied with apparent abhorrence, that they would not on any account touch a cowrie of the money; nay, the Khidmitgai joined in the sentiment. Would you know the reason why these Hindoos were so averse, in this instance, to touching money? Nimmi Mullik was a soodra, of the cast of goldsmiths, which happens to be a degree lower than that of the Khidmitgai! Cast is, therefore, a remora of the most serious kind to military subordination. It is, however, only one of the fruits of Hindooism; and if the tree must be so carefully nourished, that even a breath of Christian doctrine must not be suffered to approach it, lest it should prove noxious, it seems singular, and perhaps somewhat hard, that one of its principal branches should be lopped off at once, because in one instance the flavour of the fruit happens to be unpleasant. There are ways, however, of causing this branch to wither of itself, without the least alarm; and we have a number of instances now around us, of the success of such a method. But if gentlemen who are disgusted with the fruit, will not themselves take the pains to apply this effec-

tual remedy, it seems rather extraordinary, that they should wish to expel from India the very persons who would.

"'It is neither my business nor my wish, even to glance at any thing of a political nature; my calling as a missionary, however, can never abate my affection to my native country, nor can I cease to feel deeply interested in its welfare. I am conscious, too, that no one in Leadenhall-street, nor even in Britain, more ardently wishes for the permanence and prosperity of the British empire in India than myself; and I cannot at all times avoid weighing those ideas respecting the probable means of securing these objects, which my situation among the natives, and my acquaintance with their notions and feelings, naturally suggest: and I am fully convinced that one of the most effectual means of perpetuating the British dominions in India will be, the calm and silent, but steady and constant, diffusion of Christian light among the natives. Little is, at any time, to be feared from the Hindoos: they are too much divided, and too indolent, to be formidable. It is my firm opinion, that, to the very end of time, through their imbecility of character, which Christianity itself will never remove, they will be dependent on some other nation: and happy will it be for them, should Providence continue them under the mild and fostering care of Great Britain, provided she act in her proper character, as a nation professing Christianity. The genius, however, of Mahometanism, ambitious and blood-thirsty in its very nature, is of a totally different complexion. Mahometans never forget that they once had the dominion throughout India, and nothing can ever be expected from them, except on the ground of their weakness and inability. It is childish to talk about Christianity's alarming them: they neither need nor wait for any alarm of this nature; their lust of dominion, and hatred of the British, are sufficient at all times to incite them to resistance, if they possessed the ability; and when they have no strength, which is happily the case at present, no alarm about Christianity can impart it to them. The Hindoos, then, are a kind of *caput mortuum*, lying between the Mahometans and the British; and the question is, who shall secure them? It is true, they have no predilection for the Mussulmans; but it is equally true, that nothing can ever effectually attach an idolatrous Hindoo to the British; not merely because their worship, ideas, and habits are different, but because the Hindoos are in their present state incapable of attachment, unless it be to their cast. They are not attached to their own *debtahs*: they will speak and write against them for money. Hence an appearance of greater profit, would turn them from any nation upon earth. Every attempt, therefore, to create attachment, by assimilation in any degree with their religious customs or worship, is totally unavailing. Impart vital genuine Christianity to them, and you give them a new nature; you create new ideas, and new attachments—attachments stronger than death; attachments too, of which the British, as Christians, are the full objects. But setting aside every effect of Christianity on their minds, their being of the same opinion with the English in matters of religion, would be the same thing in effect as being of the same cast, and would insensibly, but powerfully, attach them to the same interest.

"'There is also another idea, of which we should never lose sight. Every converted Hindoo, or Mussulman, is necessarily the cordial friend of the British, on the ground of his own interest and security; for on the continuance of their empire in India his very existence depends. By embracing Christianity, he has not only dissolved all the ties which hold him firmly to his cast and superstition, but he has incensed his friends and countrymen against him, and has every thing to dread from their obtaining the ascendancy in India. Hence every step which might be taken against the English must threaten the existence both of himself and all that are dear to him. What a powerful counterpoise in favour of the British Government would be created in India, even by the partial progress of Christianity! Say, that of the millions of Hindoostan, only five hundred thousand persons had embraced Christianity; who can calculate the value of five hundred thousand such friends, thus united to us, both by inclination and interest, and scattered up and down throughout the British dominions in India? On this subject let the testimony of Bartelomeo, a professed papist, be heard, as you have it in his Voyage, p. 207:—"The newly-converted Christians on the coast of Malabar are the chief support of the Dutch East-India Company at Cochin, and are always ready to take up arms in their defence. The Pagans and Mahometans are naturally enemies to Europeans, because they have no similarity to them, either in their external appearance, or in regard to their manners. If the English, therefore, do not endeavour to secure the friendship of the Christians in India, on whom can they depend? How can they

hope to preserve their possessions in that remote country? In the above considerations may be found one of the reasons why neither Hyder Ali, nor Tippoo Sultaun, could maintain their ground against the English and the king of Travancore, on the coast of Malabar. The great number of Christians residing there, whom Hyder and his son every where persecuted, always took part with the English."

VIEW OF PUBLIC AFFAIRS.

SPAIN AND PORTUGAL.

THE fate of these countries continues still to agitate the hopes and fears of the nation. The reports which reach us from the scene of action are, as usual, very contradictory; but we fear that the progress of the French arms, notwithstanding some partial reverses, cannot be fairly questioned. A body of patriots, aided by two English frigates, forced the French garrison at Vigo to surrender themselves prisoners of war; and they have since, to the number of about 1400, been embarked in our ships to be conveyed to England. It is stated, also, that a spirit of resistance to the French is reviving both in Spain and Portugal. On the other hand, it seems certain that the Spanish army, under General Reding, in Catalonia, has been severely beaten by the French. There is some reason to fear that the patriotic force, which had been collected between Madrid and the Sierra Morena, has been dispersed. The French army under Soult has also taken possession of Oporto, and it was thought that he would endeavour to carry Lisbon, at all hazards, before the British force, which garrisons that city, should be materially enlarged. There had been some tumultuary movements of the populace at Oporto, to which the Portuguese general, Frere D'Andrade, fell a sacrifice. He is charged with having been guilty of treachery; but the charge appears to have been adopted without any regular proof of its truth. And the feeble resistance afterwards made by these men, when Soult appeared before their town, leaves us in doubt whether the backwardness to march against the French, which Andrade manifested, was not perfectly justified by the quality of the troops whom he commanded; and whether the rage of the people against him may not have been the effect of French machination, rather than of ardent patriotism. A large expedition has sailed from England, under the command of Sir Arthur Wellesley, destined to Lisbon. We wish it may arrive in time to give that gallant officer an opportunity of again signalizing himself. But we cannot help fearing that he will be too late. The departure of Soult's army for Portugal has afforded room for the hostility of the Gallicians to the French again to manifest itself; and there are said to be considerable risings in different parts of that province. To this is to be attributed the capture of Vigo. It is impossible not to lament that this spirit did not display itself at a more seasonable juncture; we mean when the army of Sir John Moore appeared in that quarter. At that period, if we may credit the testimony of that gallant and lamented commander, there was among them a deplorable deficiency in all those qualities and exertions, which their situation so peculiarly required. "The apathy and indifference of the Spaniards," he states, in a letter written three days before his death, to be beyond belief. "They had neither the power, nor the inclination, to make any efforts for themselves." "The people of the Gallicias, though armed, made no effort to stop the passage of the French through the mountains." We distrust, therefore, the assurances which are now given us, of the determined resistance of the Gallicians; for they are no more than a repetition of the same assurances which we had, before Sir J. Moore proved their fallacy. We shall be truly happy, however, to find them now more worthy of credit.

The dispatch of Sir J. Moore, to which we have referred, and the correspondence between that general and Mr. Frere, our ambassador to the Supreme Junta, have been laid before the House of Commons, and have thrown considerable light on the history of the disastrous campaign in Spain. It thence appears that Sir J. Moore's second advance into Spain was decidedly contrary to his own opinion, and was, in a manner, forced upon him by the urgent remonstrances of Mr. Frere; who, being himself grossly deceived, both as to the resources and dispositions of

the Spaniards, under the influence of this false impression gave a most fatal counsel to the gallant general; who, on his part, was too easily piqued into a surrender of his better judgment. It further appears, that on the retreat the utmost degree of indiscipline and disorder prevailed among our troops. "The army," says Sir John, "has totally changed its character." I can say nothing in its favour, but that when there was a prospect of fighting the enemy, the men were then orderly, and seemed pleased and determined to do their duty."

All accounts agree in representing the carnage, both of the besiegers and the besieged, at Saragossa, as dreadfully great. The French say, that of 50,000 men, who undertook the defence of the place, not above 18,000 remained at the close of the siege. The streets were covered with dead bodies, which it was found impossible to bury. A contagious disorder was the consequence, which has continued to sweep off numbers of those whom the war had spared. The loss of the French must have been proportionably great. The Supreme Junta, in order to reward the heroism of the inhabitants of this place, and to stimulate other cities to follow so noble an example, have promulged a decree, which, after detailing the extraordinary efforts of valour which had been exhibited within its walls, invites the poets and orators of Spain to employ their talents on this theme, and offers a medal of gold and 100 doubloons for the best poem, and also for the best prose essay, which shall be produced upon it. Every officer employed in the siege shall be promoted, and every soldier shall have the rank and pay of serjeant. All the defenders of Saragossa and their heirs shall be noble, and all their widows and orphans shall have pensions. Saragossa shall be free from taxes for ten years after peace; and when rebuilt, the public edifices shall be magnificently finished at the public expense. In the midst of Saragossa, and in the squares of all the cities in the kingdom, there shall be monuments to perpetuate their wonderful achievements; and a medal shall also be struck for the same purpose. The same honours shall await every other city which shall resist a like siege with like constancy. The reward of Palafox, who is not dead, as was reported, but is a prisoner in France, is postponed till his liberation.

AUSTRIA.

Our great hope for Spain is founded on the probability of a rupture between Austria and France. That rupture cannot now be very distant. But, after all, our hope is far from being sanguine. Such an event may postpone, but we fear it cannot avert, the ultimate subjugation of Spain. A proclamation, issued by the Archduke Charles, breathes so strongly the spirit of war, as to leave little or no hope of an accommodation. He calls on all who are not prohibited by necessity, to join the imperial standard, either for regular service in the line, or for home defence in the militia.

SWEDEN.

Nothing has as yet transpired respecting the course which Sweden is likely to hold, under her new circumstances, towards foreign states. The king is still kept a close prisoner. The tone assumed by the regent towards this country is very friendly; but there is strong ground to suspect that he will deem it necessary, perhaps be forced, ere long, to pursue a different line of policy.

UNITED STATES.

Mr. Madison, the late secretary of state, has been chosen president, in the room of Mr. Jefferson, and Mr. Clinton vice-president. Mr. Madison's inaugural speech was made to congress on the 4th of March. It is certainly very able, though in some respects unfair. The summary view he takes of the duties of his high office, is at once luminous, concise, and comprehensive. He professes himself friendly to the policy of his predecessor. One of the first acts of his government has been to give his sanction to an act, interdicting all commercial intercourse between the United States and either Great Britain or France and their respective dependencies. The bonds taken to prevent a trade with England will, however, prove perfectly nugatory: if the ships are only permitted to sail, their cargoes will be sure to find their way to the English markets. The most extraordinary clause in this act, is that which decrees that every country *nominally* enjoying an independent form of government (other than Great Britain and France) is open by the law, and particularly *Holland*, Spain, Portugal, and their colonies. It is not easy to conjecture on what ground Holland, a power standing precisely on the same footing with France, as far as regards her being at war with us, and also her having promulged the same maritime decrees, is differently treated from that power. We can see no object America can have in view by this proceeding, but that of having a pretence for going to war with us, when we shall have seized, under our orders of council, American vessels trading to Holland. French ships of war, as well as British, and all foreign merchantmen, are excluded from the waters of the United States.

Bonaparte has affected to relax his decrees against American commerce; but the relaxations are qualified with so many conditions, that in practice they will prove, we apprehend, of no use whatever. * *

WEST INDIES.

The island of Martinique is completely in our power. Fort Bourbon surrendered on the 24th of February. The loss sustained by us has been inconsiderable. The French force, to the number of about 2000, are prisoners of war. The produce of Martinique is to come to this country only for re-exportation. * *

GREAT BRITAIN.

PARLIAMENTARY PROCEEDINGS.

A motion was made, in the House of Commons, by Lord Folkstone, for a general inquiry into the conduct of every department of government, in the disposal of the patronage entrusted to it. This motion, so vague in its tenor, and so sweeping in its application, and so unlimited also in respect to time, was rejected as unconstitutional. In this view of the subject almost all the house concurred; only 30 members voting with Lord Folkstone, and 178 against him.

The Chancellor of the Exchequer has introduced a bill into Parliament, for preventing the sale of places of any kind under government, or the trafficking in them in any way, or even the advertising them for sale; which, we trust, will do much to prevent abuses in future. We should be glad to see a clause introduced into it, to prevent the traffic in seats in Parliament, so openly carried on among us.

The committee appointed to inquire into the abuses existing in the disposal of East-India patronage have made their report. It shews that considerable sums of money have been given for writerships and cadetships, to persons who availed themselves of their influence with directors to procure nominations. None of these sales, however, were traced to any of the directors themselves. It also appeared that negotiations had taken place for the barter of writerships for seats in Parliament, in one of which Lord Castlereagh is implicated. The circumstance is about to be made the subject of discussion in Parliament.

The bill for removing the London market from Smithfield to the neighbourhood of Gray's Inn Lane, has been thrown out by the House of Commons.

DOMESTIC INTELLIGENCE.

Meetings have been held in London and Westminster, and in many other places, for the purpose of considering the late proceedings in Parliament relative to the Duke of York. Their complexion has, in general, been very democratic. Not content with thanks to Mr. Wardle, and those who voted with him, they have assumed a right of branding as corrupt all those who regarded the evidence taken at the bar of the House of Commons as insufficient to prove the Duke's criminality. They have also mixed with this question, the question of a reform in the representation, as well as in all the departments of the state. To *reform* of every description, we are decidedly friendly; but we should tremble to see the work of reform in the hands of the intemperate men who have taken the lead in these meetings. It is a work requiring cool heads as well as honest hearts.

On the 12th instant, Sir Francis Baring, Sir H. Inglis, Sir T. Metcalfe, G. Millet, Esq. J. Manship, Esq. and Robt. Williams, Esq. were elected directors of the India company; Charles Grant, Esq. was chosen chairman; and William Astle, Esq. deputy chairman, for the ensuing year.

NAVAL INTELLIGENCE.

We have the satisfaction to announce the destruction of a great part of the French fleet, which lay in Basque Roads, by the squadron under the command of Lord Gambier. "The Almighty's favour to his Majesty and the nation," says the Noble Admiral, "has been strongly marked by the success he has been pleased to give to the operations of his Majesty's fleet under my command; and I have the satisfaction to acquaint you, that four ships of the enemy" (one of 80, two of 74, and one of 56 guns) "have been destroyed at their anchorage, and several others" (one of 120, one of 80, four of 74, and two frigates), "from getting on shore, if not rendered altogether unserviceable, are at least disabled for a considerable time." This brilliant affair has been accomplished with a very trifling loss: only 7 officers and 8 men killed, and 9 officers and 26 men wounded. Lord Cochrane commanded the attacking squadron.

Our cruizers have of late been very successful against the enemy. Three frigates, of the largest class, have fallen into our hands, besides several smaller armed vessels and privateers.

The Dutch have published a decree, relaxing their commercial restrictions. This relaxation is manifestly the effect of distress. Our government, instead of relaxing their orders in council, have only the more rigidly enforced them on this account.

ANSWERS TO CORRESPONDENTS.

WE are much obliged to LIBER AMICUS for his candid remarks. At the same time we are somewhat surprised to find that the drift of those observations, on which he comments, should have been misconceived by any of our readers. In saying that "Sermons are *dull*," we thought it would have been obvious to the dullest, that we only meant to express what we apprehended was the general feeling among those worldly characters for whose benefit Cœlebs appears to us to have been principally designed. Our Correspondent states very justly the reason why sermons seem dull to many, "they pall upon the sense, because we do not sit down to them with an appetite." But does this alter the fact? Or does it detract from her merit, who, knowing the numbers who thus felt respecting religion when presented in a didactic form, endeavoured to suit their sickly palates by presenting it to them in a less repulsive dress?—a dress, we mean, to them less repulsive. We certainly are not of the number of those who regard a good sermon as a dull thing: but we believe that a contrary opinion is held by vast numbers, who, by reading Cœlebs, will have an opportunity of viewing the fair proportions of Christian truth, which they would never have been induced to contemplate for a moment through the medium of a sermon. Then, as to the *insipidity* attributed to the character of Lucilla, and the *uninteresting* nature of the female graces of *meekness and quietness*: how could any one be so far misled, as for a moment to conceive that we meant to represent the almost perfection of female piety as insipid to a Christian's taste; or a *meek and quiet spirit*, as not calculated to interest *him*? What did we say? That Lucilla is thought insipid. And is not this the fact? Our *liberal friend* allows it: he allows that many thousands think so. What, then, do we say upon it? We endeavour to shew that Lucilla is deemed insipid by those only who have no relish for Christian goodness. Our remarks have this only object. And we can cordially say with our Correspondent, "From my soul I pity the man who can think Lucilla *insipid*," and St. Paul's account of the female graces *exceedingly uninteresting*." This, it is true, was not explicitly said in the review: but we did not anticipate the possibility that it should not have been seen to be implied in what we did say.

In reply to A FRIEND OF HUMANITY: we are disposed to think that the cruel practice of *worming* dogs, as it is called, proceeds from a vulgar prejudice, and is attended with no advantage. In this opinion, however, we may possibly be mistaken.

We assure J. S. that in praising Mr. Cooper for saying, in his Sermons, that "*all may accept*" the Gospel invitation, we had not the most remote intention of insinuating a thought to the disadvantage of any man or set of men. We rejoice to learn from him that the sentiment is so generally held.

The communication from Mr. COLLIN would have been sooner attended to but for an accident. His inclosure has been forwarded, though not so soon as it ought to have been, not to H. whom the Editor does not know, but to CLERICUS.

D. E. F.; MINIMUS; LAICUS; APELLES; PHILOMATER; OXONIENSIS; NOTAC; RASSELAS; and PERSEVERANS, will be inserted.

Y.'s attempt is hardly equal to the subject: nor is it to be wondered at that it should not.

G. B. can perhaps point out the sources from which the biographical sketch he recommends may be derived.

ERRATUM.

Last Number, p. 137, col. 1, l. 19, for *Buller*, read *Butler*.

POSTSCRIPT.

WAR has actually taken place between Austria and France.

THE

CHRISTIAN OBSERVER.

No. 89.] *MAY*, 1809. [No. 5. Vol. VIII.

RELIGIOUS COMMUNICATIONS.

ON THE VARIOUS READINGS IN THE PRINCIPAL PASSAGES OF THE NEW TESTAMENT WHICH RELATE TO THE DOCTRINE OF THE TRINITY.

(Continued from p. 210.)

CHAPTER V.

On 1 Tim. iii. 16: *"Great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on in the world, received up into glory."*

BESIDES the common reading, ΘC, *God*, there are two others, OC, *who*, and O, *which*; and for each of them very considerable authorities are alleged. The Greek MSS. which contain 1 Tim. iii. 16, are uniform in favour of the reading ΘC, with the exception of six, that are said to have OC, and one that has O. Griesbach, however, is of opinion, that the multitude of MSS. which have ΘC, are outweighed by the six that have OC. For in this smaller number are A. C. F. G. 17. 73.; of which A. C. 17. are the only pure Alexandrine copies; F. and G. ancient MSS. of the western class; and 73. one of the best MSS. of St. Paul's Epistles; while the MSS. which read ΘC are of comparatively modern date, and chiefly of the Byzantine class. Yet among these are found one of Matthaei's, which he attributes to the ninth century; 47. 67. 80.; which Griesbach acknowledges to be among the best of the MSS. of St. Paul's Epistles; and 31. 37. 39. 46. 71. 74., which he calls rivals of the former. See p. viii. of tom. ii. To these may be added, with some probability, I., from the silence of its collators, Blanchini and Birch. Yet, perhaps, it might be conceded, that the testimony of A. C. F. G. 17. 73. is of equal weight with all the MSS. that favour a different reading, if it were certain that these six MSS. are all agreed; a point which is not free from doubt. Wetstein says, that the reading in F. and G. is OC, and it may be asked, what can be meant but ΘC? The former of these MSS is in the Library of Trinity College, Cambridge. It has two columns in every page; one containing the original, the other an ancient Latin translation. The reading appears to be OC, not ΘC; for the line drawn over OC differs from the line of contraction generally used in that MS., but resembles a character which is sometimes employed in the same MS. to express an aspirate. The Latin translation is *quod*.

The MS. G., which has a great affinity to F, is supposed to be of a later date, because the Latin version is written over the Greek text, line for line. It is in the Electoral Library at Dresden, and was printed by Matthaei in 1791. The reading in the Greek is OC, in the Latin translation *quod*.

In our Alexandrine, in the British Museum, the word is thus written: ΘC: but both the line of abbreviation, and the transverse line within the circle, are allowed to be additions by a modern hand. But we are told, that, besides the modern transverse line, which is

short and thick, traces of an ancient line, which completely crossed the circle, were formerly visible. For this we have the testimony of Mill, who, in his Greek Testament, published in 1707, says, that for some time he had no doubt that the reading was ΘC, so slender, and almost imperceptible, was the transverse line; but that afterwards, by a more attentive view, he discovered evident traces of it to the left, near the circumference, though it was obscured by the modern line drawn over it. With his testimony agrees that of Wotton, who says, that any person might convince himself, by an accurate inspection, that the original reading was ΘC; though Junius, with an unjustifiable diligence, had retraced both the straight lines. John Croyke also affirmed, in a letter to Berriman, that he had seen the Alexandrine MS. in 1716; and that the ancient line within the circumference of the theta, was then distinctly visible. But it is remarkable, that Wetstein, who was collating that MS. about the same time, saw no trace of it. Again, in 1741, Berriman published a Critical Dissertation on 1 Tim. iii. 16, in which he affirmed, that he had accurately examined the MS.; and though with the naked eye he could discover no part of the ancient diameter, yet that, by the help of glasses, and a strong light, he could plainly discern part of it, to the left of the modern line. Wetstein, who inspected the same MS. a second time, in 1749, to his great surprize found a faint line within the circle, but observed that it appeared only when the leaf was held up separately to the light, and disappeared when laid close to the next leaf. From which observation it was natural to conjecture, that it belonged to a letter on the opposite side of the same leaf, through which, when illuminated, it could be seen. This letter he pronounced to be the first in ΘΥCΘΒΕΙΑΝ, ch. vi. v. 3.; a conjecture which, however ingenious, must completely fail, unless the two letters Θ and ϴ, on the opposite sides of the leaf, are so situated, that the straight line in the ϴ may cut the O; but, according to Woide's delineation, they are completely separated, and appear, when the leaf is transparent, thus : ϴO : where the first character is the ϴ reversed. This delineation is quite inconsistent with his assertion, in the same preface, that the ϴ and the O cut one another, as well as with more recent observation.

The united testimony of Mill, Wotton, and Berriman, would be of great weight, if there were not reason to suspect that they were deceived by the transparency of the leaf.

Our Alexandrine MS. was again inspected in 1771, by Dr. Owen, who, in his letter to Mr. Bowyer, observes, that the modern line, drawn within the circle, lies above the centre; whereas the transverse line of the Θ in that MS. always, as he thinks, passes through the centre. Hence he infers, as Wetstein had done before him, that the transverse line, if any, might have been seen after the modern line was drawn; and consequently, that Mill is incorrect, when he says that the ancient diameter was obscured by the new line. This assertion, however, is erroneous; for it is very clear, that the transverse line in that MS. is often above the centre; as I observed when I was at the Museum in the present year. Dr. Owen adds, that the ϴ in the back page does indeed cut the O in the front page, but obliquely; the whole appearing thus : ϴO. He also remarks, that the part of the O which is included in the arch of the ϴ, seems to have been scraped with a penknife, except where the straight line cuts the circle. He concludes, that there is no affirming, at present, what was the original reading

of this MS.; whether OC or $\overline{\Theta C}$. Mr. Nichols, in his letter to Mr. Bowyer, dated 1781, says, that he had repeatedly inspected it, and confirms Dr. Owen's account.

Another Alexandrine MS. is denominated by the letter C; and is of very great antiquity. "It was so decayed by age," says Dr. Bentley, in one of his letters published in 1807 by Dr. Burney, "that five hundred years ago it served the Greeks for old vellum, and they writ over the brown capitals a book of Ephraim Syrus; but so, that even now, by a good eye and a skilful person, the old writing may be read under the new. OC was the original reading, but the line of abbreviation had been added in later times, so that it is $\overline{OC}$." Woide, who examined the MS., allowed that there was no trace of the transverse line, but contended that the line of abbreviation was ancient. Griesbach thinks, that, although it is ancient, as appears from the colour of the ink, yet that it differs in form and position from the same line, where it occurs in other parts of that elegant MS. He therefore agrees with the opinion of Bentley, that the primitive reading was OC.

The third of the pure Alexandrine MSS. is distinguished by the number 17.; and its reading is clearly OC.

If this investigation leave it doubtful whether the true reading of the Alexandrine class was OC or $\overline{\Theta C}$, that doubt may be removed, or diminished, by examining the versions. Of these, the Polyglott Arabic, the most corrupt, and the Sclavonian, the most modern, have ΘΕΟΣ; but the relative pronoun is in all the rest—viz. the Coptic, the Ethiopic, and the Armenian, (which three express the Alexandrine readings), the two Syriac versions, the Sahidic, the Itala, and the Vulgate. The pronoun is masculine in the Coptic, the Sahidic, and the margin of the later Syriac; masculine or neuter in the others: in the Latin versions, neuter; *sacrumentum quod manifestatum est.* But the neuter pronoun is only in one Greek manuscript, which is marked D, and thought to be of the seventh or eighth century. At present, the reading seems to be ΘC; the O having been changed into C, by scraping away the right side, though without quite effacing it; and the Θ having been prefixed in the margin. (See Griesbach, Symbolæ Criticæ, tom. ii.; and Mill's Greek Testament.)

The first reference to 1 Tim. iii. 16, is that of Barnabas (A. D. 34). In an epistle commonly ascribed to him, it is said, (§ 6, Cotelerius's edition:) "Put your trust in Jesus, who is about to be manifested in the flesh." In this there is no allusion to the remarkable expression, "*God* manifested in the flesh."

Ignatius (101) has been thought to support the common reading, in § 19 of his Epistle to the Ephesians. His words are: "How was he manifested to the ages? A star shone in heaven of ineffable brightness, above all other stars. Every magical art was dissolved, every bond of wickedness disappeared, ignorance was abolished, the old kingdom was destroyed, when God was manifested in the form of man. ΘΕΟΥ ΑΝΘΡΩΠΙΝΩΣ ΦΑΝΕΡΟΥΜΕΝΟΥ."

The question proposed, *how was he manifested to the ages?* evidently refers to Coloss. i. 26: "The mystery which was hid from *ages* and generations, but is now *made manifest* to his saints." The answer probably alludes to 1 Tim. iii. 16. It does not, however, follow, that Ignatius's reading was certainly $\overline{\Theta C}$; for, as he believed the divinity of Christ, he might say ΘΕΟΥ ΦΑΝΕΡΟΥΜΕΝΟΥ, though the reading in his copy was not $\overline{\Theta C}$, but OC.

Justin Martyr (140), in his Epistle to Diognetus, 501, Paris edition, says, "They who were accounted

by him faithful knew the mysteries of the Father; for which reason he sent the Word, that he might appear to the world, who being dishonoured by the people, preached by the Apostles, was believed on by the Gentiles." This is an allusion to the verse in Timothy, but not to the words ΘC ЄN CAPKI.

(190) In the Apostolic Constitutions, vii. 26, it is written, "Lord God, who appearedst to us in the flesh —O ЄΠΙΦΑΝЄIC HMIN ЄN CARKI ΦΑNЄIC."

Clemens Alexandrinus (192), as quoted by Œcumenius on Timothy, exclaims: "O mystery! with us the angels saw Christ." Griesbach infers, that Clemens's reading *certainly* was not ΘC. I would rather say *probably*. The expression, "God was seen of angels," is perfectly consistent with this exclamation, since Christ is God. But after admiring the mystery, it would have been more obvious to say, "The angels saw *God* in the flesh," if Clemens had been acquainted with that reading.

Hippolytus, Bishop of Cyrus (220), as quoted by Theodoret, in his second Dialogue, says, "He who, coming into the world, was manifested God and man."

The first *express quotation* is by Origen (230), on Romans i. 2, where, as translated by Rufinus (for the original Greek is lost), he says: "Is qui Verbum caro factus est, apparuit positis in carne; sicut Apostolus dicit: '*Quia* manifestatus est in carne, justificatus in Spiritu, apparuit angelis.'" It is probable that Origen's reading was OC, for *quia* seems to be a mistake for *qui*.

Lactantius (303), iv. 25, says: "The Mediator came; that is, God in the flesh."

(325) Gelasius, Bishop of Jerusalem, in chap. 23 of the History of the Council of Nice, quotes, "Great is the mystery of godliness which was manifested in the flesh: i. e." he adds, "the Son of God." Both in the Latin and the Greek he uses the neuter pronoun.

(326) Athanasius, it is said, quotes the verse according to the common reading; but the whole paragraph in which the verse is inserted is wanting in all his MSS. but one, and even that has it only in the margin. The verse is also in the Treatise on the Incarnation, printed with his works, but, in the opinion of his best editors, falsely attributed to him.

(354) Hilary, Bishop of Poitiers, xi. 9, On the Trinity: "The Apostle does not doubt that it must be confessed by all, that the mystery of our salvation is not a disgrace to the Divinity, but the great sacrament of godliness; and a sacrament not now hidden in mystery, but manifested in the flesh"—manifestatum in carne.

(368) Epiphanius quotes 1 Tim. iii. 16; and his reading is OC. He produces the verse merely in proof of the divinity of the Holy Ghost, since he must be divine by whom Christ was justified. Then, going on to prove the divinity of Christ, he makes no use of this verse, but cites Rom. ix. 5. Yet if the verse in Timothy is a good argument for the divinity of the Holy Ghost, it is not less so, according to the common reading, for the divinity of our Lord. Why, then, did Epiphanius neglect it? Plainly, because the reading in his copy was OC, not ΘC.

(370) Basil, 261 Benedict. edition, speaks of "the great mystery which was hidden from ages, but manifested in the proper time, when *the Lord*, having gone through all things conducive to the care of the human race, above all granted his own advent... In the last days he himself was manifested in the flesh."

(370) Gregory Nyssen, b. x. against Eunomius, says of Paul, "He not only calls Christ God, but also the great God, and God over all; saying, in his Epistle to the

Romans, 'Whose are the fathers, and of whom Christ came according to the flesh, who is God over all, blessed for ever:' and to Titus, 'Waiting for the blessed hope, and the glorious appearing of our great God and Saviour, Jesus Christ:' and to Timothy expressly, 'God was manifested in the flesh, justified in the Spirit.'" This is a clear quotation, and shews that Gregory's reading was ΘC.

(378) Jerome, on Isaiah liii. 11, "By his knowledge shall my righteous servant justify many," observes, "For he came not to be ministered unto, but to minister; in washing the feet of Peter, washing away the sins of all his disciples; who appeared in the flesh, was justified in the Spirit"—Qui apparuit in carne, justificatus est in Spiritu.

From these words, it is probable that Jerome's reading was OC, while all the other Latin Fathers read O, if indeed they were acquainted with the Greek, and possessed of Greek MSS., which is understood not to have been generally the case. Jerome was well acquainted with the Greek copies. Cassian was a disciple of Chrysostome, by whom he was ordained deacon at Constantinople—of course he was acquainted with Greek MSS.—yet even Cassian has "quod manifestatum est in carne," as well as Hilary, Augustine, Mercator, Leo, Fulgentius, Primasius.

(396) Augustine, on Genesis, b. v. § 39, quotes: "Great is the sacrament of godliness, *which* was manifested in the flesh"—quod manifestatum est in carne.

Chrysostome (398), in his text, has "God was manifested in the flesh;" and in his note says, "That is, the Creator, Ο ΔΗΜΙΟΥΡΓΟΣ, God was made man, and man God; a man was seen without sin, a man was received up, was preached in the world; the angels saw him with us: it is, then, a mystery."

Again, in his discourse concerning Philogonius, tom. i. p. 497, Benedictine edition: "But that when he was God, he chose to become man, and to humble himself so much as you cannot conceive in your thought: this is most of all awful and full of wonder: in admiration of which Paul said, 'Manifestly great is the mystery of godliness.' What mystery? 'God was manifested in the flesh.'" Thus it appears that Chrysostome had the common reading.

Cyril (412) quotes the passage in three places. First, in his explanation of the Twelve Anathemas, ch. ii.: "The divine Paul, the priest of the divine mysteries, writes: 'Great is the mystery of godliness, God was manifested in the flesh.'" The reading, in Aubert's edition, is ΘΕΟΣ, but in the MSS. collated by Wetstein it is OΣ. Perhaps it was altered by Aubert, according to the reading generally received in his time: a practice not unusual in publishing the works of the Fathers, and for which editors of greater learning than Aubert have not escaped censure; particularly Lequien, in his Joannes Damascenus, and Ruæus, in his Origen. That Cyril in another place quoted OC ΕΦΑΝΕΡΩΘΗ, appears from the testimony of Photius, in his Commentary on 1 Tim. iii. 16. (See a MS. of Photius on St. Paul's Epistles, p. 199, in the Public Library at Cambridge.) "Cyril, in the 12th chap. of his Scholia, says, '*who* was manifested in the flesh, justified by the Spirit.'"

Again, in each of the books addressed by Cyril to the Queens, we find the quotation, "God was manifested in the flesh;" but there is ground for the same suspicion of the editor; for the argument implies that the reading was OC, rather than ΘC. "The Word," he observes, "is the person who was manifested in the flesh;" but confirms his observation, not from the expression, "*God* was manifested," but from the preceding proposition, "Great is the mystery of godliness."

"If," says he, "the Word, being God, is said to have put on human nature, and if he alone can be God who is immutable, then it is indeed a great mystery. But if Christ be a mere man, how can he be said to have been manifested in the flesh? Is it not plain, that every man is in the flesh? What would be the mystery, if the angels saw him abiding with us?" (b. ii. § 33, On the right Faith, to the Queens.) Cyril here evidently assumes that the person spoken of by the Apostle is Christ, and compares two modes of interpreting the passage, one supposing him to be God, the other supposing him to be a mere man. If his reading was OC, the question might naturally arise, Is the human nature of Christ intended, or the divine? and the answer would be very proper, that Christ manifested in the flesh would be no mystery if he were a mere man. But, if the reading had been $\overline{\Theta C}$, I do not see how such a question could have arisen; and if it had, the obvious answer would have been, that the Apostle, by calling him God, must necessarily be understood to speak of his divine nature.

The same argument occurs in b. i. near the end. Again, in his discourse on the Right Faith, addressed to the emperor Theodosius, near the end, he combats the heresy of those who, while they allowed that the Word appeared as a man, denied that he assumed flesh from the Virgin. "Ye err," says Cyril, "not knowing the Scripture, nor the great mystery of godliness; that is, Christ, who was manifested in the flesh. The mystery of godliness was no other than the Word from God, who was manifested in the flesh, by being born of the Virgin Mary."

There is a passage in Cyril's Thesaurus, b. xii. ch. 10, which I do not remember to have seen noticed in this controversy." The title is, "The Son is by nature God, and not a creature." This he proves from the First Epistle to Timothy, and produces, from the first, second, fourth, and sixth chapters, eight distinct arguments; but, though he insists upon every other passage in that epistle that seems to imply the divinity of Christ, he entirely omits "God was manifested in the flesh."

It has been observed, that 1 Tim. iii. 16 is seldom quoted by the Fathers. "It is most wonderful," says Mill, "that even of the Catholic Fathers, whose professed object was to support the divinity of Christ, by quotations from every part of Scripture, there is not one who has produced this verse." This omission is no where more remarkable than in Cyril's discourse against Julian, b. x. near the beginning: "Ye are not content," said the emperor, "to abide by the declarations and traditions received from the Apostles: neither Paul, nor Matthew, nor Luke, nor Mark, dared to call Jesus *God.*" In reply to this charge, how obvious was it for Cyril to produce, "God was manifest in the flesh," if his reading had been $\overline{\Theta C}$? But though he quotes Rom. ix. 5, "God over all, blessed for ever;" and adds four other verses from St. Paul, expressive of the dignity of Christ—viz. Rom. viii. 9, xv. 16; 1 Cor. ii. 8; Heb. xiii. 8—he is silent concerning the disputed verse in Timothy.

From these observations, from the authority of Photius, and the MSS. collated by Wetstein, it may be inferred that Cyril's reading was OC, and not $\overline{\Theta C}$. Indeed, the latter reading is not found in any of the Alexandrine Fathers, Clemens, Origen, Isidore, Athanasius, or Cyril; though they were much engaged in controversy with the emperor Julian and the Nestorian and Eutychian heretics.

Theodoret (423), in his dialogue ΑΤΡΕΠΤΟC, quotes the whole verse, according to the common

reading; and in his Comment on Timothy, says, "Paul calls it a mystery, as being fore-ordained from the beginning, but at last manifested. For being God, and the Son of God, and having an invisible nature, he became manifest to all, dwelling in man, ΘΝΑΝΘΡΩΠΗCΑC, and clearly taught us his two natures: for Paul affirms, that the divine nature was manifested in the flesh."

(424) John Cassian, b. vii. § 19, On the Incarnation, attacks Nestorius, patriarch of Constantinople, who contended, that Christ was a created being, because he was replenished with righteousness by the Holy Ghost: so he understood the words of St. Paul, "justificatus est in Spiritu." Cassian censures him for this mutilated quotation, and quotes the Apostle thus: "Manifestè magnum est pietatis sacramentum, *quod* manifestatum est in carne, justificatum est in Spiritu." Cassian's reading, therefore, was O, while that of Nestorius seems to have been OC. Again, in b. v. § 12, he quotes the verse in the same manner as in b. vii., and asks, "Quod ergo magnum est illud sacramentum, *quod* manifestatum est in carne? Deus scilicet natus è carne, Deus visus in corpore."

(440) Marius Mercator, p. 118, Ed. Baluze, quotes the verse in a similar manner: "Manifestum, inquit, in carne, justificatum est in Spiritu."

Leo I. (440), in his twentieth decretal epistle, addressed to Flavian, says, "What is so pernicious as to deny the truth of the incarnation of Christ, and dissolve all hope of the salvation of mankind, and contradict the Apostle, who says, 'Great is the mystery of godliness, *which* was manifested in the flesh.'" So also it is quoted in his 97th epistle.

Fulgentius (507) quotes 1 Tim. iii. 16: in ch. ii. to Peter the Deacon, b. i. to Thrasymond, and ch. ii. On the Incarnation; and always has "quod manifestatum est."

(550) Primasius, on Timothy: "*Manifestly great is the mystery of godliness* (the incarnation of Christ, by which godliness is wrought in all), *which was manifested in the flesh* (when 'the Word was made flesh'), *justified in the Spirit* ('the Spirit of God shall come upon thee, wherefore the holy thing which shall be born of thee shall be called the Son of God'), *appeared to the Angels* (when the multitude of the Angels said, 'Glory to God in the highest,' and when they ministered to him in the wilderness), *was preached to the Gentiles* (as he saith, 'a light to lighten the Gentiles'), *was believed on in the world* (by both Jews and Gentiles), *was taken up in glory* (he was 'openly taken up into heaven')."

Sir Isaac Newton, in his *History of two Texts of Scripture*, tom. v. p. 542 of his works, is of opinion that $\overline{\Theta C}$ is a corruption first introduced by Macedonius, primate of Constantinople, in the former part of the sixth century; and founds this opinion upon the authority of Liberatus, deacon of the church of Carthage, who, in his Breviary, written about 535, says, that Macedonius was expelled by the emperor Anastasius for corrupting the Gospels, meaning the New Testament, and particularly that saying of the Apostle, "Quia apparuit in carne, justificatum est in Spiritu;" for that he had changed *qui*, that is OC, the Greek monosyllable, into $\overline{\Theta C}$.—In p. 547, a similar charge is mentioned against the emperor himself, from the Chronicon of Victor Turonensis, viz. that the holy Gospels had been corrupted by his order, A. D. 506,—"tanquam ab idiotis composita." Newton imagines this to be an ironical report; because it is incredible that a Christian should seriously call the Evangelists idiots. But this reason is of no weight, as the word *idiota* is not synonimous with our English word idiot, but with *unlearned, illiterate*. I am, therefore, inclined to believe both the reports, that the emperor had changed $\overline{\Theta C}$ into OC,

and that he afterwards expelled the patriarch for restoring ΘC, which certainly had been the reading at Constantinople long before, when Chrysostome was patriarch.

From the evidence hitherto stated, it is difficult to form a decisive opinion either for or against the common reading. If ΘC is in a far greater number of MSS. the relative pronoun is in the most ancient. Yet, with respect to one of these (the Alexandrine), it must be confessed, that it has been so much altered as to excite a doubt about its primitive reading. Again: ΘC occurs more frequently than ΟC in the Greek Fathers; but then it is never quoted by the Latin, Jerome only excepted. Lastly: ΘC is supported by two versions only, and those of the least value; while the relative pronoun is in eight, including such as are most ancient and independent one of another.

If the readings OC and O be compared; for the former, six MSS. are cited, for the latter, one: two versions for the masculine pronoun, one only for the neuter; the rest being indefinite with respect to gender: the Greek Fathers never quote the neuter, the Latin constantly; the Latin translator having probably rendered it quod, to make it agree with sacramentum.

Thus far I have confined my attention to the external evidence, that is, the authority of MSS., Versions, and Fathers. But an inquiry of this sort should not be concluded without examining the internal evidence, that is, the intrinsic value of the several readings; which may be estimated by the goodness of the grammatical construction, and the perspicuity of the sense. In some cases, this may be decisive, and prevail against a great body of external proofs: e. g. There is an error in an ancient copy of the Gospel of St. Matthew, xii. 32: "Whosoever shall speak a word against the Son of Man, it shall *not* be forgiven him." But if all the MSS. had concurred in this reading, the following words would have proved the negative here inserted to be spurious: "*But* whosoever shall speak a word against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in that which is to come;" where the antithesis between the two members of the sentence plainly requires that, the latter being negative, the former should be affirmative.

Against the reading OC, the want of an antecedent is a strong objection. The best way of making the construction grammatical, and the meaning clear, is by supposing an ellipse: "Great is the mystery of godliness [that is, Christ], *who* was manifested in the flesh." Agreeable to this is the passage quoted from Cyril: "Ye err, not knowing the great mystery of godliness, that is, Christ, who was manifested in the flesh." But this elliptic construction is confessedly harsh.

Archbishop Newcome thinks that a different construction may be allowed: "Great is the mystery of godliness: he who was manifested in the flesh was justified by the Spirit:" as if the mystery consisted in being "justified by the Spirit," &c., whereas the incarnation itself is the mystery.

Another construction has been proposed by Professor Cramer: "Which is the church of the living God (the pillar and ground of the truth, and without controversy great, is the mystery of godliness) who was manifested," &c. Thus *God* is made the antecedent of *who*. To me, this parenthesis is much more harsh and unnatural than the ellipse already mentioned.

The Latin Fathers who read *quod*, generally understood the apostle to speak of the incarnation of Christ. But Grotius explains the mystery to mean the "Gospel, which was manifested in the flesh (that is, promulged by human means), justified by the Spirit (that is, confirmed by miracles), seen of angels (for it is written, 'into which things the angels desire to look'), preached unto the gentiles, received

with glory (for it is ἐν δόξῃ." This interpretation, ingenious as it is, fails in the first clause, rendering ἐν σαρκὶ, "by human means."

Wetstein, who approves the same reading, renders the verse thus: "That which was manifested in the flesh, was justified," &c. Whether ὁ can be put elliptically for τοῦτο ὅ, has been questioned, but such a construction may be found in 1 John i. 3: ὃ ἑωράκαμεν .. ἀπαγγέλλομεν ὑμῖν. Yet, supposing the construction justifiable, there remains the same objection to this interpretation as to that of Archbishop Newcome.

The common reading is attended with no such difficulties, the construction is grammatical, the meaning perspicuous. Christ, who is God over all, was *manifested* to us in the human nature; *justified by the Spirit*, being declared the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead; *seen of Angels*, particularly at his resurrection; *preached unto the Gentiles*, to whom, as well as the Jews, the Gospel was addressed; *believed on in the world; received* into heaven *with glory*, when he ascended on high, and led captivity captive.

If the question concerning this verse were to be decided solely from the internal evidence, I should, without hesitation, give the preference to this reading: but it is difficult to make a satisfactory decision, where proofs, heterogeneous and dissimilar in their nature, are to be balanced one against the other: and much will depend on the relative value which the Critic assigns to internal and external evidence.

But whether we read OC, or $\overline{\Theta C}$, the sense is the same. For, if Christ manifested in the flesh is a great mystery, he is God. His manifestation in the flesh would be no mystery, as Cyril observes, if he were not more than man.

Having now examined all the passages relative to the Trinity, which appear to be either corrupt or doubtful, I proceed to produce a selection of such as are clearly genuine.

(To be continued.)

LIFE OF BERNARD GILPIN.

(*Continued from p.* 214.)

Mr. GILPIN, on his return to England, proceeded directly to Durham, where his uncle, Bishop Tunstal, then resided; by whom he was cordially received, and from whom he obtained, in no long time, the archdeaconry of Durham, with the rectory of Easington. He immediately repaired to his parish, which he found in a state of deplorable ignorance and disorder. He began his pastoral labours by earnestly reproving, both in public and private, the vices of the people; setting before them, at the same time, in a plain and affecting way, the great doctrines of salvation. This was a conduct which, in those dangerous times, was likely to excite much enmity towards him. The Reformation had advanced far more slowly in the north than in any other part of England. The clergy were sunk in the grossest superstitions of popery; and their vices kept pace with their ignorance. Their pastoral duties were wholly neglected. This, indeed, was too much the case throughout England generally, though with many bright exceptions. In the north, the representation applied almost universally. While, therefore, a sense of his duty as rector of Easington led him boldly to reprove the evils prevailing among his parishioners, he felt that he should shrink from the performance of his archidiaconal functions, if he omitted to bear his testimony against the corrupt principles and scandalous lives of his clerical brethren. He employed all methods of reclaiming them from their shameful courses; and especially in his charges at visitations, he zealously remonstrated against whatever

he judged to be amiss among them. Pluralities and non-residence appearing to him to be great sources of ecclesiastical corruption, he earnestly protested against *them*, both as wrong in themselves, and highly prejudicial to the interests of religion. He was accustomed also to dwell on those irregularities which were known to prevail among the clergy belonging to the diocese. The Bishop, fearing his zeal would expose him to danger, laboured, though ineffectually, to repress it. The examples found in Scripture of holy men, who boldly denounced vice in the face of still greater perils, wrought powerfully on his mind: and he would have deemed it criminal to accept an employment, especially if he derived emolument from it, the duties of which he did not faithfully discharge.

At length the clergy were so exasperated by his reproofs, that they raised a great clamour against him, as "an enemy of the church and clergy, a broacher of new and dangerous doctrines," &c. Some alleged that all who had been known to preach against pluralities and non-residence had, in no long time, turned out heretics; while others chiefly blamed him for preaching repentance and salvation by Christ, and not preaching, as they did, about transubstantiation, purgatory, holy water, &c. &c. A formal accusation was, after no long time, preferred against him to the Bishop, who, being naturally disposed to judge favourably of his conduct, on hearing the evidence, pronounced him innocent of the heresy with which he had been charged.

This failure, however, did not damp the zeal of his persecutors, who continued to harass him with such incessant opposition, and so to misrepresent and blacken every part of his conduct, that he found himself under the necessity of proposing to the Bishop to resign either his archdeaconry or his parish, on the ground that, though he was willing to perform the duties of one of the offices, he was incompetent to both. The Bishop refused to separate them. "The income of the archdeaconry," he said, "without the parish, is not an adequate support. I found them united, and mean to leave them so." On this, Gilpin appears to have resigned both, and to have lived for a short time with the Bishop as his chaplain. The only trouble he seems to have experienced in this situation, arose from the eagerness with which his brother chaplains, and the neighbouring clergy, when they met him at the Bishop's table, sought to engage him in religious controversy. The valuable rectory of Houghton-le-Spring, which was in the gift of the Bishop, soon fell vacant, and was bestowed upon him.

Houghton afforded a sphere of action exactly suited to the turn of Gilpin's mind. It was very extensive, comprising no less than fourteen villages; and this circumstance had probably contributed to the full growth of that gross ignorance and superstition which he had here to encounter. The religion he found here was nothing more than the worst corruptions of popery. Scarcely a vestige of true religion was to be seen. Mr. Gilpin was deeply grieved to behold the state of his people. But he encouraged himself in his God, and girded himself for his arduous undertaking in the strength of divine grace. He earnestly implored the aid of the great Head of the Church, in gathering in that part of the flock which was committed to his care; and his prayer was answered in due time. Even from the first, the people were attracted in crowds by his earnestness, and listened to him with attention: for they saw at once that there existed some grand points of difference between him and those ministers who had formerly been placed over them.

The value of the living of Houghton was about 400*l.* per annum, a large sum in those days; the whole of which Mr. Gilpin resolved

should be employed in works of charity, and in the exercise of hospitality. With this view he improved and enlarged the parsonage-house, till it became a suitable habitation for one of his hospitable turn. It was beautifully situated, and, in size, it more resembled the palace of a bishop than the dwelling of a rector.

He had scarcely been fixed at Houghton, when the Bishop offered him a prebendal stall in the cathedral of Durham, which had become vacant, pressing him to accept it, on the ground that, as it was quite a sinecure, he could have no pretence for declining it. Gilpin, however, begged that the Bishop would bestow this preferment on some one who stood more in need of it than he did; as for himself, he had already received more from his lordship's bounty than he feared he could give a good account of.

As Mr. Gilpin had resigned the archdeaconry, by his conduct in which office it was that he had chiefly excited the enmity of the neighbouring clergy, and as he now confined himself, chiefly to the concerns of his extensive parish, it might have been hoped that they would have allowed him to proceed in his course without molestation. Their malice, however, still pursued him. They could not be blind to the marked difference between his life and theirs. His indefatigable attention to his pastoral duties, his laboriousness in the work of the ministry, and his ever-wakeful solicitude for the spiritual interests of his parishioners, afforded a reproof, which could not be misunderstood, of their negligence, indifference, and sloth. Every engine, therefore, was set to work, in order to collect materials for a charge against him; and though he behaved as cautiously as he thought consistent with his duty to the souls of his flock — more cautiously indeed than his conscience, in after life, could approve—yet such was the unwearied industry and vigilance of his enemies, that a long list of charges was, in a short time, collected, and he was again formally accused before the Bishop, by whom, however, he was again acquitted. The Bishop, nevertheless, was so much displeased with his nephew, for what he deemed his imprudence and unwarrantable obstinacy, and was so apprehensive of danger to himself, from continuing to countenance his rash proceedings, that he thought it right to withdraw from him those external marks of his favour which he had before enjoyed. He even blotted him out of his will. On this Mr. Gilpin remarked, that, considering the great obligations he owed to the Bishop, he was truly sorry to perceive that he had offended him. He would have given up any thing to satisfy him, except his conscience. As for the Bishop's property, he was glad not to have the burthen of it.

Though Mr. Gilpin's enemies had thus failed a second time with the Bishop, they resolved to persevere in their attempts against him. They therefore accused him before Bonner, the Bishop of London. Bonner was a man suited to their purpose. His violence formed a direct contrast to the moderation of Bishop Tunstal. He commended their zeal and assured them that the heretic should not go unpunished. An account of this threat reached Mr. Gilpin in time for him to effect his escape, a course to which he was strongly urged by his friends; but he was deaf to all their importunities: he had long prepared his mind to suffer for the sake of the Gospel; it would be denying the faith of Christ, to shrink from giving his testimony when called to it; his great ambition was to advance the interests of religion; and if, to this end, his death were necessary, he should rejoice to die. He then caused a long garment to be provided for him, in which he might go decently to the stake, should it be the will of God that he should suffer. In a few days, persons arrived with authority to apprehend and convey him to London, to whom he willingly surrendered himself.

In the course of his journey to

town he broke his leg; and this accident necessarily prevented his proceeding for sometime. One of the maxims which Mr. Gilpin was used frequently to repeat was, "that all events are intended by Providence for our good." His keepers took occasion now to taunt him with this remark, asking him, whether he thought his present misfortune was intended for his good. To this he meekly replied, "that he had no doubt it was." And so indeed it proved; for, before his leg was in a condition to admit of his travelling, news arrived of the death of Queen Mary, and he was soon after set at liberty. Some have affected to doubt the truth of this relation, at least as far as relates to the accident which is said to have befallen him. Thus much, however, is undeniable; that the intelligence of the Queen's death met him as he was on the way to London, and put an end to his confinement and persecution; and that he returned to Houghton, where he was met by crowds of people, loudly expressing their joy, and blessing God for his deliverance.

Mr. Gilpin now enjoyed that full liberty to pursue his benevolent plans for which he had long prayed. His uncle, the Bishop, now suffered in his turn: he was ordered up to London, and, refusing to take the oath of supremacy, he was sent to the Tower. His confinement, however, was not of long duration. He was received by Archbishop Parker into the palace at Lambeth, and there spent, in a very comfortable and tranquil manner, the short residue of his long life.

(To be continued.)

FAMILY SERMONS. No. V.

Psalm cxix. 32. *I will run the way of thy commandments, when thou shalt enlarge my heart.*

ALL men naturally wish for happiness; but few are much in love with that way of holiness which alone leads to it. Mere selfishness will cause a man to desire the ease and peace of heaven: but to delight in performing those works of faith, and labours of love, which prepare the soul for enjoying heaven, requires a much higher principle. This delight, in doing the will of God, can only flow from love to God. It is an increase of this holy affection of love which the Psalmist desires in the passage taken for the text. And he desires this, that he may abound more in holy obedience. *I will run the way of thy commandments, when thou shalt enlarge my heart.*

In these words, we have *the desire*, and *the purpose*, of the Psalmist; and the consideration of these may furnish a touchstone for trying our spiritual state; for without a like desire, and a like purpose, we can have no right to think ourselves true Christians.

1. The *desire* of David. *Enlarge my heart.*—While others are seeking to enlarge their wealth, or to add to their honours, or to enjoy a greater share of sensual pleasure; the Christian, like David, desires that his heart may be more enlarged towards God, more filled with love to him and delight in his service, and better fitted to perform the various duties required of him. This he often makes the subject of special prayer to God. To this end his acts of worship, both public and private, are directed: for this end he hears the word of God preached, and reads and studies it with care—that he may obtain of God more grace, by which he may be enabled to do God more service.

The heart is generally put, in Scripture, for the whole soul with its different powers and affections. I conceive therefore, that, by the expression *enlargement of heart*, we are to understand an increase, not only of holy love to God, but of divine knowledge, by means of which we obtain a clearer and juster view of spiritual things. We see the vast difference there is between the vain objects which the world is pursuing, and the true and solid happiness which is to be found in the way of

God's commandments. We perceive the delusive, destructive nature of the pleasures which sin offers. We acquire larger thoughts of God, of his excellency, greatness, and goodness; and of his title to our highest love, reverence, and obedience. We admire the purity and beauty of the law of God; acknowledge and feel it to be just and reasonable; and that, so far are his commandments from being grievous, the more we walk in them, the more delight shall we find in them. Such a course we see to be the true dignity, the only happiness, of the soul; compared with which all other schemes of happiness are poor and mean, yea, undeserving of a thought.

The natural effect of thus obtaining a clearer knowledge of these things is, that the heart should enlarge or expand itself in holy affection. The more it knows of God, the more will it love him, and the less will it love the present world. And the effect of this love will be, to dispose the heart to all obedience, to produce a delight in doing the whole will of God. Even those things which at first seemed the hardest, are thus made easy, and even pleasant, to us.

The heart of man was made with a capacity to enjoy God, though not fully to comprehend him. He alone is sufficient to fill it: nay, when it is enlarged to its utmost size, it is infinitely too narrow for him. The love of God alone, therefore, is fitted to expand it; while the love of worldly objects, which are all still narrower than itself, serves only to contract it. In the pursuit of worldly objects, the soul is, as it were, cramped and confined. But when it is set free from these, and is filled with the love of God, then it enjoys ease and liberty: it is both raised and enlarged. The love of God, and the union of the soul to him, produces a height, an elevation of spirit, if I may so express myself; which is very different, however, from that pride and loftiness of mind, natural to fallen man. It does not vainly swell and lift up the heart with high thoughts of itself; but, to the deepest humility, joins the highest and truest greatness of mind. It sets the soul far above those snares and temptations of this lower world, by which most men are entangled; and makes it, even while yet on earth, the companion of angels and glorified saints, yea, of God himself. "*Our conversation,*" saith the Apostle, "*is in heaven. Our fellowship is with the Father, and with his Son Jesus Christ.*"

Before I close this head, it will be proper to observe, that the love, of which I here speak, does not of necessity imply *sensible* joys and consolations in God. These, indeed, encourage and enlarge the heart, and are therefore to be received with thankfulness. But, then, they are neither generally given to all Christians, nor constantly given to any. Love is the abounding and fixed spring of ready obedience, and will make the heart cheerful in serving God, even without what are called sensible comforts, should he be pleased to deny or to withdraw them.

2. I now proceed to consider the second point which was mentioned; viz. David's *purpose*.—David's *purpose* was, and his purpose ought to be ours, to pursue, not the ways of a world lying in wickedness, not the perverse ways of his own heart; but the strait and narrow way which leads to the kingdom of heaven; the way of God's commandments. Man naturally has a strong dislike to walking in this way. He feels it irksome to be limited by a law, and would gladly be freed from its restraint. This marks the *enmity of the carnal mind against God. It is not subject to the law of God; neither indeed can it be.* It is ready to break the bonds and cast away the cords of his authority. This, then, is sin; the transgression of the law of God. And this it was which made the first sin so great, though in a matter that might seem small. It was rebellion against God, a casting off of his authority, and preferring

our own will to his. Now religion is, as it were, a new impress or stamp of God on the heart, producing a quite contrary spirit, a spirit of obedience and resignation to his will; so that the truly religious man is given up entirely to him as his, to be moulded and fashioned according to his pleasure, and to have every thought, word, and action subjected to his laws and appointments.

To yield then to God this subjection of the heart, as a thing due to him; to acknowledge his law to be holy, just, and good; to approve, yea, to love it, even where it most opposes our own sinful desires; to study and inquire, in all our ways, after the will of God, and what will please him, and having discovered it, to adhere to it faithfully and constantly; to watch carefully against whatever would hinder us in this course, and, if necessary, to sacrifice it, even if it should be the dearest thing on earth;—this is true spiritual obedience. And till the heart is brought to this state and purpose, it is as yet low and weak in religion.

Too many persons place religion in a round of customary performances; in coming to church, hearing and reading sermons, praying to God, attending the sacraments, &c. These are highly proper, and even absolutely necessary to be done; but still they are only a small part of religion; they are only the means of being religious. Now all the means used in religion are intended for a further end; which end if they do not attain, they are nothing. This end is, to mortify and purify the heart; to mould it to the way of God's commandments in the whole course of our lives, in our private converse with one another, and our more retired and secret converse with ourselves; to have God still before us, and his law our rule in all we do; to curb and deny our own will, humour, pride, passions, and pleasures, where they interfere with the will of God; and to have them all subdued and brought under by the law of love within us. This, and nothing below this, is the *end* of religion. Alas! amongst multitudes who are called Christians, some there may be who would assent to this view of the subject; yet how few are there who in reality make this their grand business, their end and aim!

In the case of many others, religion appears much in their conversation. It may be said to spend itself in this way; for little of it is to be seen in their lives. The way of God's commandments, however, consists not in *talking* well, but in *acting* well. Oh! this, this is the main thing! One act of real charity, meekness, or humility, speaks more in proof of the reality of religion than a day's discourse.

Some, again, are employed almost entirely in considering and debating whether they are in the right way, or in childishly telling their steps. They would know, at every pace, whether they advance or not, and how much they advance; and thus spend the time of action, the time for making progress, in questions and doubts. Would it not be a far more wise and comfortable course, to be pressing forwards, and, if we make little progress, at least to desire and labour to make more; to be praying and striving for this purpose, not satisfied with any thing we have already attained, but yet not discouraged, but rather excited, by the view of our defects, to proceed with fresh vigour. So it was with St. Paul. *Forgetting the things which were behind, and reaching forth unto the things which were before, he pressed forward,* as if nothing had yet been done; as one who runs in a race does not look back to see how much he has already run, but forward to the ground he has yet to pass, and to the mark and end of the race.

Some, if, after having gone on well for a time, they should fall, are ready, in a fit of discontent, to lie still, and give up all for lost. They

think they would have had something to have rejoiced in, had they gone on to the end; but, being disappointed in this hope, they are tempted to abandon the ways of God in despair. But the humble Christian is better taught. His falls lead him, it is true, to abhor himself. They discover to him his weakness, and afford him fresh reasons for relying less on himself and more on God. But then they do not prevent his getting up and proceeding in his way. He does not, indeed, make light of his offence, or carelessly and presumptuously lose sight of it; but he uses the humbling recollection of it as a motive to increased wariness and caution, as well as to increased exertion, in order to regain the ground he has lost.

If, then, we would run in the way of God's commandments, we must rely on the strength of divine grace, and follow the guidance of the Holy Spirit, that we may be kept from falling into sin. Yet, if we should unhappily fall, we must arise and go to the Fountain opened for sin and uncleanness, and there wash, mourning over our transgressions, and praying that our Saviour would pity and pardon us, and receive us again into his favour, cleansing us from all our sins in his most precious blood. And if we would advance in this way, we must attend to the Apostle's admonition—"*Lay aside every weight.*" We must not burthen ourselves with earthly cares. We must renounce every sin; but especially that, which, though it weighs the heaviest and cleaves the closest, we perhaps are trying to persuade ourselves will be no hindrance at all —*the sin that so easily besets us.* And to encourage us to this, let us look to that *cloud of witnesses* who surround us, who encountered the same trials and temptations, and were burthened naturally with the same sins and infirmities, and who yet gained at length the end of their journey, their heavenly home. And if this be not enough, let us look beyond them, to Jesus, not only as our *forerunner* in the race, but as *the author and finisher* of our salvation. His attaining the end of the race is the pledge of our attaining it; if we follow him fully, animated by the same glorious prospects: "*for the joy that was set before him, he endured the cross, and despised the shame, and is now set down at the right hand of God.*"

Those who enter on this course, if they would make progress in it, and arrive safely at the end of it, must proceed with constancy; which can only be done by *laying aside* (as has been already observed) *every weight*, every besetting sin, every thing, in short, that may hinder or entangle them in the race. Thus only can they hope to run, without fainting, in the way of God's commandments. Nor is it enough for them to hold on their way; they must advance in it with speed, being active, and abounding in the work of the Lord. Lastly, they must do all cheerfully, and with delight; influenced and animated by the power of divine love. Where this love is wanting, or is cold and feeble, the service of God must be a heavy task. But when love possesses the heart, it then moves naturally and gladly in the path of obedience. The inward principle makes the outward duty easy and pleasant. This, then, ought to be our great aim; to have our hearts filled, enlarged with this holy love.

And here I would remark, that most, even of those who are truly in earnest in religion, seem to be led on by a kind of instinct, and carried, they scarcely know how, to attend on God's worship, to avoid gross sins, and proceed in a way, which, as far as appears outwardly, is blameless. And doubtless this is unspeakably better than to run to open wickedness, and neglect the ordinances of religion, with the ungodly world. But, after all, where the heart is not enlarged by the daily growing love of God, our service is

but a cold, dull, languid, and lifeless service. Few are acquainted with that contemplation of God which raises and feeds the flame of divine affection. Petty things bend and contract our spirits, so that they feel little joy in God; little ardent, active, desire to do him service, to crucify sin, to root up self-will within us, that we may have no will of our own, or, rather, that the will of God may be ours, and that our daily work may be to grow more like him in holiness. But when the love of God possesses the heart, it frees and enlarges it, so that it can part with all for his sake. It sees enough in him, and in him alone; and therefore can neither quietly rest on any thing, nor earnestly desire any thing, beside him.

Oh that men would consider the excellency of this way of God's commandments! Though some think it melancholy and sad, there is, in fact, no way truly joyous but this. And then reflect on the end of this way—rest and peace for ever! Could men be brought to see the happiness and glory that is set before them in this way, they would not delay a day longer, but would break from all that holds them back, and would enter upon it, and go on cheerfully in it. And in order to this they ought, with David, to pray earnestly to God, that he would enlarge their hearts, filling them with the sweet influences of his own Spirit, with all holy, spiritual, and devout affections. The work is his: by him it must be begun, carried on, and perfected. Let who will fancy themselves capable of purifying their own hearts, and by their own power filling them with divine love, and a holy delight in obeying God; they, and they only, are in the sure and happy way of attaining these blessings, who humbly beg and wait for them from Him in whose hands are our hearts, and whose are all our ways.—Now to Him, with the Son, and blessed Spirit, &c.

LEIGHTON.

To the Editor of the Christian Observer.

WITH great pleasure I have observed two papers, in the Christian Observer, on the subject of the Jews; the first signed "Clericus," in the month of January last; and a second in the month of March, with the initial "H."

Clericus will observe, that the London Society * is formed upon his own ideas; viz. for the exclusive object of converting the Jews; combining nevertheless therewith the education of children, relief of the poor and distressed, and binding out boys and girls to useful trades. These, however, are to be considered rather as means to effectuate the main object in view, than as deviations from it.

From the moderate researches which my situation in life has enabled me to make, it would seem that, for sixty or seventy years past, the religious world have, almost with one consent, agreed to give up the Jews to all the horrors in which their superstitions have involved them during the last seventeen hundred years; and that, because the day of bigotry and persecution has happily closed, it should follow, as a necessary consequence, that milder means should also be neglected.

In a word, it appears, that, from the year 1730 till the present time, no exertions of any material moment have been made to promote that great and important event,—the conversion of the Jews to Christianity.

At the above period, not only the religious world in general felt some interest in God's ancient people, but there is great reason to believe that the heads of the church had this event much at heart; for in the year 1723 I find a converted Jew patronised, and his work, exposing the absurdities of the Talmud, sanctioned, by the primate of the day. I am at a loss in what way to ac-

* See, for an account of this Society, the Religious Intelligence for this month.

count for the total neglect of this subject since that time. I do not forget what passed in the year 1753, respecting the famous Jew bill; but that transaction was purely of a political nature; and those to whom one would naturally have looked for the greatest zeal and affection towards the remnant of Israel — I mean the religious part of the community—appear to have been most inimical to the benefits the Jews then sought to obtain. Perhaps nothing would have tended so effectually to soften the prejudices of that people, and to induce them to embrace Christianity, as the adoption of that measure.

As, however, this paper is intended rather for the information of your correspondents and the religious public in general, than for any other purpose, I shall proceed shortly to state the outlines of the plan intended to be carried into effect by the London Society.

First, it is their anxious wish that the subject should be countenanced by the ministers of the established church; and to this they are induced by these reasons amongst others, viz. because the Jews do not feel the same prejudice against the establishment which they do against dissenters; and also because the established clergy have a greater influence in society, and can procure a more ready access to the best libraries; circumstances of great moment in this undertaking. The London Society therefore entreat that all who are anxious to extend the Redeemer's Kingdom will engage, with one heart and one mind, in this great and important work; and, to encourage them to do this, they are informed that several clergymen have already joined the Society.

The means which it is intended to adopt for this great end are particularly detailed in the Addresses of the London Society, which may be had of the secretary *. They are shortly to establish a free-school upon Mr. Lancaster's plan, from which a charity-school may be afterwards formed, of such children as the Jews may be disposed to give up to the entire management of the Society, and who, at a proper age, are to be bound out apprentices to Christian masters and mistresses; and thus, it is hoped, may become useful members of society.

The London Society, however, do not mean to confine themselves to these measures. Besides the establishment of a Lecture in the centre of the Jews, and occasional sermons in other places, it is their purpose (should they be adequately supported by the public) to make a direct attempt to remove the prejudices of this unhappy people. In aid of this last object, I earnestly entreat such of your readers as have time and talents, to devote a portion of both to prepare for the use of the London Society, or otherwise as they may see fit, some appropriate tracts or treatises which may be calculated to effect this object.

As I am aware that many persons (otherwise of great learning and information) have not made this subject their peculiar study, I will take the liberty of recommending to the attention of such as may be disposed to employ their talents in this way the following works, which, as I conceive, require to be answered and exposed; viz. Toledoth Jeshu, the Chizzouk Emonnah, and David Levi's Dissertations on the Prophecies. They will be much assisted in their labours by referring to Wagenseil's Tela Ignea Satanæ, the Pugio Fidei of Raymundus Martinus, Limborch's Amica Collatio, and La Croze's Entretiens. It does not appear that the Talmud has ever been translated into English, nor wholly into Latin; but sufficient may perhaps be found in Wotton's Miscellanea, and Lewis's Origines Hebrææ.

I have taken the liberty of mentioning these books, because most of them are scarce and but little known.

* Joseph Fox, Esq., 54, Lombard Street.

There are many others which few literary men are unacquainted with. I cannot dismiss this part of the subject without expressing my astonishment that no person, either in or out of the establishment, has thought it necessary to answer David Levi's Dissertations; and especially as, in his preface, he completely throws down the gauntlet to the Christian world at large. "But if you are really in earnest, and wish to convert the Jews to what you call Christianity, I think you must produce more substantial proofs in support of your hypothesis than what you have done. And if I might presume to offer my opinion in so weighty a cause, I think that the fairest method, and that which is the likeliest to lead to conviction on either side, is to take a review of all the prophecies concerning the Messiah, from Moses to Malachi, and compare them with the Acts recorded of Jesus in the New Testament, to see whether they have been fulfilled in his person or not."

This gauntlet, he affirms, has never been taken up; nor, as I can find, has it *. I am aware it may be said Levi has advanced nothing new. But if this should be granted, it will form no excuse; for, though literary Christians may know well where to find answers and refutations to all he has advanced, yet is it not true that thousands of Jews have heard of and read David Levi, and yielded their faith to his authority, who never heard, nor ever will hear, unless their attention is expressly attracted to them, of such refutations? Besides, I can speak from experience, that the Jews at large place much confidence in this writer; and I have myself been frequently asked "Why the Christians did not answer this work?" Neither should it be forgotten, that Levi had previously distinguished himself in the cause of Revelation in general *, against the advocates for modern infidelity. Before I conclude, I wish to observe, that, although only four sermons have yet been preached under the patronage of the London Society, a spirit of inquiry appears to be stirred up amongst the Jews. It remains to keep this spirit alive, and not suffer it to subside; in order to which, not only the pecuniary aid, but the literary contributions, of the religious world will become requisite.

You will oblige me much by the insertion of the above; though I neither am nor profess to be a literary man, but an humble individual, anxious to promote the glory of God and the extension of the Redeemer's kingdom by the salvation of Israel.

PERSEVERANS.

* A premium of Thirty Guineas is now offered by the London Society for the best Treatise which may be produced, in refutation of this work, within the year 1809.

* Levi's Letters to Dr. Priestley and Thomas Paine.

To the Editor of the Christian Observer.

I AM much pleased with the interest which your two correspondents (Fraternicus and H.)† appear to take in the spiritual and eternal condition of that ignorant and degraded class of human beings, the Gypsies. I wish much to see appropriate and active measures adopted immediately to carry into execution the benevolent suggestions of your worthy and sensible correspondents. I cannot do a great deal in a pecuniary point of view, but in counsel and influence I could do more. I feel no hesitation in inviting your correspondents to a meeting upon the subject, with a view to the formation of some plan, and the consequent commencement of active exertions.

One of the first objects to be aimed at, is the introduction of cleanliness and decorum. Another object to be attended to, is the teaching of them, especially the young, to

† See Christ. Observ. for 1808, p. 496, and p. 712.

read; and then supplying them with Testaments and religious tracts. There are many of the latter which would be both entertaining and useful to them.

But the most direct means to do them good, is by frequent intercourse with them, and plain and familiar conversation prudently conducted. And if any thing be done, it must be undertaken in a patient and persevering spirit. The soil which it is proposed to cultivate is remarkably barren and unpropitious; of course a plentiful harvest must not be soon expected. The persons to be employed in this work of faith, and labour of love, must not only be men of prudence and discretion, but men of information, and possessing clear and cool heads, and warm hearts. I have no doubt but that, in these times of active benevolence and zeal, when a good plan is laid, and funds provided, instruments will be found who, with love in their hearts, will go to seek those wandering sheep in the wilderness, for whom no man hath yet cared.

Many good hints, Mr. Editor, are often fruitless for want of immediate attention; and many a good work long talked of, is not only suspended, but never begun, for want of some one to put forth the hand and begin. I, for one, say to your two correspondents, "let us arise and build; let us begin, and there is no fear of progress and help."

I remain, &c.

MINIMUS.

MISCELLANEOUS.

To the Editor of the Christian Observer.

I PERCEIVE that, some time since, you admitted a familiar religious dialogue into your Miscellany; and perhaps, therefore, you may have no objection to introduce another. I shall not inform your readers by what means it fell into my hands, nor divulge the names or abode of the two individuals who held the long and confidential conversation which is here presented to the public. I will only say, that I take the layman to be a person of whom there is a large family scattered over this land, and occupying more particularly our hunting counties; from whom, however, he differs in respect to the excessive frankness with which he opens his mind on religious subjects; a circumstance which, doubtless, will add to the interest taken in reading this dialogue, and also to its utility.

DIALOGUE BETWEEN A CLERGYMAN AND A COUNTRY GENTLEMAN, HIS PARISHIONER.

Gentleman. How do you do, Mr. Rector? You are welcome to your new parish. I hope you like your parsonage, and find every thing here very pleasant?

Minister. Pleasant enough, Sir. I only wish that the pews at church, as well, indeed, as the benches, were a little better filled.

G. Better filled! why, Sir, they are as full again as before you came among us.—By the way, I hope that you will do me the favour of dining with me on some day in the next week; and I shall have a little employment for you, for a quarter of an hour before dinner.

M. Pray what kind of employment is it to be?

G. Why, Sir, I have had a fine boy born within these few weeks; and I shall want you to make a Christian of him.

M. I should be glad, Sir, if you would correct your expression: you mean, that you want me to perform the ceremony of baptizing him?

G. Well, well; we mean the same thing. I desire you will come and drink the health of the young Chris-

tian. You know we always, on these occasions, give a dinner to the sponsors; and I take for granted you will be so good as to make one of the party?

M. Will you allow me to inquire who are the sponsors?

G. Our County Member is one. I had the honour of being of some service to him in his last election—I dare say I got him fifteen or twenty votes; so, by way of acknowledging the obligation, he has offered, in a very kind and handsome manner, to be one of the godfathers to my little boy: and a very sensible neighbour of mine is so obliging as to be the other. With respect to the godmother, I happen to be under a little embarrassment.

M. What can be your embarrassment?

G. The case, to tell you the whole of it, is this: I happened, you must know, to stand godfather, many years ago, to the daughter of a lady whom, my wife has been lately told, it is not quite proper to continue to visit, on account of a certain little suspicion against her character. This same lady has sent us a note, offering to return the compliment, by being godmother to my son. Now, if I thought that she meant nothing more than to attend the baptism, I should accept the offer; but if she is likely to think, that, because she has been sponsor to my boy, she may therefore visit us, and be quite familiar ever after, her being godmother to my child really becomes a thing of some consequence.

M. Did you ever consider what godfathers and godmothers are understood to promise and vow at the time of baptism?

G. I own I consider it to be very much of an old sort of form: I must take the education of my children upon myself.

M. You have asked me, Sir, to baptize your child into the Christian faith. Before I presume to administer this Christian Sacrament, will you allow me to ask, since you say that I am to consider you as the sponsor, whether you fully undertake to give him a Christian education?

G. Oh, certainly.

M. And pray, Sir, may I be so bold as to inquire further, what you mean by a Christian education?

G. Christian education? O—why I mean, you know, by a Christian education, an education proper for a Christian. Do you suppose that I mean to bring up my son a heathen?

M. I should be glad if you would explain yourself a little further.

G. Explain myself! why I mean, undoubtedly, that my son shall be brought up in a proper Christian way; that he shall be educated, in short, as his father was before him, and as his mother was, and all his brothers are. I am resolved, I assure you, that he shall have an extremely good education; for I have never spared expence with any of my children in that particular.

M. Allow me to put the same question once more; for I am anxious to know whether you mean really to give him a Christian education?

G. A Christian education! why have not I told you, my dear Sir? I tell you again, that I would have him educated to be as good a man as his father; to do as I do; and go to church, and lead a good life, and be kind and friendly with his neighbours; and not to talk against Christianity, as too many people do in these days, but to respect your cloth. Though as to religion, indeed, a good life, you know, is, after all, the great matter: for whether a man happens to be of this religion, or whether he happens to be of the other, if he leads an innocent life, why that is the main question.

M. Do you mean, then, that the Christian religion is not at all better than any other?

G. Why you know, Sir, a good man is a good man, of whatever religion he may happen to be. Suppose now, for instance, that I had

been born a papist, and had at the same time been a good man, what would my religion have signified? and so, if I had happened to be a Jew, or a Mahometan——I mean, supposing my father to have been so before me?

M. Or an idolater?

G. Why no; I cannot say that I could wish to have been an idolater.

M. Why not?

G. O, surely one would rather be a Christian than an Idolater: I am not for worshipping stocks and stones neither.

M. You think that stocks and stones are no gods, and therefore ought not to be worshipped?

G. Certainly.

M. But suppose you worship some creature of your own imagination, who is no more a God than a stock or a stone is: some god, whose character is not according to truth, but, in many respects, contrary to it; some supreme being, to whom you give a character, which has been formed from your own prejudices, or from the mere prejudices of your education?

G. Why, if one could know, as you say, the character of the true God, one ought not, certainly, to worship a false one.

M. Does not Christianity inform you of God's true character?

G. Why, that is a shrewd way of putting it, to be sure: that is a new way of taking up the matter. For my part, I cannot say that I have particularly considered all these subjects. You are very right, my worthy friend; I dare say, you are very right; and a man of your profession should look a little into some of these questions. I make no doubt you would defend your religion very well against the Infidels. I assure you, Sir, I quite agree with you: I have always thought that Christianity is a very good religion; and I often tell some of my friends that I wonder they will speak so disrespectfully as they do of the religion of the country.

M. Religion of the country! Christianity, Sir, is either true, or it is false: if it is false, let it be exposed as such; for truth must ever be beneficial in religion, and falsehood must be mischievous. But if Christianity is true, it is then nothing else than it pretends to be: It is a revelation from heaven! and woe be to the man who slights that message which hath been sent him by the God of Heaven.

G. You grow warm, my dear Sir; and, with your leave, we had better not dispute about religion; for though I do not mean to differ from any of your sentiments, which I dare say, as I observed before, are all very proper, yet every man, you know, must be allowed to have his own opinions: you have yours, and, of course, I have the same right to have mine; and though Christianity, I doubt not, is very good, and very true—and though I will admit, with you, that it certainly is a revelation; yet, notwithstanding all this, a good man, you know, is still a good man, as I said before, whatever may be the religion to which he happens to belong.

M. What, then, do you suppose that God has sent Christianity from heaven (for you allow it to be divine), and that you are nevertheless allowed to do without it, and set it all aside, merely by saying, "a good man is a good man, whether he attends to this revelation or not?" Do you not perceive, my dear Sir, that, when you talk in this way, you beg the very point in question; for, if Christianity is true, it must tend to *make men good*; it must be the very thing that gives to a man his goodness. Now, I am persuaded, you never in your life reasoned thus loosely in other cases. Suppose that some one were to make you an offer of a good sum of money; at this rate you might send the man away, saying, "I see no use in accepting this offer; for a rich man is a rich man, whether he gets possession of this sum of money or not." You

would see, clearly enough, that the sum of money was the very thing that was to make you rich. Or suppose you were sick, and a physician stood by, offering some very excellent medicine; you might say, on the same principle, "I beg you will get you gone, Doctor; I want none of your remedies; for a healthy man is a healthy man, whether he takes your medicines or not."

G. To be sure that would be very bad logic.

M. It is exactly the logic you have been using.

G. But you were saying, "suppose I should happen to be sick." Now, in that case, it is true enough that I ought to take the best medicine I can get, in order to be made well.

M. And are there no moral disorders of which Christianity is the cure? Have we not all of us occasion, in this sense, to be made well?

G. You really put things in an ingenious light. But now suppose a man to be a good man already, and to be all that you can wish, without his happening to be a Christian, may I be so free as to ask, pray what do you say then?

M. Why, Sir, I say that this is just the point to which I could wish to draw you; and I beseech you not to part from me until we have examined the subject. But first, if you please, since you have put the question rather shortly, I will state it over again, and rather more distinctly: You say, "suppose a man is already a good man," as you term it, "may he not, in consideration of his being so good, be allowed either to disbelieve or neglect that revelation which," you allow, "God hath sent down from heaven?" —Pray, Sir, is not that your question?

G. Why, I cannot say that I meant to state it exactly in that manner. What I meant was this: Suppose a man is a good kind of a man on the whole, and does not think it necessary to trouble himself particularly about Christianity, but takes up his religion more in the common way, and leads a good life, and never does harm to any body: suppose, for instance, he lives in some such way as I do, and has his own opinions in respect to religion, and leaves other people to follow theirs; it being presumed, of course, that he has never done any thing wrong, but has always lived as a man ought to do; why that man is a good man, is he not? I say, for my part, he is a good man; and you, perhaps, will give him the further name of a Christian.

M. When men reason on important subjects, they ought to reason closely. I beg that we may proceed step by step. First, let us settle what we each of us mean by a good man; for the beginning of your observation is, "Suppose a man is already a good man"—Describe your good man, then: for, when this is done, we shall understand one another; and, since you have already made some allusion to your own case, which I suspect to be much in point, I will take the liberty of requesting you to favour me with an account of your own manner of life, by way of illustrating the subject.

G. Do you wish to inquire into my manner of life? I have the satisfaction to tell you, Sir, that I lead as good a life as almost any gentleman in the parish; a much better life, I assure you, than many of them, as I could soon convince you, if I were disposed to speak ill of my neighbours: but I have no secrets, so that you are welcome to ask me any questions you please; for my plan is to be open and honest, and never to do any thing that I need be ashamed of, and at the same time to be friendly with all the world; for then, you know, all the world will be friendly with me. It costs little to give every body a good word, and one may then expect a good word in return. I assure you, my friend, I have risen, by one means or other, into such favour, that I

am held by every body to be one of the very best kind of men in the whole world. The honest Mr. —— is the common name they give me; and when the ladies speak of me, the good Mr. ——, the worthy Mr. ——, is the way in which they speak of me. Nay, they tell me, to my face, that I have the very best heart in the world; high and low, they all speak well of me. Why now, for instance, I gave a little ball the other day, it being the last day of the year, and I invited all ranks. There was one party in the kitchen, of farmers and their wives, and there was another in the parlour; and I hardly knew which was the happiest. They all agreed, however, (and especially towards morning, when some of them grew a little merry) that I was one of the worthiest and best-hearted men in the three kingdoms. I assure you, some of them said such civil things, both of me and my character, that I can hardly, for shame, repeat a tenth part of them. These things cost money; but then, you see, it is my way to be liberal. I dare say I spent between forty and fifty pounds on the thirty-first of December. I think a man should not spend all his money upon himself; no, nor hoard it all up neither: he should be frugal, and should cast up his account once a-year; and if he has a family, he should lay by a little more or less, as the case may be: but I am for generosity; I am for good English hospitality; and if, at the year's end, a man has fifty or a hundred pounds over, why a ball, you know, disposes of it, and then the account is settled; at least that is my judgment: what say you, Doctor?

M. We were talking of the character of a good man, who is so good already that he has no occasion to become a Christian; and I think you gave yourself as the instance. Now, in religion, as in mathematics or philosophy, there must be a close way of reasoning. I must pin you down, as I said before, to plain facts and simple arguments. I asked your manner of life, and you have answered, that you are held to be the best man in the parish. Granted. I therefore reply, goodness consists not in the opinion of others; no, nor in a man's own opinion of himself. I dismiss, therefore, these facts, as being no test of goodness, unless you can shew me that men's *calling* you good, necessarily makes you so.

G. Very true. A man, you know, may be a great scoundrel, and yet may be thought a very honest man. Nay, I have known some of the greatest rogues on earth who have seemed well satisfied with themselves, and have in reality been what is called your men of honour. It is an innocent life—I grant you, it is an innocent life that makes the difference between one man and another. A man should be sure his life is innocent; for let his character, or let his religion be what they will, that is the only thing to trust to. I am sure you and I shall agree in that matter.

M. I wave the subject for the present.

G. You are an odd man, dear Sir! What, not agree with me that a good life is the only thing to trust to? If you say otherwise, I am sure you must preach bad doctrine. On a good life I will venture to bet against all the world. A good life, Sir, is the only thing to trust to.

M. That is partly true.

G. Aye, aye.

M. And partly false.

G. What! false that a man should lead a good life?

M. No, Sir; no.

G. Or an innocent life?

M. The more innocent the better.

G. Well, then, an innocent life is the only thing to trust to.

M. That does not follow: but we will return to this subject presently. I want to settle with you what is a good life. You told me you were thought to lead a good

life; and you seemed yourself to think your own life a good one. I wish you to describe it.

G. Describe it? Aye, with all my heart. There are no secrets about my life that make me ashamed of it. I go on in as orderly and proper a way, as you yourself can wish me. I don't mean that I am faultless; I may be rather too much in a passion, and swear a little now and then, if my servant, for instance, gets drunk, or breaks a China dish. But it is necessary to be a little angry, for otherwise they would never mind you. Or I may err a little in giving my eldest boy rather too much liberty, or in filling his pockets too full of money when he goes to school; though this is merely because, as a father, I am so fond of him. Or perhaps I may not go to church quite so regularly as you may think I ought. But barring a few of these trifles, my life is as innocent, I suppose, as that of any man in the country.

M. But how do you pass your life? how do you employ all your time?

G. Employ my time? why I hardly know how to speak of employing my time. I get the time over very tolerably on the whole, I assure you. I seldom complain. Now and then, to be sure, if it is a rainy day, it hangs a little heavy, for one can't read the newspapers, or play at cards, twelve or fifteen hours together. But, in that case, we see a neighbour; as, for instance, the friend who is to be godfather to this child of mine, who lives very near me; and in the holiday time I have my eldest boy at home to amuse me; and I assure you he can make me laugh at hearing his tricks at school for an hour together.

M. And what do you do in fine weather?

G. O! in fine weather, I hunt for a part of the winter, and I ride about almost half the day throughout the summer; and then we dine together, by turns, when the ride is over; and we have a club once a week, where we meet and play at cards; and I assure you it is very respectable. We have among us one member of the county, and we sometimes see the other member also. We talk politics of course, and one takes one side, and one the other; but we keep to our party; we never change our opinions, you know, for that would not be honourable; but a little quarrelling of this sort serves to amuse us, and keeps up the spirit of the meeting.

M. I hope you talk sometimes at least of the good of the country, of the means of encouraging industry, and of the state of the poor.

G. We talked lately about mending the roads, and that you know is for the good of the country; but then you see I am for having a better road in the part that is nearest my house, and the gentlemen on the other side want to have the money laid out in their part; and as to the poor county members, they wish to please every body: but as they do not know how to do it, they say nothing; and so the roads, I am afraid, will not soon be mended.

M. But you talk of some other subjects.

G. O yes, I assure you, we had some talk about religion the other day, though in general we avoid that subject, lest it should spoil conversation; and I tell you this, my worthy friend, that you may know how much I take your part. A friend of mine passed a few jokes against Christianity, and made us all laugh heartily, for I assure you it was impossible to help it. So most of the gentlemen, you see, felt rather ashamed to speak in favour of it; and I was almost the only man that took the other side of the question. However, I argued the point with great good humour, and we parted as good friends as ever.

M. And pray how did you argue?

G. Why I said to him: "Now, Sir," says I, "pray what harm in the world can Christianity do you? Why should not every man," says I, "believe the religion of his country? If every body else believes it, why should not you? It is mere

conceit," says I, "that makes you not believe it. You want to be wiser than any of us. And what harm can it do you? You see that I am just as happy as you; my time passes away just as well as yours; I eat just as well as you do, and drink as you do, and live with my friends as you do: we are quite on a footing in all respects. Nothing hinders my passing my time exactly as you pass yours. I lose nothing by being a Christian: but then I am a Christian, and you are not: for I think it right to be of the religion of my country. And then, besides," said I, "I believe Christianity is a very good religion."

M. Well, and did you convince him by your arguments?

G. Why no, I confess the laugh was rather against me.

M. What did he say?

G. Why he said, "he thought Christianity was a very good religion too, but that it was only good for the common people; and that men of education ought to be above it." To which I immediately answered, "why then we ought to believe it, for the sake of setting the common people a good example."

M. Well, and what did he say to that?

G. Why they all said, there was some truth in the last remark; but my friend, who is a mighty shrewd man, you see, and free in giving his opinion, though he partly admitted what I said, immediately added, "that it did not follow that Christianity was at all the more true for that."

M. And so you were worsted in the argument?

G. Why it ended, you see, by our all saying, "that a good man is a good man, of whatever religion he may be;" and to be sure I thought so too. I had no idea, when I made the same remark to you, that you would have contradicted me. Now if you can furnish me with some arguments which I have not thought of, I shall be glad to use them, if there is opportunity, at our next club-meeting; for I confess that I was beaten off the ground, and felt that I had done a hazardous thing in taking up that side of the question. You must bear in mind, however, that my friend is a very shrewd gentleman.

(To be continued.)

To the Editor of the Christian Observer.

If I were a Mahometan, Mr. Editor, I would make the pilgrimage to Mecca, and perform the daily ablutions required in the Koran, and abstain from wine and pork, and denominate all Christians dogs. I have no notion of a man's not acting up to his principles. It surprises and grieves me to see the shocking inconsistency between the principles and the conduct of religious people. For my part, I should lose all my respect for myself, all my feelings of proper pride, all my reverence for the dignity of human nature, all my perceptions of the fitness of things and the beauty of virtue; if I could suppose myself betrayed into such contradiction between practice and profession as I daily witness in many persons, whose pretensions to eminent piety are universally recognised. At the same time, I pity the infirmities of others. I know that it is difficult always to act precisely aright. I am aware, too, that the general difficulty is often increased by special circumstances. Situations will frequently occur, in which, were you to push your religious rules to the extent of the meaning which, in speaking speculatively concerning them, you may safely and creditably affix to them, you would lose or impair your chance of obtaining some highly desirable acquisition. In such cases, it is the business of prudence to calculate, to balance, to compensate, to adjust: and thus to reconcile and harmonize the demands of religion (not that fanatical and punctilious religion which bends not to times and events, but

that religion which modestly accommodates itself to seasons and incidents), with a rational regard to the attainment of the particular advantage within your reach. There is scarcely any case in which religious parents seem, if we may judge from their language and their proceedings, more frequently perplexed and nonplussed as to reconciling their avowed principles with prudential measures, than with respect to providing proper matches for their children, particularly for their daughters. There is, indeed, a distressing want of rules, by which it might be easily ascertained, in any given case, what is a proper match for a religious young woman. A correspondent of yours proposed some time ago several pertinent questions as to the degree in which advantages of one kind in a suitor might countervail deficiencies of another class: and seemed to be inclined to the establishment of a graduated scale, which should shew, on simple inspection, the legitimate inverse proportion to be admitted between religion and revenue, between morality and money. But none of your readers, so far as I know, have directed their lucubrations to the subject. And though it is the laudable custom of another periodical work, on which, as devoted to public improvement, you look, no doubt, with affectionate interest (I mean the Lady's Diary), to require that the proposer of an enigma or of a rebus should accompany it with its answer; I do not find that your querist has transmitted to you the solution of his own problem. What may, however, be a proper match is not my present object. I am now considering the difficulties which religious parents experience as to putting their daughters properly into the way of meeting with partners for life. What are these parents to do? Some of them, indeed, I find stupidly content to sit still, and leave things to take their course;

> As oysters wait the coming tide;
> Yet often gaping very wide.

But others are not of this passive oyster-like breed. They are earnest to carry their daughters into the market. They dabble a little in worldly dissipation: professing to mean to keep quite in the shallows, not even to be wetshod, at least never to be above ancle deep; but speedily advancing up to the knees, and pluming themselves that they are not in, like their fashionable neighbours, to the neck. Now this is not altogether creditable. Narrow-minded religionists stand by and find fault. And besides, Sir, as I said before, I am entirely for having people act up to their principles. To the relief therefore of religious parents, and to the benefit of their daughters, I have resolved to devote my talents. I am by profession a miniature-painter; and am allowed, by men of taste, to be remarkably happy in delineating elegance of form, and catching the magic expression of beauty. I am ready, Sir, as benevolence is my motive, gratuitously to paint, in my best manner, the portraits of young and single ladies in the religious world; requiring nothing in each instance for my own time and trouble, and charging only ten guineas for the ivory and colours, and twenty for the frame. With a collection of these little portraits, I purpose successively to visit Bath during the winter, the metropolis in the spring, and the polite watering places, in succession, throughout the summer. Any private information respecting the recommendatory circumstances of each individual, which may be communicated to me from parents, or from any other authentic quarter, I shall discreetly impart, in such measure as I shall deem advisable, to the agreeable and respectable bachelors who will flock to my exhibition. And though, as benevolence is my motive, I scorn to charge any commission on the business which I bring to a conclusion; yet, when gratitude for an advantageous connection, effected by my disinterested labours, manifests itself to-

wards me by its proper fruits, so decisive a proof of religious principle cannot but afford satisfaction to

No. 3491, Pimlico. APELLES.

To the Editor of the Christian Observer.

It is much to be regretted, that so large a portion of mankind suffer themselves blindly to follow the capricious rules of custom, instead of submitting their conduct to the wiser regulations of reason and religion. Always indisposed to reflection, they are particularly averse to it, when it appears likely to terminate in the disapproval of any pleasures which they are not willing to relinquish, or any points of conduct which they cannot induce themselves to correct. They therefore find it less troublesome to follow the example of the multitude; assuming in fact, though they would probably deny it in theory, that the opinions of the majority are agreeable to reason, and their conduct conformable to the precepts of religion.

Thus neglecting the unquestionable privilege, or rather omitting the unquestionable duty, of thinking for themselves, and of forming their principles of action on mature deliberation and serious reflection, they pliantly conform to the customs which prevail around them, without weighing their propriety, or considering their tendencies. To this cause I think we may attribute the lenity which is shewn towards many of our licentious amusements, by the more virtuous part of the community; and particularly the encouragement which our theatres receive from many whose characters as Christians are estimable, and whose conduct in some other respects is even exemplary. These institutions, as they are conducted at present, are chargeable with evils of serious magnitude, and are directly at variance with the ends which Christianity is designed to promote. I purpose to point out a few of those evils which are most hostile to the spirit of Christianity, that I may excite an inquiry among your readers, particularly among such of the younger part of them as are beginning to think for themselves, and are resolved to follow the dictates of their conscience, how far it is agreeable to the profession of Christians to afford encouragement to the amusements in question.

In the first place, I maintain that an attendance on our theatres has a tendency to subvert that moral delicacy and purity of heart which are essential to the character of a Christian. It will not be contended, I think, that the spectacles which the purlieus of our theatres exhibit, are at all adapted to promote this purity; and the indecent language and indelicate sentiments with which almost all our dramatic pieces are tinctured in a greater or less degree, the immodest dress and action of our performers, are too well calculated to inflame the passions, deprave the morals, and corrupt the conduct of our youth. I appeal to experience as an adequate proof of the truth of what I assert.

Is it not surprising, then, (religious considerations apart) that in an age which lays just claim to a high degree of refinement, we should see fathers, brothers, and husbands, of liberal education and enlightened minds, conducting their daughters, their sisters, and their wives, through rows of miserable females (who select our theatres as places where they can most easily ensnare deluded youth), to such scenical representations as I have above described? Can we wonder at the growing want of delicacy amongst the females of the higher classes, while they are voluntarily present, night after night, at the propagation of indelicate sentiments, conveyed in language suited to the taste of disorderly persons of every description, from the vulgar sensualist to the refined libertine? Or can we be amazed at the flagrant crimes of individuals of both sexes, in the highest ranks of life, which pollute

our public journals, and engage the attention of our legislators, when these persons are accustomed to behold these very crimes, nominally different perhaps, but essentially the same, excused or even applauded in our theatres? There are numerous motives which I should imagine were sufficiently strong to deter persons of delicacy from attending our theatres, though their conduct should not be influenced by religious principles; but that those who profess to be strict disciples of Jesus, should thus rashly expose themselves to temptations, which have so direct a tendency to destroy that purity of heart which lies at the foundation of religion, may justly excite surprize and regret.

Again; our theatres exhibit examples of profaneness which are highly injurious to the cause of religion. Most of our dramatic compositions are interlarded with oaths and irreverent exclamations; and the names of our most holy God and of our Redeemer are bandied about on the stage with a degree of levity which an earthly sovereign would not tolerate; or if, for dramatic purposes, the Deity be introduced with more reverence, how is his character mistaken and his attributes misrepresented!

Another serious evil which attaches to the stage, is the propagation of sentiments directly at variance with the spirit of the Christian religion. Ambition, pride, revenge, licentiousness, &c. are there presented, not to be stigmatized as vices, but applauded as manly virtues; not in order to expose their malignity that they may excite abhorrence, but to dress them in false colours, that they may elicit admiration! The characters which the stage displays as most worthy of imitation, are men of pleasure and men of the world, whose professed principles of action are the love of human applause and the unbridled gratification of their wishes; and their professed rule of conduct, the law of honour,—a law which sanctions prodigality, deceit, treachery, seduction, and murder, and prohibits nothing which does not interrupt the commerce of fashionable life. That such representations should have received encouragement in the benighted regions of antiquity, or, if you please, in the most refined ages of heathenism, cannot excite surprize: they were well adapted to teach those lessons which heathen moralists were most desirous to inculcate, and were perfectly consistent with the avowed principles of those who encouraged them. But they are not consistent with the avowed principles of those who profess to regulate their lives by the precepts of Christianity; for this religion constrains its followers to extirpate from their breasts such sentiments and passions as those above named, and sedulously to plant and cultivate dispositions of a nature diametrically opposite.

Lastly, a very strong objection to an attendance on our theatres, is, that we thereby encourage the actors and actresses in a course of life extremely unfavourable to their immortal interests. The warmest advocates for theatrical exhibitions cannot deny this. How, then, can we reconcile it to the expansive philanthropy and glowing benevolence which Christianity inculcates, thus to procure a trifling and transitory enjoyment, when we know that we are thereby endangering the immortal happiness of our fellow creatures.

Such are a few of the evils with which our theatres are justly chargeable; and their magnitude varies in proportion to the encouragement those institutions receive.

I know it will be objected, that, by attending such plays only as contain nothing indelicate or profane, many of these evils may be avoided. To this I would reply, in the first place, that there are scarcely any of our theatrical compositions which can claim the above exemptions; and that, if the play be unexceptionable, it scarcely ever happens that the after-piece is equally

free from objections; — Secondly, that the third objection I stated, applies to almost all the dramatic pieces which are admitted on our stage, and the fourth to all our dramatic representation; — Thirdly, that by an attendance on any of our theatrical exhibitions, we encourage an institution pregnant with evils extremely injurious to the cause of Christianity.

Again; should any person observe, that, since these institutions are established, and since the above injurious effects would ensue whether he attended the theatres or not, and that he therefore is not in any degree answerable for them, let him remember that the collective patronage which these institutions receive is composed of individual influence; and that, however small may be the weight of his example in society, it is of the highest importance to his eternal interests to throw it into the right scale.

Having thus exposed some of the evil consequences which result from our theatres, and anticipated two objections which would probably be generally made against my reasoning, which condemns an institution affording pleasure to the majority of every rank of life; I would submit the following question to those who are desirous of being sincere disciples of our Saviour — Whether it be consistent with his holy religion, to encourage such institutions? I would earnestly solicit their attention to this important subject, that their decision may be the result of honest and candid inquiry. I know it will require no ordinary fortitude, in many cases, to resist the solicitations of friends and acquaintance to partake of this amusement; but the Christian must be prepared to stand alone on numerous occasions; and though such conduct may expose him to the ridicule of the worthless and giddy, a steady adherence to the dictates of his conscience will never deprive him of the esteem of those whose good opinion is desirable, and will procure the approbation of Him who seeth in secret every instance of Christian self-denial, and will openly reward it with immortal glory*.

NOTAC.

* I beg to refer the reader to Mr. Wilberforce's "Practical View," where he will find some excellent remarks on this subject.

REVIEW OF NEW PUBLICATIONS.

An Attempt to prove the Truth of Christianity from the Wisdom displayed in its original Establishment, and from the History of false and corrupted Systems of Religion: in a Series of Discourses preached before the University of Oxford, in the Year 1808, *at the Lecture founded by the late Rev. John Bampton, M. A. Canon of Salisbury**. By JOHN PENROSE, M. A. of Corpus Christi College, Oxford. Cooke, & Co. Oxford. London: Rivingtons, 1808. 8vo. pp. 270 & 105.

THE intention of the founder of this lecture was certainly good. It was his object to secure a permanent system of defence to the truth of Reve-

* The following particulars respecting the Bampton Lecture, having been transmitted to us in reply to the inquiries of M. F., in our number for March, p. 148, it will be convenient to insert them in this place.

The Rev. John Bampton was a canon of Salisbury. He died only thirty years since. It was not, therefore, to be expected that any books of biography should give an account of his life; and perhaps it will not be easy to collect such an account, except from those who knew him and may yet be living.

The first lecture was preached in the year 1780. [We have been favoured with the names of the several preachers from that time; but it seems unnecessary to insert them.]

With regard to the "nature and order of the subjects of the Lectures," it will be

lation; the successive parts of which, by being contemporary with the fresh attacks supplied by every age against the Christian faith, seen by the will, an extract from which follows, that considerable latitude is allowed to the preachers in the choice of their subject; and that one course may be, accordingly, in strict conformity with the will, on the Evidences for the Christian Religion, another on the Arian, and a third on the Mahometan Heresy; that one may have for its object a Refutation of the Errors of Popery in the Romish Church, and another the Suppression of Schism in the Reformed: indeed, that a preacher would hardly be precluded from handling any subject which has for its design the defence of the Faith that was once delivered to the Saints. It may, however, be better to let the will speak for itself.—

"I give and bequeath my lands and estates to the Chancellor, Masters, and Scholars of the University of Oxford for ever; to have and to hold all and singular the said lands or estates upon trust, and to the intents and purposes hereinafter mentioned; that is to say, I will and appoint that the Vice-chancellor of the University of Oxford for the time being shall take and receive all the rents, issues, and profits thereof, and (after all taxes, reparations, and necessary deductions made) that he pay all the remainder to the endowment of eight Divinity Lecture Sermons, to be established for ever in the said University, and to be performed in the manner following:

"I direct and appoint, that, upon the first Tuesday in Easter Term, a Lecturer be yearly chosen by the Heads of Colleges only, and by no others, in the room adjoining to the Printing-House, between the hours of ten in the morning and two in the afternoon, to preach eight Divinity Lecture Sermons, the year following, at St. Mary's in Oxford, between the commencement of the last month in Lent Term and the end of the third week in Act Term.

"Also, I direct and appoint that the eight Divinity Lecture Sermons shall be preached upon either of the following subjects, to confirm and establish the Christian faith, and to confute all heretics and schismatics—upon the Divine Authority of the Holy Scriptures—upon the Authority of the Writings of the Primitive Fathers, as to the Faith and Practice of the Primitive Church—upon the Divinity of our Lord and Saviour Jesus Christ—upon the Divinity of the Holy Ghost—upon the Articles of the Christian Faith, as comprehended in the Apostles' and Nicene Creeds.

"Also I direct, that thirty copies of the eight Divinity Lecture Sermons shall be always printed, within two months after they are preached; and one copy shall be given to the Chancellor of the University, and one copy to the Mayor of the City of Oxford, and one copy to be put into the Bodleian Library; and the expences of printing them shall be paid out of the revenue of the land or estates given for establishing the Divinity Lecture Sermons; and the preacher shall not be paid, nor be entitled to the revenue, before they are printed.

"Also I direct and appoint that no person shall be qualified to preach the Divinity Lecture Sermons, unless he hath taken the degree of Master of Arts at least, in one of the two Universities of Oxford or Cambridge, and that the same person shall never preach the Divinity Lecture Sermons twice."

The estate thus appropriated by Mr. Bampton produced, at its first foundation, about 120*l.* per annum, after the necessary deductions and outgoings were paid. It was situated near to Lord Radnor's estate in Wiltshire; and as it was partly intermixed with that estate, it became desirable to his Lordship, that it should be exchanged for an estate belonging to him near Wing, in the County of Oxford, of greater value; and an act of parliament was accordingly obtained, about eight years since, with the mutual concurrence of the University and his Lordship, for the purpose of effecting such exchange. In consequence of this, the revenue of the foundation is much improved; but, as the University was under the necessity of advancing a sum of money as some equivalent for the additional value (which they are receiving back by instalments), the effects of such increase were not felt immediately upon the exchange, and perhaps are only now beginning to be felt. The clear receipt to the Lecturer may be at present estimated at about 150*l.*; and of course, when the incumbrance is discharged, it will be greater.

The course taken, as far as the printing is concerned, is, that the Lecturer prints the Lectures at his own expence and risk; and, upon delivery of the requisite number of copies, receives the produce of the estate; in addition to which, the profits which may arise from the sale of the rest of the impression also belong to him.

Before we close this note, we feel it incumbent on us to thank our correspondent OXONIENSIS for the communication of the above particulars.

might provide armour and arms directly adapted to the particular mode of hostility which it had to encounter. There is, undoubtedly, much likewise to be said for the latitude allowed in the subjects of discussion, as they are specified in the will of the founder. Perhaps the latitude is so interminable, as to include no actual restraint, except the general one, which every circumstance in the affair would impose, that the lectures should be in defence of Christianity. But it is a question, which there is no merit in suggesting at this time, whether it would not have discovered a greater degree of prospective wisdom, to have laid down the plan to be pursued by the lecturers more precisely, and on a system which, in a course of years, would produce a great work, such as could not be effected by any individual, however able and laborious. There is not in this nation, nor, that we know of, in any Protestant one, that conjunction and subordination of learned men, which, under the direction of a guide of great conceptions, understanding the talents of each, and assigning to each a particular department, might unravel, and set in the true light, subjects of the most perplexing intricacy, and of the most extended dimensions. The degree in which this end is obtained, by casual and voluntary associations (a thing as different from what we mean, as an armed population from a regular army), is a sufficient proof of its efficacy and importance. The economy and achievements of some monasteries is an example still nearer to the institution of which we are speaking, and contains one of those lessons which the professors of a pure Christianity may learn with profit from its corruptors. Some of the advantages of such an institution might be attained by the founder of a lecture, provided he possessed sufficient comprehension and acuteness of mind to strike out a grand outline, such as an union only of considerable abilities was able to fill up; the successive portions of which, as they were executed, would present the appearance of a magnificent plan gradually opening and accomplishing; and, when the whole was completed, would furnish a treasury of information, which would stand for reference during many generations. These reflexions have naturally occurred to us on contemplating the fate of the series, as far as it has proceeded, of the Bampton Lectures. We cannot pretend to have heard or read all; but, from a general acquaintance with them, both ways, we think we may safely venture to say, that throughout the large collection of volumes which they now constitute, each of them exhibiting respectable talents, there reigns such a monotony of argument, that, with only one or two exceptions, they have hardly outlived their year in the memory of the theological public. One cause, undoubtedly, of this rapid mortality is their identical character, and their quick and continued succession. We suspect, that the almost boundless liberty given to the Bampton lecturers in the choice of their subject, is more oppressive and perplexing (as in most cases) to real liberty, than even a somewhat rigid restraint. And if each lecturer came in turn to a subject already prescribed, and bearing its relation and subordination to the general plan, with directions to collect, methodize, and place in the clearest light, all the evidence producible upon it, we are sure that his task, if not much more grateful to himself—a fact we are strongly tempted to believe—would, if even tolerably executed, possess far superior intrinsic merit, and present a far more promising claim to biblical immortality. We cannot, however, conceal our opinion, that the very form of lectures or sermons is unfavourable to argumentative discussions; and particularly so, when, as in the present case, the number is limited. The lecturer elect feels some difficulty even in choosing a subject,

after a long train of predecessors have been employed in picking out of the mass all the most important and interesting topics. And if the sentiment of the day, or some more substantial felicity, has directed him to a promising subject, he has further to consider with what propriety or effect the discussion of it can be restrained or extended to the limits of eight, nine, or ten lectures. It is hardly possible that redundance or excessive compression should not, in some parts, and perhaps unequally, be the consequence of a production so circumstanced. We must not omit likewise to observe, that the general and characteristic style of sermons, or pulpit discourses, of whatsoever denomination, is not that in which details of evidence appear to the best advantage. Sermons are generally, what they ought to be, elucidations and enforcements of plain truths; and to constitute these, a copiousness and amplification are necessary, which, on mere subjects of evidence, particularly if at all abstruse, fatigue, if they do not obscure and confound.

The particular subject which Mr. Penrose has chosen in the Lectures now open for review, is distinctly defined in the title, and is briefly recapitulated in the last lecture. In Mr. Penrose's opinion, a decisive proof of the truth of Christianity may be derived from the distinction between the means by which Christ propagated his religion, and those by which the authors of false religions, and the corrupters of the true, propagated theirs. The means of the former, he contends, were distinguished by a comprehensiveness, an enlarged regard both to general and remote effect, which stamp on them the character, not only of wisdom, but of wisdom super-human; while the means of the latter discover a contracted regard to particular and present effect, which betrays the spuriousness of their origin, and fixes upon them the character of craft and artifice. The persons and classes contrasted with our Saviour, in this view of the subject, are Zoroaster, the false Messiah, the popish propagandists, and particularly the Jesuits. The different events of the different systems are adduced to confirm the foregoing position: Christianity continues still progressive, while the efforts of heathens and papists have been finally disappointed. The argument appears to us to be substantially good and important. But, as far as the real argument is concerned, we think it expanded over a very disproportionate surface. The verbosity which this circumstance invited has, according to a sentiment above stated, and indeed suggested by the present work, produced some degree of confusion, even with respect to the general position. The limited extent of the real argument has obliged the writer to enter very much into detail, in treating the different parts. This effect will be very sensibly felt by the reader, as he travels over the space allotted to the consideration of the Jesuit society and exertions. This subject occupies as many pages as would be necessary for a complete history of the society, on a somewhat contracted scale. But although it approaches considerably to this character, no one would seek for a history of the society of Jesus in a volume of Bampton Lectures. Nor does it strictly answer to this character; and there are few readers, whatever leisure and perseverance they may command, who would contentedly peruse a long detail of the history of this society, directed and confined to the illustration of a single position, when, at the expense of very little greater additional time and attention, they may acquire a knowledge of its general history, which they may apply to any particular argument, as they have occasion. We rather doubt the propriety of adducing, in proof of any fact relative to the Jesuits, the celebrated provincial Letters of M. Pascal. With respect, however, to this society, it must be acknowledged, that Mr. Penrose has,

with great industry, brought together a large portion of very curious information. The whole work indeed is very creditable to the author, as a scholar in one department of theology: though from its neither attaching itself to any popular feeling of the times, nor being calculated to rank as a standard work, it is not likely, we apprehend, to attract much notice.

We shall enable our readers in some degree to judge for themselves, by producing an extract or two of what most struck us. In the outset of his argument, it naturally, if not necessarily, came under the consideration of the lecturer to propose the alternative of Christ's being a true teacher, and what he assumed to be, or either an impostor or an enthusiast. In his observations concerning enthusiasm, Mr. Penrose has the following liberal, and we think just, remark.

"Now all enthusiasm ought not to be indiscriminately reprobated. Often a generous, and sometimes a noble feeling, it elevates the mind to that lofty sphere of great and magnanimous conception, which, in respect of earthly things, is most favourable to heroism, and, in respect of divine, to piety. And if, as we contend, there have been men, in truth, so highly favoured by the divinity, as to be appointed the peculiar ministers of his will, the instruments by which his gracious dispensations have been revealed to the whole human race, we cannot easily suppose but that such men, however cool their natural temperament, must, in a limited sense, have necessarily become enthusiasts in the mighty cause committed to them. It cannot but have warmed their hearts, and communicated new vigour to their contemplations." pp. 11, 12.

In the fifth sermon, at the close, the character of our Saviour is drawn by the hand of a master, and with much originality. We shall not therefore apologize for presenting it nearly at length. The subject will always recommend itself to Christians, when the execution is in any degree correspondent.

"Christ uniformly commanded his disciples to be holy as their Father which is in heaven is holy. He never authorised them to compromise truth: never instructed them to palliate falsehood. He pretended not to severity of demeanour. He came eating and drinking: he conversed freely with publicans and sinners. The preservation of a conduct perfectly pure and unexceptionable must, to a man thus mixing in the detail of ordinary life, be far more difficult than perseverance even in the extreme of ascetic mortification. But the liberty of Jesus was without spot, as his piety was beyond comparison: his wisdom was unsullied by insincerity, and his zeal unmixed with violence." p. 144, 145.

But it is in pourtraying the peculiarity of excellence, or combination of opposite and generally inconsistent excellencies, in the character of Christ, that the merit of Mr. Penrose's description is most conspicuous.

"Let us forget, for a moment, those numerous indications of enthusiasm, or of imposture, which have been pointed out in the conduct of corrupted Christians. Let us, for example, suppose the founder of the order of the Jesuits to have merited all those splendid eulogies with which he has been decorated by his followers, or let us select from the records of history whatever favourite character may seem to us most worthy of admiration. We shall still find that the even and unaffected propriety of the virtues of Christ, none of them distorted, and none unreasonably preponderant, discriminate him not only from corrupted and mistaken men, but even from the wisest, and the best. In the contemplation of human virtue, it is rather the splendid excess than the accurate mean that we applaud. The highest eminence of courage is rarely to be found unaccompanied by temerity, nor is the habit of fortitude to be acquired, unless we encourage the spirit of daring. So also the most prepossessing examples of generosity may be tinctured with some mixture of profusion, and many of the most animated exertions of patriotism may violate the precise rules of liberal and enlarged benevolence. Aberrations of this kind are to be pardoned, indeed, and perhaps praised, as productive of more good by increasing the activity, than of ill by transgressing the limits of virtue.

"But we admire the virtues of Christ with the most lively interest, though they are none of them exaggerated. As he was superior to the imperfections of our nature, so even in his excellencies he exceeded not that strict and even tenour, which those imper-

fections alone render it pardonable or proper for man to exceed. His character, though full of strength and meaning, is in nothing extravagant, in nothing disproportioned. He was pious, but not enthusiastic; temperate, but not austere; meek, but not abject; and heroic, but not rash. In the history of the most illustrious of mankind, we can in general readily trace their prominent and striking qualities. But in the character of Christ, though a character positively great, as well as unexceptionably pure, there is no one quality which predominates above the rest. All the virtues are so intimately and harmoniously blended, that, to use an appropriate, though obvious, metaphor, the whole of their colouring disappears. They are simply and uniformly luminous.

"Nor can this union of all the virtues in one perfect character be considered as less singular or impressive, because the several virtues may be thought naturally disposed to coalesce, and the same causes which are friendly to the production of one may, in a similar manner, be supposed friendly to that of all. This supposition may be true in part, but it is not true universally. The causes, which tend naturally to improve the contemplative, are not calculated to promote the active virtues. The causes which promote the active do not improve the contemplative. No one thing can be more different from another than the education of a philosopher from that of a hero. Calmness and regularity are the nurses of the one: difficulty and distress the energetic preceptors of the other. The different excellencies which we expect from each are the natural results of such different preparations of the mind. We require in the philosopher a cool and uniform tranquillity, and a life occupied in the serene investigation, or the undisturbed communication of truth. In the hero we look for a certain warmth of temperament, as not less proper than it is natural. We demand, not that he should choose his object of pursuit with sober judgment and philosophical discrimination, but that he should pursue whatever object he may choose with an earnestness and vigour which a philosopher does not possess; with an intrepidity undivided by doubt, and unchanged by misfortune, with contempt of danger and of death.

"In Christ, and in Christ alone, are the separate excellencies of these different characters united in their full perfection. It is the exact union of the contemplative and the active virtues which seems to coustitute his chief peculiarity. And eminent, in truth, as each of these characters is by itself, little as it is to be expected that they should be found united in the same person, yet we should at least have wanted that full internal evidence of his truth, which we now find in the character of Christ, had they not been united in him. Had he been the hero only, much as we might have admired his fortitude, or his zeal, yet we might justly have demanded the signs of divine wisdom in him who claimed to be the immediate messenger of heaven.

"And though men of mild and studious dispositions seem often to have supposed that a calm and dispassionate tranquillity includes every excellence of the mind, yet, I confess, that something more might reasonably be expected in a perfect example of life proposed not only to the approbation of sages, but also to the imitation of all men. I know not why the hardy and the active should be deemed less essential and important than the retired and contemplative virtues. They may be less characteristic of the philosopher, but they are not less useful to mankind, nor are they less calculated to elevate their possessor above low and selfish passions. It is certain, that they are not less conspicuous in the holy Author of Christianity. However eminent for a philosophical equanimity, he is equally to be distinguished by the praise of an heroic fortitude, and exertions of the most sublime beneficence. Where else is the same combination to be found? Could we even suppose that an impostor or an enthusiast might have disregarded the offer of a crown, or been unmoved by the treachery of a disciple, can it be possible, however, that possessing this meek and tranquil disposition he should have persisted in a uniform career, from the commencement to the close of his ministry, always firm though never impetuous, never abashed by obloquy, never disconcerted by ingratitude, never forsaken by the dignity which became the Son of God." p. 146—151.

At the end of the seventh Lecture, pp. 209—215, Mr. Penrose delivers his opinion on the subject of evangelizing India; and concludes, "that it is not so much to the exertions of missionaries that we must look for the future propagation of Christianity, as to the general dissemination of knowledge." Much has been said on this subject of late, and we have had occasion to state our own sentiments on it pretty largely. Nothing has occurred which should induce us to alter our opinion; and therefore we cannot but think, that, although the dissemina-

tion of knowledge be a very important collateral mean of promoting the knowledge of Christianity among heathens in general, and particularly in our Eastern dominions, yet the labours of pious missionaries are so far from being dispensable, that without them no knowledge, strictly Christian, will ever extensively prevail."

In a dedication to the archbishop of Canterbury, Mr. Penrose represents his Lectures as supplemental to the celebrated ones of professor White, and himself as a labourer in the same department, although not a writer of the same class. Without any invidious comparison of the literary merits of these authors, which form no part of the ground of our opinion, we are disposed to think, that the popularity of the former lecturer will not descend to his present successor. In an examination of the claims of the Arabian Impostor there was a novelty, which, added to the inaccessible nature of the sources from which information on the subject was derived, and the known as well as professional acquirements of the author in that unexplored region, would excite considerable interest, although the performance should not be recommended by the elaborate attention paid to the structure of its parts, and the fascinating polish given to its language.

Review of PALEY'S *Sermons.*

(Continued from p. 244.)

WE feel no small satisfaction in being able to resume our remarks on Dr. Paley's Sermons, now to be considered as to their practical tendency, under the sanction of a sentiment quoted from himself, to which he has our hearty assent. Speaking of the love of God, and asserting *doctrinally* that it is the gift of the Spirit; "Therefore," he concludes, "it is to be sought for by earnest and peculiar prayer."

"That is the practical use to be made of, and the practical consequence to be drawn from, such representations; the very purpose probably for which they were delivered; the mere point of doctrine being seldom that in which Scripture declarations rest." p. 48.

We most cordially agree with our author, that the doctrines of the Bible are all practical, and are intended for practical purposes. And upon this we found a legitimate inference, That if doctrine necessarily leads to practice, then practice also is intended to spring from doctrine; and the practical standard of an author will, for the most part, vary with his doctrinal one. Now we have no hesitation in offering Dr. Paley himself as a warrant for our inferences: and we think it will be manifest to every considerate reader of these Sermons, without entering too minutely on the subject, that, in general, whatever either of excellence or defect may appear in their practical tendency, may be all traced to the author's doctrinal tenets, and general principles of faith.

We think, in the first place, that an immense advantage is derived from the circumstance of the author always appearing to us as a Christian, with the garb and language of a man believing in his Bible. His is no deference to this philosopher, or to that school. He transcribes from Him who spake, indeed, "plenius et melius Chrysippo et Crantore;" "who spake as never man spoke:" his motives, principles, views, and aims, have all the solemn hues of eternity upon them. The practical effect of which is exceedingly obvious. It clearly engenders a settled seriousness and thoughtfulness of mind, which perhaps is unknown to any other school of reasoning moralists. It fixes them on the preacher, and makes him anxious to fix them on his hearers. "One might have *expected*," says our author, "that events so awful and tremendous, as death and judgment; that a question so deeply interesting, as whether we shall go to heaven or to hell; could in no possible case, and in no constitution of mind whatever, fail of exciting the most serious apprehension and concern." p. 10. It is to this

thorough conviction in his own mind, we are persuaded, that we owe the sermon where this passage is to be found, and which we think as useful and striking a discussion on "Seriousness in Religion," its use, its hindrances, and its helps, as any we ever remember to have met with. Our author has indeed interested us so much on this subject, that we cannot forbear indulging our readers with the following extract from a most excellent sermon (the 17th) on nearly the same subject.

"I can have no hope at all of a man, who does not find himself serious in religious matters, serious at the heart. If the judgement of Almighty God at the last day; if the difference between being saved and being lost; being accepted in the beloved, and being cast forth into outer darkness; being bid by a tremendous word either to enter into the joy of our Father, or to go into the fire prepared for the devil and his angels, for all who have served him and not God: if these things do not make us serious, then it is most certain, either that we do not believe them, or that we have not yet thought of them at all, or that we have positively broken off thinking of them, have turned away from the subject, have refused to let it enter, have shut our minds against it, or, lastly, that such a levity of mind is our character, as nothing whatever can make any serious impression upon. In any of these cases our condition is deplorable; we cannot look for salvation in Christ's religion under any of them. Do we want seriousness concerning religion, because we do not believe in it? We cannot expect salvation from a religion which we reject. What the root of unbelief in us may be, how far voluntary and avoidable, how far involuntary and unavoidable, God knows, and God only knows: and, therefore, he will in his mercy treat us as he thinketh fit; but we have not the religion to rely upon, to found our hopes upon: we cannot, as I say again, expect salvation from a religion which we reject." pp. 273, &c.

Another practical advantage of this plan, is the model which it teaches us to erect for virtue. As "never man spake like" "the man Christ Jesus," so no man ever acted as he acted; and therefore, in referring every thing directly to the standard of Christianity, we find ourselves at once in juxtaposition with the brightest of all examples, Him who was expressly called the Light of the World. The effect of such a comparison, which it is easy to foresee, we think might easily be illustrated from Serm. VIII. on "Prayer in Imitation of Christ." We quote the last paragraph, as containing a description of prayer on a particular occasion, formed on this model, which we think beautiful and affecting.

"But, whatever may be the fortune of our lives, one great extremity, at least, the hour of approaching death, is certainly to be passed through. What ought then to occupy us? What can then support us? Prayer. Prayer, with our blessed Lord himself, was a refuge from the storm; almost every word he uttered, during that tremendous scene, was prayer: prayer the most earnest, the most urgent; repeated, continued, proceeding from the recesses of his soul; private; solitary: prayer for deliverance; prayer for strength; above every thing, prayer for resignation." pp. 149, 150.

Another great and material advantage, to name no more, is the general choice of practical topics to which it leads the preacher. It need not now, we trust, be demonstrated, that the Bible is of all books the most interesting and affecting repository of moral sentiment. Its mode of treating morality, and of approximating it to the heart, is a peculiarity no less to be insisted on, than that of the principles on which it founds its morality. As, therefore, in proportion to the preacher's assumption of Scripture ground will be, most probably, his selection of its practical topics; so by this selection will he gain of course, or rather will his hearers gain, the practical advantage we speak of. And thus we have no doubt the case stands with Dr. Paley and his readers. We are always carried forward with instruction and delight, because we in fact most generally find ourselves on Scripture ground. His topics, his arguments, his way of considering the subject, are strictly scriptural. And whatever superiority, whether of illumination, feeling, or conviction, attends de-

cidedly upon such a course, it will easily be seen Dr. Paley has effectually secured. Perhaps our readers may be dissatisfied with finding our only illustration of this remark to be a hungry reference to the table of contents; but if they will cast their eyes only over that surface, they will find the circumstance here described most abundantly apparent: that is, they will find topics without number—we had almost said without exception—exclusively scriptural. Seriousness in Religion—The Love of God—Meditating upon Religion—Of the State after Death—Of Purity of the Heart and Affections—On Taste for Devotion—Of the Doctrine of Conversion. Such are the seven first topics; and we must say of them all, there is a peculiarity in them, a scriptural peculiarity. We should not expect such to be the subjects of the seven first chapters in Seneca's Morals: and in looking over some, even of our Christian divines—we must add, of one esteemed, and justly esteemed, 'lumen ecclesiæ;' one too with whom we have once compared our author to his disadvantage---that the perusal of the table of contents to some of his volumes not unfrequently reminds us more of the Roman moralist, than they do of Jesus Christ. Not that, in order to produce the difference which we are here illustrating, it is necessary to leave out 'legal' topics, far from it; nor, on the other hand, to bring in a host of scriptural quotations, neither of which (perhaps the latter too little *) is the characteristic of Dr. Paley: but it is necessary to remind us at least, if not tell us, of what the Scripture asserts; it is necessary to stand on that basis, assume that standard, and display that spirit on all occasions; and to this it is we feel ourselves indebted for the strong interest we cannot but take in Dr. Paley's performances.

To pass from these general remarks to the practical effects produced, secondly, by a particular doctrine; choosing that one, of all others, which we have before suggested as being most correctly stated by Dr. Paley—viz. the doctrine of divine interposition—we shall find no cause to retract our primary assertion; if we take it in the view of promoting just and appropriate regards towards the Supreme Being, such as love, gratitude, affiance or trust, and the rest. The *mind*, persuading itself of the presence and interference of God on all occasions; individually, if we may so speak, as well as generally; in small things as well as in great; "in clouds and in the wind," as well as "far as the solar walk or milky way;" will very soon, with Dr. Paley, impress on the *heart* also, even from "a night's rest or a comfortable meal," sentiments of "gratitude towards God. The use of our limbs, the possession of our senses, every degree of health, every hour of ease, &c. will carry our thoughts to the same object." Vide Serm. II. p. 42. It will teach us also "trust and confidence in God, under circumstances of discouragement and perplexity. To lift up the feeble hands and languid eye; to draw and turn with holy hope to our Creator, when every comfort forsakes us, and every help fails; to feel and find in him, in his mercies, his promises, in the works of his providence, and still more in his word, and in the revelation of his designs by Jesus Christ, such rest and consolation to the soul, as to stifle our complaints, and pacify our murmurs; to beget in our hearts tranquillity and confidence, &c. &c." pp. 518, 519.

But another practical duty to which this doctrine seems evidently

* This remark, indeed, we might almost be inclined to retract, when we find such quotations as the following: "He that liveth, and believeth in me, shall *not die eternally*," from *our Lord himself*: and, "the Lord moveth out of his place to punish *the wicked*," from the *Psalmist*. Something like the latter is to be found in *Is.* xxvi. 21, and the former is taken from *our burial service*. We do not pledge ourselves also (though silent upon them) to the justice of *all* the expositions our author has given of certain *difficult passages*.

to have led our author, is that of prayer. We have already described this duty as resulting from the imitation of Christ. And if from that consideration we had learnt both the manner and the subjects of prayer; from this doctrine, in addition to these, the author seems led to the true foundation and principle of prayer. That is, he neither seems to view it, with the formalist, as a mere 'opus operandum,' an acknowledgment, as it were, due as from a vassal to his lord, but yet terminating wholly in itself: neither does he, with some modern speculators, refine upon it as the *instrumental*, so to speak, rather than the *conditional* means of procuring that state of mind for which we pray; but simply, broadly, and strongly, in the true spirit of Scripture, he founds the necessity of prayer alone upon the *categorical* promises of God made to prayer. "Ask, and ye shall have;" "God shall give his Holy Spirit to them that ask it;" seems in Dr. Paley's mind, as it is in truth, all that is or ought to be said upon the subject. "Whatever is represented in Scripture to be the gift of the Spirit, is to be sought for by earnest and peculiar prayer..... Let us not fail therefore; let us not cease to entreat the Father of mercies, that the love of him may be shed abroad in our heart continually. It is one of the things in which we are sure that our prayers are right in their object; in which also we may humbly hope, that, unless obstructed by ourselves, they will not be in vain." p. 43. We shall gratify our readers, we are sure, by adding the following quotation from Serm. XXV, "On the Influence of the Spirit;" which they will see fully justifies all that we have advanced on the effects of the belief here considered.

"I proceed to state the particular duties which relate to the doctrine of spiritual assistance. And the first of these duties is, to pray for it. It is by prayer that it is to be sought; by prayer that it is to be obtained. This the Scriptures expressly teach.' 'How much more will your heavenly Father give the Holy Spirit to them that ask him?' The foundation of prayer, in all cases, is a sense of want. No man prays in earnest or to any purpose for what he does not feel that he wants. Know then and feel the weakness of your nature. Know the infinite importance of holding on, nevertheless, in a course of virtue. Know these two points thoroughly, and you can stand in need of no additional motive (indeed none can be added), to excite in you strong unwearied supplications for divine help; not a cold asking for it in any prescribed form of prayer, but cryings and supplications for it, strong and unwearied. The description, in the Epistle to the Hebrews, of our Lord's own devotion, may serve to describe the devotion of a Christian, praying, as he ought, for the Spirit; that is, praying from a deep understanding of his own condition, a conviction of his wants and necessities. 'He offered up prayers and supplications with strong crying and tears unto him, that was able to save him from death; and was heard in that he feared.' This is devotion in reality." pp. 392—394.

He proceeds then to state particular occasions for prayer; then the necessity of prayer for *assistance in prayer*, &c.; all of which we most strongly recommend to the attention of the reader, and adduce as a most interesting and edifying proof, that with Dr. Paley, as with all right thinkers on the subject, a religion of grace is in fact a religion of prayer.

The last point to be noticed under this head, and a remarkable one, is the high standard of morality which Dr. Paley has evidently learnt in this school. If any one proposition is clearer than another, it is, that uniformly, both in theory and in fact, the standard of practice will be found exactly proportioned to our notions upon the necessity of divine assistance. It is out of all nature, as much so as for water to rise spontaneously above its level, that a man's settled and determined notion of his duty should rise above the powers with which he feels himself invested. And when we reflect what human nature is; when we consider how weak the man, who has examined himself, is conscious of being; and how much weaker, if possible, he is who has not had even resolution for

that task; we shall not be surprised at the meagre and dwarfish pictures of virtue which those men universally paint to themselves, who practically and habitually draw all their resources from within. "Man will be man," or, "it is more than human nature can bear," with a train of such-like edifying apophthegms, are the constant forerunners, the sure symptoms, the genuine fruits of such a profession or style of belief: and happy should we be, if sentiments of this nature did not daily swarm, openly or covertly, in conversation, in essays, in tracts, and even in sermons! In the sermons of Dr. Paley they do not appear. In the sermons of Dr. Paley, wherever the Christian character is exhibited, it shines in colours worthy of its name. "Holy, harmless, undefiled, separate from sinners," was the portraiture of an original, delineated by a master; and we are not disappointed in our search, any more than we are at a loss to account, for the same features in the character *here* pourtrayed to us. We feel, and we rejoice to feel, the reason: nor should we ever despair of finding them traced by one, who, in copying the lines of the master-painter, grounds them on the same basis which sustained the virtues of the original. In truth, the Spirit of Christ in the disciples of Christ, is the grand summary and secret of all the virtues they exhibit; and the assumption of this doctrine by Dr. Paley has made his Christians what they are. We might instance here in extracts from various parts of the volume before us; from Sermon XXI. "On pure and undefiled Religion;" Sermon XIX. "On the Need of a Redeemer;" XVII. "On Seriousness of Disposition;" V. "On Purity of Heart and Affections;" in which latter we noticed the following striking observation: "The text enjoining the imitation of Christ upon earth, in order that we may become like him in heaven, does not say, do good even as he went about doing good; but it says 'purify yourselves, even as he is pure.'" Whence the author draws most excellent remarks on mortifying especially sins of the heart and affections, &c. In Sermon XXVIII. we find the following character of real holiness deduced from its proper source.

"But how incapable we are of doing without God's Spirit, of proceeding in our spiritual course upon our own strength and our own resources, of finally accomplishing the work of salvation without it, the strong description which is given by St. Paul, may convince us, if our own experience had not convinced us before. Many of us, a large majority of us, either require, or have required, a great change, a moral regeneration. This is to be effectuated by the aid of God's Spirit. Vitiated hearts will not change themselves; not easily, not frequently, not naturally, perhaps not possibly. Yet 'without holiness no man shall see God.' How then are the unholy to become holy. *Holiness* is a thing of the heart and soul. It is not a few forced, constrained actions, though good as actions, which constitute holiness. It must reside within us: it is a disposition of soul. To acquire, therefore, that which is not yet acquired, to change that which is not yet changed, to go to the root of the malady, to cleanse and purify the *inside* of the cup, the foulness of our mind, is a work of the Spirit of God within us." pp. 434, 435.

We cannot forbear adding the following most just, we should say most awful, appeal to those who, speaking on this very point, make the common excuse for their imperfections, that "they have done all they could." The answer given is this:

"Now until, by supplication and prayer, we have called for the promised assistance of God's Spirit, and with an earnestness, devotion, perseverance, and importunity, proportioned to the magnitude of the concern; until we have rendered ourselves objects of that influence, and yielded ourselves to it, it is not true, 'that we have done all that we can.' We must not rely upon that excuse; for it is not true in fact. If experiencing the depravity and imbecility of our nature, we see in this corruption and weakness an excuse for our sins, and taking up with this excuse, we surrender ourselves to them; if we give up, or relax in, our opposition to them, and struggles against them, at last consenting to our sins, and falling down with the stream,

which we have found so hard to resist; if things take this turn with us, then are we in a state to be utterly, finally, and fatally undone. We have it in our power to shut our eyes against the danger; we naturally shall endeavour to make ourselves as easy and contented in our situation as we can; but the truth, nevertheless, is, that we are hastening to certain perdition. If, on the contrary, perceiving the feebleness of our nature, we be driven by the perception, as St. Paul was driven, to fly for deliverance from our sins, to the aid and influence and power of God's Spirit, to seek for divine help and succour, as a sinking mariner calls out for help and succour, not formally, we may be sure, or coldly, but with cries and tears and supplications, as for life itself: if we be prepared to co-operate with this help, with the holy working of God's grace within us; then may we trust, both that it will be given to us (yet in such manner as to God shall seem fit, and which cannot be limited by us); and also that, the portion of help which is given being duly used and improved (not despised, neglected, put away), more and more will be continually added, for the ultimate accomplishment of our great end and object, the deliverance of our souls from the captivity and the consequences of sin." p. 403—405.

We are conscious that quotations of this kind generally produce a less striking appearance, than when taken in context with others, all of the same standard and complexion. How far that may now be the case, our readers will determine, whilst we proceed to a third head of observations, —upon the practical effect of Dr. Paley's views of human nature. Some deficiency, it is true, we have already noticed, (we think a *fundamental* deficiency) on this point, of which we may have hereafter to allude to the effect upon some of his practical inferences. But, happily, his views of human infirmity and degeneracy at least proceed so far, and seem so thoroughly the result of his mature and deliberate judgment, as to have led him most deeply to search into the mysteries of the heart. And if we were to pronounce on what has chiefly struck us in our perusal of this volume, it would be the good use he has made of his researches upon this head. In his practical discussions upon the latent and ever-shifting principles and operations of the human mind, we are really sometimes reminded of the Doctor's old propensity for anatomy; and his discernment and delineation of character we think such, as to make it hard to believe him not to have been a practitioner, as well as theorist, in this chirurgery of the heart. It is such indeed, that, whilst we consider it as lying at the root of all sound, useful, practical, preaching, we must say it so far contradicts our position, as to appear in Dr. Paley far more conspicuous than in many whom yet we might be tempted to consider as more orthodox dogmatists on this point. Much we could wish, that many of those divines, who hold the soundest notions upon the original and derived depravity of human nature, would be at the trouble of tracing out the various ramifications of this master principle to their ultimate issue; that they would *prove* as well as assert its existence, and investigate as well as warn us of its symptoms. It is a bad thing, in speaking of the heart, to realize, not indeed a perverted, though an accommodated, use of the old adage; "Damnant quod non intelligunt." The world, we shall find, will not be satisfied—they *cannot* be so---with the mere assumption of all the Scriptures have laid down on this subject: much less will they be convinced by barren positions, or find the means, even if they were, of amending and reforming their obliquities. And, we fear, for want of this spirit of calmness, candour, and cool investigation of the subject, many even good men remain both ignorant themselves and the cause of ignorance in others, where knowledge is in truth virtue, and theory most peculiarly goes hand in hand with experience. Dr. Paley, on his narrower principles, has probed human nature, as far as these principles could possibly carry him; and we cannot conceive that any man will rise from these sermons without an increased knowledge of himself, and his state. We might

refer to many sermons as a proof of our position. His remarks on the course of a licentious man, in Serm. XXXII. *; on the difficulties he is preparing for himself, and the best method of repentance; all shew a knowledge of this kind, and are of a most interesting nature. Indeed, we think the whole sermon admirable, and a master-piece of reasoning in its kind. We could wish to see it printed separate, and think it would be sufficiently plain for general circulation as a tract addressed to the licentious. In Serm. XIV. "On Virtue producing Belief, and the contrary," we have remarks in the same strain. One we shall quote, as a specimen of the rest.

"Now the case appears to me to be no other than this: A great many persons, before they proceed upon an act of known transgression, do expressly state to themselves the question, whether religion be true or not; and in order to get at the object of their desire (for the real matter to be determined is, whether they shall have their desire gratified or not), in order, I say, to get at the pleasure in some cases, or in other cases, the point of interest, upon which they have set their hearts, they choose to decide, and they do in fact decide with themselves, that these things are not so certain, as to be a reason for them to give up the pleasure which lies before them, or the advantage, which is now, and which may never be again, in their power to compass. This conclusion does actually take place, and, at various times, must almost necessarily take place, in the minds of men of bad morals. And now remark the effect, which it has upon their thoughts afterwards. When they come at another future time to reflect upon religion, they reflect upon it as upon what they had before adjudged to be unfounded, and too uncertain to be acted upon, or to be depended upon: and reflections, accompanied with this adverse and unfavourable impression, naturally lead to infidelity. Herein, therefore, is seen the fallacious operation of sin; first, in the circumstances under which men form their opinion and their conclusions concerning religion; and, secondly, in the effect, which conclusions, which doubts so formed, have upon their judgment afterwards. First, what is the situation of mind in which they decide concerning religion? And what can be expected from such a situation? Some magnified and alluring pleasure has stirred their desires and passions. It cannot be enjoyed without sin. Here is religion, denouncing and forbidding it on one side: there is opportunity, drawing and pulling on the other. With this drag and bias upon their thoughts, they pronounce and decide concerning the most important of all subjects, and of all questions. If they should determine for the truth and reality of religion, they must sit down disappointed of a gratification, upon which they had set their hearts, and of using an opportunity, which may never come again. Nevertheless they must determine one way or other. And this process, viz. a similar deliberation and a similar conclusion, is renewed and repeated, as often as occasions of sin offer. The effect, at length, is a settled persuasion against religion. For what is it, in persons who proceed in this manner, which rests and dwells upon their memories? What is it which gives to their judgment its turn and bias? It is these occasional decisions often repeated; which decisions have the same power and influence over the man's after-opinion, as if they had been made ever so impartially, or ever so correctly: whereas, in fact, they are made under circumstances which exclude, almost, the possibility of their being made with fairness, and with sufficient inquiry. Men decide under the power and influence of sinful temptation; but, having decided, the decision is afterwards remembered by them, and grows into a settled and habitual opinion, as much as if they had proceeded in it without any bias or prejudice whatever." p. 232—235.

We cannot forbear, though not strictly to this point, quoting from the same sermon the author's remarks on the necessity of the Spirit to influence the faith (or rather, we should say, the *reason*) of a Christian, as much as his practice. "There is no reason why God's assisting grace should not extend to our faith, as well as to our practice; our perceiving the truth as well as our obeying the truth helped and succoured by God's Spirit can have access to our understandings, as well as our affections. He can

* The sermon is on "Preservation and Recovery from Sin." Would not a juster view of the natural state of man have led him to have written, on "Recovery and Preservation from Sin?"

render the mind sensible to the impressions of evidence, and the power of truth." p. 238. He then beautifully describes one who is a fit object for this divine illumination, and concludes the sermon with an exhortation to "all, especially those who find themselves in a dissatisfied state of mind, to fly to prayer." p. 241.

We must detain our readers with one more long but striking quotation, bearing upon this subject, describing the symptoms of grace and of a growing piety of disposition. It is found in Serm. XXV. and, we think, concentrates as much true knowledge and just thinking on that subject, as we have found in any similar passage of any writer, even up to the very days of Baxter himself.

"The efficacy of the Spirit is to be judged of by its fruits. Its immediate effects are upon the disposition. A visible outward conduct will ensue; but the true seat of grace and of spiritual energy is in the heart and inward disposition. Whenever, therefore, we find religious carelessness succeeded, within us by religious seriousness; conscience, which was silent or unheard, now powerfully speaking and obeyed; sensuality and selfishness, the two grand enemies of salvation, the two great powers of darkness, which rule the natural man, when we find even these giving way to the inward accusing voice of conscience; when we find the thoughts of the mind drawing or drawn more and more towards heavenly things; the value and interest of these expectations plainer to our view, a great deal more frequent than heretofore in our meditations, and more fully discerned; the care and safety of our souls rising gradually above concerns and anxieties about worldly affairs; when we find the force of temptation, and of evil propensities, not extinct, but retreating before a sense of duty; self-government maintained; the interruptions of it immediately perceived, bitterly deplored, and soon recovered; sin rejected and repelled; and this not so much with increase of confidence in our strength, as of reliance upon the assisting grace of God; when we find ourselves touched with the love of our [illegible]ding satisfaction in his worship and [illegible] when we feel a growing taste and relish for religious subjects, and religious exercises; above all, when we begin to rejoice in the comfort of the Holy Ghost; in the prospect of reaching heaven; in the powerful aids and helps which are given us in accomplishing this great end; and the strength, and firmness, and resolution, which, so helped and aided, we experience in our progress: when we feel these things, then may we, without either enthusiasm or superstition, humbly believe, that the Spirit of God hath been at work within us. External virtues, good actions will follow, as occasions may draw them forth: but it is *within* that we must look for the change, which the inspiration of God's Spirit produces." pp. 398—400.

It is impossible, we think, wholly to do justice to Dr. Paley's excellencies on this head, any more than before, unless we could assemble all the lesser passages continually occurring, which serve to shew how deeply he had reflected at every turn on this important subject. He never hazards a position with respect to the posture of the heart at any given time, which does not prove how closely he had inspected it, and which is not accompanied with some sound and good reason for the opinion he advances. We think the illustrations peculiarly good, with which he accompanies the following position in Serm. XIX: "I can hardly mention a branch of our duty, which is not liable to be both impure in the motive and imperfect in the execution, or..... in which our endeavours can found their hopes on any thing but extended mercy," &c. p. 205. His description of the dangers arising from an unguarded admission of the inevitable weakness of human nature, in Serm. XXVII. is very good. His two sermons, also, "On the Duty and Benefit of thinking more of our Sins than our Virtues," are excellent in their kind, and, we think, quite new. His discrimination between false and true religion, with the deceits practised by men on their own hearts in this particular, we think well (that is, both truly and usefully) stated in Serm. XXI. "on pure and undefiled Religion." And we shall conclude our references by a quotation from Sermon XXX. "on Neglect of Warnings," which we give as a

specimen of our author's accurate style of reasoning upon the phenomena of the human heart.

"It will be said, that the events which ought to warn us are out of our mind at the time. But this is not so. Were it that these things came to pass in the wide world only at large, it might be that we should seldom hear of them, or soon forget them. But the events take place where we ourselves are; within our own doors; in our own families; amongst those with whom we have the most constant correspondence, the closest intimacy, the strictest connexion. It is impossible to say that such events can be out of our mind; nor is it the fact. The fact is, that, knowing them, we act in defiance of them: which is neglecting warnings in the worst sense possible. It aggravates the daringness; it aggravates the desperateness of sin: but it is so nevertheless. Supposing these warnings to be sent by Providence, or that we believe, and have reason to believe, and ought to believe, that they are so sent, then the aggravation is very great." p. 460.

After an enumeration of so many excellencies in the practical part of Dr. Paley's sermons, it might almost be doubted whether we had left room for any animadversions under this head: that is, whether we can trace any deficiencies in his practical statements, owing to those we have noticed in doctrine; which may correspond to the excellencies of the one, owing to the correctness, where we find it, in the other. We enter on them with reluctance, and shall be very short in stating them; not wishing to diminish the general good impression which we have intended hitherto to leave on the minds of our readers. But we must add, that there *are* deficiencies; and if we were asked to state, why we imagine our author to have been in the main so very sound, so strikingly useful on points of practice, we should say it was rather owing to the extreme penetration of his mind, in seeing and following up all the bearings of his several principles, as far as he held them, than to his actually holding them in the extent which we could have wished. And as it is possible, perhaps, now to find a still higher strain of Christian piety, and closer views of human nature, in men evidently his inferiors in sagacity, but his superiors in orthodoxy: so we incline to think, that had his views of doctrine been more exactly conformable to what, with our church, we denominate orthodoxy, the exercise of the same acuteness would not only have carried him farther, but even have left him without a superior, and with very few rivals, in any age or church, on the ground either of accurate delineations of human corruption, or of just conceptions of Christian holiness.

Our objections to things, as they now stand, in Dr. Paley, may be comprised in one sentence; viz. that we perceive a deficiency, it might be called, a *necessary* deficiency, in the various practical results arising particularly out of the doctrine of redemption by Christ. We have objected before to his doctrinal notions on this head, as neither carrying him sufficiently high in his views of Jesus Christ, nor sufficiently low in his views of human ruin. We have now then to say, that as to the practical result from these doctrines---viz. faith, or a reliance on the merits of the Saviour, accompanied with suitable regards towards him, from a view of his salvation in all its bearings and extent---we think our author equally deficient. This reliance upon Christ must, it is clear, rise in importance exactly in proportion to the distance which we place between man's condition, who is to be raised, and Christ's dignity, who is to raise him; and it will appear, we apprehend, to the attentive reader, that this, which is really as true and practical a duty in the scale of Christian morals, as charity, or purity, or any other virtue, holds but a very subordinate rank in Dr. Paley's code: nor, indeed, any such rank at all as exalts it to the one only and indispensable *justifying* principle. It is true, Dr. Paley rightly states the mercy of God in Christ as the *only cause* of our justification, and exposes well

the danger of attributing any such *causality* to faith, any more than to good works: but then, deeming himself well clear of this difficulty, we find him in the next page without scruple lumping together faith and good works as the *condition* of justification; and in such a way, that, in looking for this first necessary principle of vital godliness, we scarcely find even the word in his statement; but merely "Christ the cause, good works the condition of salvation." Vid. p. 318, in a sermon written expressly on this subject. The distinction for which we imagine the orthodox divine would contend, is, Christ the *cause*, faith the *condition* (if any such word is to be used), and good works the *fruit*. And it is curious to observe, that so necessary is this distinction, even in Dr. Paley's own mind, for *practical* purposes, that in the very next sermon, where he by no means intends any professed statement upon the subject, he yet incidentally adopts this very distinction, only under another form, in order to guard against imperfect conceptions of virtue.

"In like manner concerning faith in Jesus Christ. St. James has recorded his opinion upon that subject. His doctrine is, that the tree which bears no fruit cannot be sound at the root; that the faith which is unproductive is not the right faith: but then this is allowing (and not denying,) that a right faith is the source and spring of true virtue; and had our apostle been asked to state the principle of religion, I am persuaded he would have referred us to a true faith." p. 327.

We agree with Dr. Paley; it *is* the true principle of religion; and from our conviction of its importance, in that character, arises our anxiety to see it strongly enjoined, as an important practical duty. We wish to see it stated *as it is;* and when so stated, we feel no shame, as we fear no danger, in strongly asserting it to be, what the Scriptures uniformly represent it, the primary and exclusive principle, through Christ, of our justification before God. "By grace are ye saved, through faith."

We could pursue this subject, had we time or inclination for it, to those other regards, at which we hinted, as due towards the Saviour of the world. We could wish oftener to have seen a distinct reference to the great blessings of salvation, particularly when delineating the principles of *love* to *God*. We could wish in general, that some duties, arising out of the various relations by which Christ stands connected with believers, had been stated; and that others had been *more strongly* stated; that is, stated more in the style of the apostles themselves; men in whose view evidently, as in their writings, Christ was "all in all." Indeed, if we must refer to one place more than another, which has dissatisfied us upon this point, it is the very place in which the author has actually attempted a statement of the duties arising out of our connection with Christ as a Redeemer. We think the statement in no point of view adequate to the mighty occasion which calls it forth. "Partially," he says, in Serm. XVIII. on the Death of Christ, "as we may, or perhaps must, comprehend this subject, in common with all subjects which relate strictly and solely to the nature of our future life, we may comprehend it quite sufficiently for one purpose; and that is, gratitude. It was only for a moral purpose that the thing was revealed at all; and that purpose is a sense of gratitude and obligation," &c. p. 290.

Having then done our duty as reviewers, in just stating our objection, and turning the attention of our readers to what we conceive a vulnerable point; we shall dismiss this part of our subject with a single question, which perhaps may suggest a strong reason for treading lightly on Dr. Paley's memory. It is this: whence does it happen that Dr. Paley meets the doctrines of Scripture, its *peculiar* doctrines, so

boldly and distinctly as he does?—We remember the time—

——— quanto cogor meminisse dolore
Temporis illius!

when other language was held by "the obliged servant and chaplain of the Right Rev. Lord Bishop of Carlisle," than what we now read in the sober sermons of the Rector of Bishopwearmonth. And it is this difference (shall we say this change?) in Dr. Paley's sentiments, which has served perhaps much to increase the interest with which we confess we have perused the present volume. We remember the terms of reprobation once used by our divine towards those, who "applied to the personal condition of Christians at this day, those titles, phrases, propositions, and arguments, which belong solely to Christianity at its first institution." And in the memorable sermon containing those sentiments, we recollect, as an illustration of his argument, the position,

"That the conversion of a grown person from Heathenism to Christianity, which is the case of conversion commonly intended in the Epistles, was a change of which we have now no just conception; it was a new name, language, society, faith, hope, &c. &c.; and accompanied with the pardon of his sins, was such an æra in a man's life, such a revolution of every thing that was most important to him, as might well admit of those strong figures, a regeneration, a new birth, being dead to sin, &c. &c. &c." "No change," it was further added, "equal or similar, could be experienced by any one educated in a Christian country . . . . consequently, whilst we retain the language . . . some, in order to satisfy these expressions to their full extent, have imagined to themselves certain perceptible impulses of the Holy Ghost, by which, in an instant . . . they are 'regenerate,' 'born of the Spirit,' made 'new creatures,' 'the sons of God,' &c." and he concludes, "If such expressions of Scripture do not mean this, what do they mean? To which we answer, nothing, nothing, that is, to us; nothing to be found or sought for, in the present circumstances of Christianity."

Let us compare these sentiments with the sermon in the present volume upon "Conversion*."

"The persons in our congregation, to whom we must preach conversion *plainly and directly*, are those who, with the name of Christians, have passed their lives without any internal religion whatever, &c. &c. At this day we have not Jews and Gentiles to preach to; but these persons are really in as unconverted a state, as any Jew or Gentile could be in our Saviour's time. . . . No one, in the situation above described, can be saved without undergoing conversion, and he must necessarily both be sensible of it at the time, and remember it ever afterwards. It is too momentous an event ever to be forgot, &c."

Let us add to this, his admission, in the same sermon, that John iii. 3—5, "is fairly interpreted of the gift of the Spirit; and that, when this is given, there is a new birth, a regeneration, &c." And then let us ask, is the variation in the former case merely accidental, official, *complaisant*, as contained in a sermon preached before the Bishop and Clergy of the Diocese of Carlisle; or is it, in the latter case, rather intentional, fundamental, *penitential?* It is indeed a gratification to us to have heard it reported, on good authority, that, during the latter

* This sermon, from which we have made the preceding extract, has been lately reprinted in a volume entitled, "Sermons and Tracts by the late Dr. Paley;" which volume contains only a republication of a few sermons which we suppose were nearly in every one's hands before; a tract against subscription to Articles, which, for the honour of Dr. Paley's memory, should have been consigned to perpetual oblivion; and two more tracts, one a Spelling Book, and the other a help for Visiting the Sick, which last occupy nearly two-thirds of the whole volume. Of course it is printed well, on "wire-wove and hot-pressed," in large print, to be read without spectacles; and, for the further instruction of the readers, it contains several chapters at full length, out of the Gospels of St. Matthew, St. Mark, and St. Luke; the Church Catechism, and her Service for the Visitation of the Sick. In short, such an infamous specimen of book-making we think scarcely ever disgraced a London bookseller: and we trust that Messrs. Faulder and Son have better claims than such a volume on the patronage of the public.

part of Dr. Paley's life, a very material alteration for the better did actually take place in his private religious sentiments; a fact which we are happy to mention as such, though not intending to deduce from it the general inference, that a man's correctness upon paper, even though in treating of the most solemn truths of Christianity, amounts to demonstration (far from it) that he is equally correct in the application of those truths to his own conscience.

We cannot forbear from adding, that we understand, at the period of his life alluded to, that Dr. Paley was familiar, in his privacies, with a volume of sermons by the late venerable Mr. Milner, of Hull: and we think it a just ground for inferring that many of his late sentiments were formed upon that model, when we find a great similarity between the two writers; and when, particularly, in one sermon of Dr. Paley's, that on Conversion, we find the following passage from Mr. Milner's 'Character of Saul,' copied almost verbatim. "Now, brethren, consider, is your obedience partial? Are there some sins in which you live continually, some duties which you continually neglect? Do not think your discharge of these will excuse your omission of other duties. You shew by this conduct the hatred of your heart against the will of God, and your want of sincerity. A true child of God obeys all the commands of God. If he sins, he grieves, and repents, and rises again. He cannot allow himself in any sin whatever. This is the essential difference between him and you. Cost what it may, he contends against, he combats all sin. He makes no compromise with it: he hates it with perfect hatred, and is seriously seeking its universal destruction." Compare this with pp. 130, 131, of Dr. Paley's sermons *.

We have little space left for ourselves, and we fear our readers but little patience on their part, for some concluding remarks on the general style and manner of these valuable sermons. Our sentiments, indeed, on this head, will have been, in great measure, collected from incidental observations we may have dropped, when speaking of their matter. But we cannot refrain from mentioning, in express terms, our high sense of their ability, considered as a series of statements and discussions upon interesting subjects: Indeed, we apprehend them, in this point of view, to be almost new in the annals of modern practical theology. We have able summaries of faith, we have sound precepts of morality, we have strong exhortations to Christian piety; but for a close investigation of principles, a lucid developement of systems, a calm and manly discussion of important difficulties (all perhaps owing what of obscurity they possess to their general and easy admission), we confess we seek in vain the satisfaction elsewhere, which we meet with in every page of these sermons. It is these qualities in Dr. Paley's writings (shall we say, rather in his mind?) which gives them so peculiar an air of novelty and ingenuity. New, every thing will appear, when fathomed to the bottom; and ingenious will be the man who does it. It was said, perhaps with rather too much levity on serious subjects,

> To quote old precedents, and wink
> With both the eyes, is easier than to think.

But we confess the balance lies very much in that way between the ge-

* We have no time now to consider, though we recommend to the attention of the reader, a remarkable passage, to be found p. 47, which, compared with Dr. Paley's old theory of "doing good to mankind" as the substance of "virtue," may afford an additional and rather curious confirmation of a change having taken place in the general bent and bias of the author's mind. The passage is written to shew the deficiency of "humanity," considered as a moral principle, "in the article of comprehensiveness," compared with "the love of God."

nerality of modern productions and those with which Dr. Paley's executor have favoured us. With him, we are sure that all he says he thinks, and that he has thought, too, before he says it. He unbosoms himself, as it were, on every subject that he touches; and, master of it himself, gives it equally into the possession of his readers. If he "sees only men as trees walking," he tells you plainly in what shape he sees them. But in the darkest medium he is evidently on the watch for every glimmering ray that may chance to cross him in his path; and he dives at least, open-eyed, to the deepest recesses of his subject.—Let not our readers, our younger readers especially, and most particularly those who are treading in the same paths of sacred ambition with Dr. Paley, think that we now bestow on him any slender praise. Much less let them imagine that the easy and unembarrassed front with which our author generally meets them, is any proof that the commendation is misplaced. He writes, it is true, with the ease and confidence of a man who has attained the most complete and satisfactory views of his subject. And such qualities, a writer of this description ever will exhibit:—

"ut sibi quivis
Speret idem; sudet multum frustraque laboret
Ausus idem, tantum series juncturaque pollet:
Tantum *de medio sumptis* accedit honoris."

We must remember the expense at which such attainments are made; and we take it for granted that our author had them only at the market price. His sermons, in our idea, bear, after all, the strongest possible appearance of the "limæ labor." There is a terseness, brevity, and sententiousness in their style, which bespeak a mind resolving to say *every thing* that ought to be said, and *nothing more*. His logic stands in the place of diffusion; his clearness supersedes the necessity of illustration. Sometimes, it is true, from this cause, we are startled at an appearance of abruptness, which we should be happy to see filled up by a personal application of his doctrines. Sometimes, also, we experience from his reasoning a sensation to which we have alluded in the opening of this review; a sensation, which has been ingeniously compared to the appearance of a frosty night,—clear, but cold. Yet even this does not deter us from recommending a close study of Dr. Paley's style to those whose warmer imaginations and more exuberant feelings will easily guard them against its peculiar defects: well assured as we are, that as the soundest head and clearest pen will never alone find their way to the *hearts* of men, so the loudest voice and most glowing exhortations will never alone convince their *understandings:* and that though the extraordinary grace of God may work, as it often has worked, by weak things as well as by strong, yet that right notions on the most important subjects, exhibited by one who has long considered them, and enforced at the same time by one who deeply feels them, are, under the ordinary operations of divine grace, the only and the indispensable qualifications for a successful Christian minister.

The Star in the East; a Sermon preached at the Parish Church of St. James, Bristol, on Sunday, Feb. 26, 1809, for the Benefit of the Society for Missions to Africa and the East. By the Rev. CLAUDIUS BUCHANAN, LL.D. from India. London: Longman & Co. 1809. pp. 43.

In our last number we took occasion to advert to the appearance of this discourse, and to express the satisfaction which we had derived from the perusal of it. Its peculiar excellence consists in the touching simplicity with which it details some of the more prominent proofs, that "the day" has at length begun to "dawn," and "the day-star to arise," on the benighted inhabitants

of Asia. On the subject of Christianizing India, much has of late been said and written; and the space which, during the two last years, it has occupied in our pages, will shew that it is a subject to which we are not indifferent. Since that glorious era when the several branches of our legislature, yielding to the wishes of the public, to the claims of justice, to the cries of suffering humanity, concurred in putting an end to that foul traffick which had so long been the stain of our statute-book and the disgrace and the crime of our nation, we have cherished, with less divided solicitude, this second hope of humanity; the hope that, under the gradually-enlarging shade of the Christian Government of Britain, the millions of Hindostan might be visited with the light, the peace, the salvation of the Gospel. In our western possessions, indeed, the unhappy negro race still groan under the most merciless bondage: and in some of our islands, particularly in Jamaica, their masters, by a refinement in the arts of cruelty, have endeavoured to render this bondage less tolerable, by the studied exclusion, as far as persecuting laws could ensure the exclusion, of every ray of comfort which religion might impart to them. The latest effort of this Antichristian malignity (mentioned in our number for February last, p. 128), we rejoice to say, has been rendered abortive by the firm adherence of his Majesty to those principles which seated the house of Brunswick on the throne of these kingdoms. The persecuting enactment has been disallowed; and the preachers and professors of Christianity have no longer to contend with legal terrors, though they have still to encounter the scarcely less formidable obstacles of the private despotism and individual hatred and contempt of the planters. In short, hardly any thing can be imagined more deplorable, than is the moral and religious state of the inhabitants of our West-Indian colonies. Still, when we consider how much these are outnumbered (at least an hundred fold) by our Asiatic subjects, who are also sunk in superstitions, if possible more wretched and debasing, we must admit that the religious interests of our Indian empire will naturally fill a much larger space in the eye of a Christian observer. Sixty millions of human beings, who are passing along the stream of time into eternity, subjected, in this quarter of the globe, to our immediate government; besides a still greater number who are brought, in various ways, within the sphere of our influence, impose on us, as a Christian nation, a weight of responsibility, which those who have learnt, at the foot of the cross, to appreciate the worth of an immortal soul, cannot contemplate without fear and apprehension. Can it be believed, that we have obtained, from the great Arbiter of the fates of nations, the rule over this immense population, merely for the purpose of somewhat ameliorating their condition in this world? It cannot be. We are doubtless appointed, not merely to lessen their load of temporal evil, but to marshal them in the way to future happiness and glory. We have, it is true, been hitherto but too regardless of the call of heaven; but it is to be hoped that we shall at length rouze ourselves from our insensibility, and become alive to all the extent of our obligations, and all the elevation of our destiny.

Impressed as we have been with the unspeakable importance of this subject, we were far from regretting the controversy which was some time since raised upon it. We knew that numbers were hostile to every attempt to propagate the religion of Christ in India—some from an ignorance of its nature, some from the influence of infidel principles, some from prejudice, some from misinformation—and that therefore a full and free discussion was greatly to be desired. In this discussion, the author of the sermon now under review led the way. In his Memoir

on giving an Ecclesiastical Establishment to India, he advocated the cause of Christianity with a boldness and decision, and at the same time with an ability, which could not fail to produce a strong effect, though in different ways, on the public mind. Its positions and suggestions were vehemently attacked, and, if less vehemently, yet, we must think, more ably, and in all the main points triumphantly, defended. Some of the most determined enemies to Indian missions have been forced to admit, that it is unquestionably the duty of a Christian nation to extend the religion they profess wherever it is safe and practicable to do so: they have admitted, also, under the same qualifications, that it would be politic. But then they affirm, that the attempt to evangelize our Asiatic subjects cannot be made without the certain loss of our Indian empire; and that, if it could, its success is utterly hopeless. "The thing," to use their phrase, "is impracticable." Enough, we humbly think, has been already said, even in our own pages, to prove the futility of these objections *. And in the very last number (p. 262) we have inserted some remarks on the subject, which appear to us perfectly satisfactory, at least as far as respects the *safety* of attempting to Christianize India. The sermon before us furnishes some strong evidence that the attempt is not impracticable; and in this view it is particularly valuable.

The first part of the discourse is employed in pointing out some of the proofs of the *general truth* of Christianity existing in the East.

1. The Hindoo history illustrates the history of Christ.

2. Certain doctrines of the East shadow forth the doctrines of Christianity, and are evidently derived from a Christian source. These are the doctrines of the Trinity, of the incarnation of the Deity, of atonement for sin by the shedding of blood, of the influence of the Spirit of God, and, connected with this last, the doctrine of regeneration.

"These, my brethren, are doctrines which exist at this day, in the midst of the idolatry and moral corruption of the heathen world. Every where there appears to be a *counterfeit* of the *true* doctrine. The inhabitants have lost sight of the only true God, and they apply these doctrines to their false gods. For these doctrines are relics of the first Faith of the earth. They are, as you see, the strong characters of God's primary revelation to man, which neither the power of man, nor time itself, hath been able to destroy; but which have endured from age to age, like the works of nature, the moon and stars, which God hath created incorruptible." p. 10, 11.

3. A third illustration of the truth of Christianity found in the East, is stated, by Dr. Buchanan, to be the state of the Jews. "It is not strange," he remarks, "that their stubborn unbelief should be a reproach to them among Christian nations; but to have seen them, in the very words of prophecy, 'trodden down of the heathen,' trodden down by a people who never heard the name of Christ, nor knew that they had rejected him, is indeed an awful completion of the divine sentence."

4. A fourth proof exhibited by our author is, the state of the Syrian Christians, subsisting, for many ages, a separate people, in the midst of the corruption and idolatry of the heathen world.

"They exist in the very midst of India, like the bush of Moses, burning and not consumed; surrounded by the enemies of their faith, and subject to their power, and yet not destroyed. There they exist, having the pure word of God in their hands, and speaking in their churches that same language which our Saviour himself spake in the streets of Jerusalem. We may contemplate the history of this people, existing so long in that dark region, as a type of the *inextinguishable Light* of Christ's religion; and in this sense it may be truly said, 'We have seen his Star in the East.' The probable design of the Divine Providence, in preserving this people, appears to be this; That they should be a *seed* of the Church in Asia that they should be a special instrument for

* See our last volume, passim.

the conversion of the surrounding heathen, when God's appointed time is come; a people prepared for his service, as fellow-labourers with us; a people, in short, in the midst of Asia, to whom we can point as an evidence to the rest, of the truth and antiquity of the Christian Faith." p. 12, 13.

The second branch of this discourse bears much more directly on the question of *practicability*. It exhibits some proofs of the divine power of Christianity exemplified in the East. The propagation of the Romish faith proves at least that it is not impossible to induce the natives of India to assume the name and badge of Christianity. The Romish church, however, preached Christianity without the Bible. About a century ago, the Royal Danish Mission sent the Bible to some of the southern provinces of Hindostan: and, during the intervening period, multitudes have become obedient to the faith. The ministry of Swartz and his associates was eminently blessed, and the bounds of the churches which they planted are still extending. In the North, "our own country has begun, though late, to dispense the word of life. And although the time has been short, the success has been great. In the North, in the West, and in Ceylon, translations of the Scriptures are going on in almost all the languages of Oriental India."

What follows on this subject is so highly interesting, that, notwithstanding the length to which the extract will extend, we think that we cannot gratify our readers more than by laying the whole before them. That man's heart must be singularly formed, who can read it without emotion.

"I judge it right," he observes, "to notice a very singular mistake, which appears to have existed on both sides of the question. It seems to have been understood, that we have it in our power to prevent the progress of Christianity in India, if we wish so to do; if such a measure should be recommended by what is called 'a wise policy.' But we have *no* power to prevent the extension of the Christian religion in India. We have it in our power, indeed, greatly to *promote* it, but we have no power to *destroy* it. It would be as easy to extinguish Christianity in Great Britain as in India. There are thousands of Christians in India—hundreds of thousands of Christians. And while we are contending here, whether it be a proper thing to convert the Hindoos, they will go on extending the bounds of their churches, keeping their jubilees, and enjoying the blessings of the Gospel, regardless of our opinions or authority. While we are disputing here, whether the faith of Christ can save the heathens, the Gospel hath gone forth 'for the healing of the nations.' A congregation of Hindoos will assemble on the morning of the Sabbath, under the shade of a Banian tree, not one of whom, perhaps, ever heard of Great Britain by name. There the Holy Bible is opened; the word of Christ is preached with eloquence and zeal; the affections are excited; the voice of prayer and praise is lifted up; and He who hath promised his presence, 'when two or three are gathered together in his name, is there in the midst of them to bless them, according to his word.' These scenes I myself have witnessed; and it is in this sense in particular I can say, 'We have seen his Star in the East, and are come to worship him.'

"Thus far we have spoken of the success of the Gospel in Asia, by means of European preachers. But we shall now exhibit to you evidence from another source, from a new and unexpected quarter. We are now to declare what has been done, independently of *our* exertions, and in regions where we have no labourers, and no access. And this I do to shew you, that whether we assist in the work or not, it is God's will *that it should begin*. You have hitherto been contemplating the Light in India. We are now to announce to you, that a Light hath appeared in Arabia, and dawned, as it were, on the Temple of Mecca itself.

"Two Mahometans of Arabia, persons of consideration in their own country, have been lately converted to the Christian faith. One of them has already suffered martyrdom, and the other is now engaged in translating the Scriptures, and in concerting plans for the conversion of his countrymen. The name of the martyr is Abdallah; and the name of the other, who is now translating the Scriptures, is Sabat; or, as he is called since his Christian baptism, Nathaniel Sabat. Sabat resided in my house some time before I left India, and I had from his own mouth the chief part of the account which I shall now give to you. Some particulars I had from others. His conversion took place after

the martyrdom of Abdallah, 'to whose death he was consenting;' and he related the circumstances to me with many tears.

"Abdallah and Sabat were intimate friends, and being young men of family in Arabia, they agreed to travel together, and to visit foreign countries. They were both zealous Mahometans. Sabat is son of Ibrahim Sabat, a noble family of the line of Beni-Sabat, who trace their pedigree to Mahomet. The two friends left Arabia, after paying their adorations at the tomb of their prophet at Mecca, and travelled through Persia, and thence to Cabul. Abdallah was appointed to an office of state under Zemaun Shah, King of Cabul; and Sabat left him there, and proceeded on a tour through Tartary.

"While Abdallah remained at Cabul, he was converted to the Christian faith by the perusal of a Bible (as is supposed) belonging to a Christian from Armenia, then residing at Cabul. In the Mahometan states, it is death for a man of rank to become a Christian. Abdallah endeavoured for a time to conceal his conversion, but finding it no longer possible, he determined to flee to some of the Christian churches near the Caspian Sea. He accordingly left Cabul in disguise, and had gained the great city of Bochara, in Tartary, when he was met in the streets of that city by his friend Sabat, who immediately recognised him. Sabat had heard of his conversion and flight, and was filled with indignation at his conduct. Abdallah knew his danger, and threw himself at the feet of Sabat. He confessed that he was a Christian, and implored him, by the sacred tie of their former friendship, to let him escape with his life. 'But, Sir,' said Sabat, when relating the story himself, 'I *had no pity*. I caused my servants to seize him, and I delivered him up to Morad Shah, King of Bochara. He was sentenced to die, and a herald went through the city of Bochara, announcing the time of his execution. An immense multitude attended, and the chief men of the city. I also went and stood near to Abdallah. He was offered his life, if he would abjure Christ, the executioner standing by him with his sword in his hand. 'No,' said he (as if the proposition were impossible to be complied with) 'I cannot abjure Christ.' Then one of his hands was cut off at the wrist. He stood firm, his arm hanging by his side with but little motion. A physician, by desire of the king, offered to heal the wound, if he would recant. He made no answer, but looked up steadfastly towards heaven, like Stephen the first martyr, his eyes streaming with tears He did not look with anger towards *me*. He looked at me, but it was benignly, and with the countenance of forgiveness. His other hand was then cut off. But, Sir,' said Sabat, in his imperfect English, 'he never *changed*, he never *changed*. And when he bowed his head to receive the blow of death, all Bochara seemed to say, "What new thing is this?"'

"Sabat had indulged the hope that Abdallah would have recanted, when he was offered his life; but when he saw that his friend was dead, he resigned himself to grief and remorse. He travelled from place to place, seeking rest, and finding none. At last he thought that he would visit India. He accordingly came to Madras about five years ago. Soon after his arrival, he was appointed by the English Government a Mufti, or expounder of Mahometan law; his great learning, and respectable station in his own country, rendering him eminently qualified for that office. And now the period of his own conversion drew near. While he was at Visagapatam, in the northern Circars, exercising his professional duties, Providence brought in his way a New Testament in Arabic. He read it with deep thought, the Koran lying before him. He compared them together, and at length the truth of the word of God fell on his mind, as he expressed it, like a flood of light. Soon afterwards he proceeded to Madras, a journey of 300 miles, to seek Christian baptism; and having made a public confession of his faith, he was baptized by the Rev. Dr. Kerr, in the English church at that place, by the name of Nathaniel, in the twenty-seventh year of his age.

"Being now desirous to devote his future life to the glory of God, he resigned his secular employ, and came by invitation to Bengal, where he is now engaged in translating the Scriptures into the Persian language. This work hath not hitherto been executed, for want of a translator of sufficient ability. The Persian is an important language in the East, being the general language of Western Asia, particularly among the higher classes, and is understood from Calcutta to Damascus. But the great work which occupies the attention of this noble Arabian, is the promulgation of the Gospel among his own countrymen; and from the present fluctuations of religious opinion in Arabia, he is sanguine in his hopes of success. His first work is entitled, (Neama Besharatin lil Arabi) "*Happy News for Arabia*;" written in the Nabutte, or common dialect of the country. It contains an eloquent and

argumentative elucidation of the truth of the Gospel, with copious authorities admitted by the Mahometans themselves, and particularly by the Wahabians. And, prefixed to it, is an account of the conversion of the author, and an appeal to the members of his well-known family in Arabia, for the truth of the facts.

"The following circumstance in the history of Sabat ought not to have been omitted. When his family in Arabia had heard that he had followed the example of Abdallah, and become a Christian, they dispatched his brother to India (a voyage of two months) to assassinate him. While Sabat was sitting in his house at Visagapatam, his brother presented himself in the disguise of a Faqueer, or beggar, having a dagger concealed under his mantle. He rushed on Sabat, and wounded him. But Sabat seized his arm, and his servants came to his assistance. He then recognised his brother. The assassin would have become the victim of public justice, but Sabat interceded for his brother, and sent him home in peace, with letters and presents, to his mother's house in Arabia," pp. 21—29.

We are unwilling to diminish the effect of this relation by any comment of our own. We will only ask, with Dr. Buchanan, "What conclusion shall we draw from these facts?" and answer with him, "It is this; that the time for diffusing our religion in the East is come."

There is much valuable information contained in this sermon, to which it is not now in our power to advert, and for which we must refer all who are interested in the subject to the work itself.

Considerations addressed to a young Clergyman, on some Trials of Principle and Character which may arise in the Course of his Ministry. By STEVENSON MACGILL, D. D. Minister of the Trone Church of Glasgow. Glasgow and London. Longman and Co. 1809. 12mo. pp. 243.

WE are very strongly impressed with the importance of the considerations here addressed to clergymen; and being desirous that all who bear that sacred character may share the benefit, which no one, who has a wish to improve, can fail to derive from an attentive perusal of this volume, we hasten to recommend it to their notice. The subjects of which it treats are, some of the moral dangers to which ministers are exposed from the peculiarity of their situation and circumstances. Those dangers he considers under the different heads of temptations to Pride, to Vanity, to Worldly Policy, to an Uncharitable and Party Spirit, to a Love of Company, to Indolence, and to Spiritual Indifference. Some of the author's remarks are, as might be expected, peculiarly applicable to the state of the clerical body in the sister kingdom; but this circumstance will not affect the general utility of the work. Dr. Macgill shews himself to have been an accurate observer of the human character, and to have made himself well acquainted with the springs which usually actuate human conduct. He appears, if we may judge from his present production, to have deeply studied his Bible, the world around him, and his own heart. He is well qualified, therefore, for the office he has undertaken; and we trust that his monitions will be as efficacious as they are appropriate. But the limits we are obliged to assign to this article make it necessary that we should proceed, without farther delay, to present our readers with some extracts from the work itself, which may serve to justify our strong commendation of it.

In treating of the temptations to worldly policy in the exercise of the ministerial functions, Dr. Macgill makes the following observations, which we transcribe, not merely because they are abstractedly just, but because, in the south at least, they are seasonable. They are directed to the cure of an evil, the prevalence of which, even among clergymen who are highly estimable for their personal piety, we have daily occasion to lament. We trust that their import will be carefully weighed, by those of them especially, who, placed in our larger towns, have,

happily for the interests of religion, gained the ear of large and attentive congregations.

"The fear of offending, when very powerful, though it may not lead a man to sacrifice his convictions, may lead him to avoid presenting truth, or presenting it in its just importance. It may lead him to attend more to what is pleasing, than to what is useful to his hearers. This is a subject, he will say to himself, in the illustration of which I am particularly fitted to excel, and am certain of giving satisfaction to my people. Other subjects may be equally necessary, but they are not so much to their liking and taste; if I enlarge upon these, I will endanger the affection which they bear me; perhaps, instead of being the object of their choice and admiration, incur their displeasure. The first question with a man under the influence of such principles, will be, not what is most useful, but what is most agreeable; not what is most suited to the circumstances and characters of his hearers, but what is most suited to their taste, and least painful to himself. He does not give false views, he speaks only the truth; but both in the truths which he presents, and in the manner of presenting them, he considers not chiefly what the necessities of his people require. Besides, though he does not teach error, he does not present the Gospel as it is, in all its parts, and in its full extent. Very important truths are thus never presented to the attention. His people either remain ignorant of their nature, design, and importance, or, never contemplating them, do not experience their influence. Contemplating the Gospel partially, they also form false notions of its nature, or feel imperfectly its power. The errors and sins which chiefly beset them, the virtues and graces in which they are chiefly defective, he seldom brings before their minds, or he treats in a manner which is little fitted to do good. Bold and powerful against general sin, serious and affecting in his general exhortations, here he feels as if treading on dangerous ground; he is fearful and cautious, slight and superficial, and touches with a feather the wound which he should have probed. The principle may operate differently, according to your circumstances, and the character of the persons whom you chiefly desire to please, but in every situation it will lead to the same neglect of duty, to the same sacrifice of ministerial fidelity. If it has not led you to direct violations of integrity, it has led you to neglect and to omission; or, if not to neglect and omission, it has enfeebled your exertions, and diminished your zeal; it has diminished the power of that great object which should ever operate supremely on the heart of a minister, which should never be absent from his mind, which should direct all his labours and his prayers, engage his time and talents and thoughts, compared with which, every other object should seem to him as nothing—the profit, improvement, and eternal interests of his people." p. 70.

Our next extract will refer to the dangers arising from the improper indulgence of a love of company.

"The duties of a minister," he observes, perhaps more than any other, require a corresponding temper and state of mind. Hence, I conceive, that, independent of any other consideration, a greater retirement and separation from those pursuits, engagements, and pleasures, which tend to hurry, agitate, and greatly occupy the thoughts, are more necessary to him than to the generality of the world. Though time should remain, his mind is indisposed and unfitted for that close application of thought, that serious contemplation, those exercises of devout affection, and all those various spiritual duties both private and public, which the objects of his sacred profession essentially require. And when the disposition is averse, how often also will opportunities be given, and excuses sought for the delay or total neglect of them. Such observations, not only teach us the danger of an undue indulgence of a love of company in a clergyman, but also that a more temperate indulgence of it may be necessary in his situation, than in that of many other men.

"But evils still greater will quickly follow, unless the influence of this propensity be restrained, and the temptations to it resisted. By every improper indulgence of this kind, two farther effects are produced upon the mind. The power of conscience is weakened, and a taste for company is increased. The voice of duty speaks in a feebler tone, and we learn the art of turning from her admonitions, or of finding excuses to disregard them. In the mean time, the propensity to company, by frequent indulgence, is increasing; the habit of yielding to all its impulses is becoming more strong, and the power of self-denial more feeble. External temptations are now not necessary to call forth your unfortunate propensity: it exists habitually powerful: it has become the bias and disposition of your mind; seeking continually for gratification, and rendering you unhappy till the opportunity for indulgence is found. Your duties no longer give plea-

sure, you perform them without interest, often with reluctance: you grasp with eagerness the most frivolous excuse, and yield on the first attack to the poorest temptation. Your relish for devout exercises is gone, and if you preserve the appearance, you have lost much of the spirit of religion.

"Still, however, various circumstances may combine, to preserve in you some decency of exterior. The degrees of vice are various. Such a regard to principle and reputation may remain, as may lead to the observance of the external decencies of your profession, and preserve you from falling into gross violations of duty. This may be, in some situations, necessary to the gratification of your love of company. And your propensity for company, though powerful and ungoverned, may not be so debased as to seek for all kinds of society, and all kinds of conversation. Thus also, you find it more easy to satisfy your conscience; and in going the external rounds of appointed duties, you preserve a kind of peace with yourself and with the world. But to these external rounds all your labour is confined. There is no wakeful attention to do good; no anxiety to embrace and improve the opportunities of usefulness which are frequently arising; no watchful superintendance, no affectionate consideration of the circumstances of your people; no interest in their joys and sorrows; no personal exertions to promote their welfare, to counsel, to instruct, to warn, to build up, to animate, to comfort. The house of mourning, in particular, is seldom visited, and little corresponds with the tenor of your mind; or your spiritual advices are formal, general, and cold, and no longer manifest the tender heart of a pastor. Those private duties which are so important, but which the world perceives not, are seldom performed, and excuses continually offered to justify your neglect. Your heart is now little in your office; and even the external service, which you cannot with safety neglect, bears the marks of your altered mind. The hours are few which are set apart for preparation, and these every trifle is allowed to interrupt. You bring to your studies a reluctant or wandering mind; and you satisfy yourself with the slightest exertions. There is no anxiety to fit yourself for doing good, no zeal for excellence, no active and diligent exertions, no devotedness of soul to your great and sacred work. Your public appearances not only bear the marks of haste and carelessness, and fall far below what, from your opportunities, talents, and time, might have been justly expected; they are languid and insipid; they are unworthy of talents exerted, even without pre-meditation, and bear the marks of a mind listless, confused, and distracted; superficial, perplexed, and trite in idea; spiritless, dull, fatiguing in language and in manner. Or if, from a natural sensibility, you maintain some animation, it is the animation only of lively spirits, without seriousness and without affection, noisy and shallow, by the rapidity of the idea exciting attention, but neither interesting the heart, nor reaching the conscience, nor informing the understanding." p. 156—160.

We will confine ourselves to one more extract, on a subject of the last importance,—the temptation to spiritual indifference, arising from the very nature of the pastoral office;—and we do not think that any of our clerical readers, who feel as they ought the awful responsibility which attaches to them, will blame us for the length of our monitory quotation.

"A tender and lively, yet profound and humble spirit of devotion, a deep sense of the love of God in Christ Jesus, and a supreme desire to promote the great objects of that ministry which is committed to him by his Lord, are dispositions essential to a faithful minister of Christ, and which all his duties and labours tend to inspire and increase. But while such dispositions are essential to his character, and the accomplishment of the objects to which he is dedicated, while such dispositions, the duties of his office tend to cherish and confirm; it is necessary also, for him seriously to consider, that he will meet with temptations to an opposite spirit. The same causes which lead to spiritual indifference in other men, will, without due watchfulness, affect the ministers of the Gospel. Those temptations which we have already noticed, besides the effects which they tend directly to produce, naturally tend to damp, and, if indulged, entirely to extinguish the fervour of piety and the power of divine truth. And circumstances directly tending to produce the same fatal effect, will sometimes arise in the course of the most favoured ministry."

"If, in the duties of devotion, the affections which are expressed, and are suited to the duties, be truly experienced and brought into exercise, a devout spirit will be rendered more powerful, habitual, and easily awakened. But if we frequently engage in such exercises, without any corresponding sentiment and disposition, a habit of insensibility will be acquired; nay, by assuming

the appearance of a feeling which we do not experience, our minds will become hackneyed and hardened, like a worn-out and beaten path, instead of a cultivated and ever-springing field. The man also, who allows himself to think or to speak of spiritual truths with indifference, without remembering their sacred and affecting nature, considering the personal interest which he has in them, cherishing the sentiments which they ought to awaken, and connecting them in his mind with the infinitely important objects for which they are revealed—is in danger of becoming hardened to their influence, of acquiring a habit of contemplating them with little reference to himself, and of keeping them in his mind without feeling their operation on his heart. Circumstances which tend to such an effect, though some of them should at first appear trivial, require to be seriously considered.

"It is obvious, that from many causes, arising both from external circumstances, and our own carelessness and negligence, we may be sometimes in danger of engaging in the various and affecting duties of our ministry, without a corresponding temper and suitable spirit. Thus you may be sometimes unexpectedly called, in the midst of other cares and occupations, perhaps, of pleasing studies and engagements, to minister spiritual assistance, direct the devotions, and compose the troubled thoughts of some poor afflicted fellow-creature. It is, perhaps, a mansion of wretchedness you have to enter, where misery is presented in its most repulsive forms, where you must submit to look on sights of woe, which sicken the heart, and are the mingled effects of misfortune and of vice. How frequently, in such circumstances, is a temptation presented, either to rush hastily and unpreparedly to the performance of duties the most affecting which one human being can perform to another; or, to leave reluctantly and discontentedly your interrupted engagements, and with a cold and forbidding spirit, to approach the bed of him who was casting to you his languid eyes, for assistance, expecting the tenderness of sympathy, and the prayers of Christian affection." pp. 210—213.

"Led to consider religious truth, frequently with a view to the instruction and edification of other men, ministers are also in danger, without watchfulness and care, of considering it chiefly in relation to their professional duties. They are thus in danger of neglecting a personal application of divine truth to their own characters; of learning to keep it in the understanding, without allowing it to descend into the heart, and thus while they perceive and acknowledge strongly its importance, of not feeling themselves its immediate influence and operation. This danger is too frequently increased by the tendency sometimes given in our early studies, to contemplate moral and religious truth with a greater reference to knowledge and speculation, than to its influence on our hearts and lives. Sometimes also, engaging with avidity in the examination of ingenious theories and intricate disquisitions, the youthful heart is left to harden like a neglected soil. And sometimes viewing religion too much under the cold and forbidding forms of controversial discussions, that admiration and gratitude, that humble yet lively spirit of devotion, those heavenly desires, amiable and elevated sentiments which the gracious and sublime doctrines of the Gospel should awaken, are chilled and repressed in that season when the mind is most susceptible to their influence. Is there not also a temptation in such circumstances, to indulge false ideas of our spiritual condition; to plume ourselves on our religious knowledge; to suppose ourselves religious persons, because we have assumed a religious character, are devoted to religious studies, and hold conversation on religious truths? Is there not a danger of acquiring thus too great contentedness with our attainments and character; of falling into spiritual pride and self-sufficiency; and sometimes of allowing ourselves to think and to speak of sacred doctrines and duties, with a kind of privileged freedom and unbecoming familiarity? Men may become very learned in religion, while they experience little of its power. They may be acute and ingenious reasoners, and yet not wise unto salvation: they may have read all that has been written on theology, and the Scriptures, they may have become able divines, and ingenious critics, yet, feel no more of the influence of the Gospel on their tempers and characters, than if they had been employed in investigating the theory of projectiles, or ascertaining the meaning of some difficult passage of Juvenal. Religious truth must be felt, must be applied; must be studied with a reference to our own state and character, as well as to the instruction of others; must be studied with a view to its end, the spiritual improvement of ourselves and of our fellow-creatures. If this be not done, we not only indispose our minds to its influence, and neglect our spiritual improvement; but expose ourselves to the danger of an insensibility of the deepest order. The great motives to holiness, the views of all others the most interesting, have been often presented to our minds, and they have ceased to affect us;

the great truths which God hath employed for our sanctification, have been often ineffectually the subject of our thoughts, and have lost their power of operating on our soul. What truths will now affect us, what motives will now touch our consciences, rouse and animate our desires? Far be it from me to convey the most distant insinuation against that learning and knowledge, in which every student of theology should excel. But deeply would I impress upon your mind, that a man may be learned both in religion and morals, and yet be neither moral nor religious; that you must habitually connect spiritual truth with its proper end; that you must lay your heart open to its influence, seek to experience its power, form on it your character, regulate by it your temper, dispositions, actions, and pursuits; in fine, that you must study 'to grow in grace and in the knowledge of your Lord and Saviour Jesus Christ;' lest by any means, when you have preached to others, you yourself 'should be cast away.'" p. 214—217.

The whole work is composed in the same excellent spirit; and we cannot conclude our review of it, without again expressing our strong wish that it may be read by every clergyman in the kingdom.

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

&c. &c.

GREAT BRITAIN.

PREPARING for Publication: An Account of the late Campaign in Spain and Portugal, by Dr. Adam Neale, Physician to the Forces, illustrated with engravings;—A Life of the late Earl of Charlemont, with a View of the Affairs of Ireland during that Period, by Francis Hardy, Esq.;—Two large Maps of ancient and modern Geography combined, by Dr. W. Neilson;—An Essay on the Causes and probable Consequences of the Decline of popular Talent in the Senate and at the Bar, by Mr. Thelwall;—and An Account of Travels through Denmark and Sweden, by Mr. James Macdonald.

In the press: Letters of Mrs. Elizabeth Montague, published by Matthew Montague, Esq. M.P.;—The British Georgics, a Poem, by Mr. Grahame, author of the Sabbath, &c.;—and An Elementary Treatise on Geology, in one vol. 8vo. by Mr. De Luc.

Hemp has been sown to a large extent in the fen counties, and the expected bounty of 5s. per bushel on flax seed has already brought in sufficient quantities of it to reduce the price of that article from twenty-five to six guineas per hogshead, and to insure a sufficiency for the demand of Ireland.

Mr. Thelwall is about to circulate through all the colleges and public institutions of the United Kingdom, the Plan of his Institution for the Cure of Impediments, Cultivation of Oratory, and Preparation of Youths for the higher Departments of active Life; with Proposals for the further extension of the Plan. The Institution has now been established upwards of three years; and Mr. Thelwall asserts, that no person, with any species of impediment, defect, or foreign or provincial accent, has been under instruction, even for the shortest period, without receiving essential benefit; or has persevered, for any reasonable time, without attaining an effectual cure. He therefore thinks it but justice to society to advance the claims of his discoveries to public attention, in a manner proportioned to their importance. Several members of his family are qualified to assist in the undertaking.

A silver medal, in commemoration of the Abolition of the Slave Trade, designed and executed by eminent artists, has been presented to the British Museum by some gentlemen who have had a quantity struck for the above purpose, both in silver and in bronze. On one side, is a portrait of William Wilberforce, Esq. M.P. from a model taken by his permission; surrounded with the words, "William Wilberforce, M.P. the Friend of Africa." The reverse of the medal represents Britannia seated: she holds in her left hand a triple-sealed scroll, the solemn act of her legislature, by which the Slave Trade was abolished. She is attended by Wisdom and Justice, as her counsellors in that great national measure. Before her stands Commerce; who receives her commands to terminate for ever that iniquitous and most unchristian traffic: while an angel

holds over her head a celestial crown, as the emblem of her virtuous conduct being approved by heaven. At the bottom are these words—"I have heard their cry." (Exod. 3. 7.)—Also, "Slave Trade abolished 1807."

In the year 1774, the Rev. W. Hetherington enabled the governors of Christ's Hospital, London, to pay annuities of 10*l.* each to fifty blind persons. Other benevolent individuals have since made such additions to this fund, that the governors are now enabled to extend this annuity to four hundred other persons. The governors have recently advertised, that from the 15th of October to the 3d of November, in every year, they are ready to issue from the counting-house of their hospital, upon the application of a friend, petitions for any blind persons duly qualified; the great extent of the charity rendering it impracticable to attend to letters. The petitioners must be persons born in England, to the exclusion of Wales and Berwick-upon-Tweed, aged fifty or upwards; who have resided three years or more in their present abode; who have been totally blind during that period; who have never begged, nor received alms, nor been deemed objects of parochial relief; but persons who have been reputably brought up, and who need some addition to what they have, to make life more comfortable.

A dry dock has been formed, out of the solid rock, at Burntisland, near Edinburgh, 215 feet long, and 43 feet 4 inches broad at the gates. A Russian frigate, of 1000 tons burden, and drawing 22 feet water, has lately been admitted into it.

State of the Woollen Manufacture. From the Twenty-fifth of March, 1808, to the Twenty-fifth of March, 1809.

	Pieces.	Yards.
NARROW CLOTHS.		
Milled this year	144,624, making	5,309,007
Last year	161,816	5,931,253
Decreased	17,192	622,246
BROAD CLOTHS.		
Milled this year	279,859	9,050,970
Last year	262,021	8,422,143
Increase	17,855	628,827
		622,246
Total increase in yards		6,581

The official account of the expence incurred in furnishing arms and other ordnance supplies to the Spaniards and Portuguese, since May 1808, is 670,128*l.* 17*s.* 1*d.* The following articles have been sent:

Pieces of cannon	98	and 31,600	rounds of ammunition.
Howitzers	35	" 7,200	do.
Carronades	20	" 4,000	do.

Musquets	200,177	Serge	Pieces 6,485
Rifles	220	Cloth	do. 4,015
Swords	61,391	Great coats	50,000
Pikes	79,000	Suits clothing	92,000
Infantry accoutrements	sets 39,000	Shirts	35,000
Ball cartridges	23,477,955	Shoes	98,600
Lead balls	6,060,000	Shoe soles	15,000
Whole barrels of powder	15,408	Calico	Pieces 22,212
Specie	£1,934,903	&c.	&c. &c.
Bills of exchange negotiated	220,404	Canteens	50,000
Camp equipage	10,000	Havresacks	54,000
Tents	40,000	Hats and caps	16,000
Linen	Yards 118,000	Pouches and belts	240,000
Cloth	do. 125,000	Pieces sheeting	752
Calico	do. 82,000		

On their Passage.

Cloth (pieces)	298	Shoes	78,000
Shirts	4,100	Shoe soles	35,000
Pouches	47,000	Boots	8,100

To be shipped as soon as received from Contractors.

Boots	29,400	Pouches	150,000
Shoes	233,400	Cloth (yards)	125,000
Suits	100		

Mr. Lancaster's recent visit to Manchester, with a view to explain and recommend his system of education, has led a number of the inhabitants of that town to think of instituting a school on his plan, for the gratuitous instruction of the poor children of the place, in reading, writing, and such fundamental rules of arithmetic as may be necessary for the general purposes of business. On Sunday, all the children are to attend some one of the Sunday schools, and along with those schools, some place of worship. A subscription has been commenced in order to provide for the expenses of this plan.

The Wilts and Berks canal is intended to be opened into the Thames at Abingdon, in the month of September next; by means of which, and the junction at Semington with the Kennet and Avon canal, which communicates with the river Avon at Bath, there will be a complete inland water communication between Bristol and London.

A document has been laid before the House of Commons, containing an account of livings whose land-tax has been redeemed gratis by the public, under an act brought in by Lord Grenville's ministry. The commissioners appointed to execute the act divided the livings, which they deemed best entitled to the public bounty, into four classes:

First, Livings not exceeding 100*l.* per annum, held by incumbents *without* other preferment;

Second, Livings not exceeding 150*l.*, under similar circumstances;

Third, Livings not exceeding 100*l.* per annum, held *with* other preferment;

Fourth, Livings not exceeding 150*l.*, similarly circumstanced.

Of livings in these several classes, the commissioners have redeemed the tax as follows:

	Livings.	Amount of Tax.
First class	202	559
Second	164	937
Third	543	1797
Fourth	355	1883
	1263	5176
Public charities	208	494
		£5670

The Chancellor of the Exchequer is now bringing in a bill for a further proceeding of the same kind. The commissioners state, that there are many livings under 150*l.* per annum, whose land-tax is still unredeemed. Clergymen with small livings, subject to the land-tax, will do well to watch the course of the bill now about to pass, for a further extension of the benevolent measure, and to take early steps, in conformity to the directions of the new law, in order to avail themselves of its benefits.

CAMBRIDGE.

We omitted to mention, that Dr. Smith's two prizes, of 25*l.* each, to be given to the two best proficients in mathematics and natural philosophy among the commencing bachelors of arts, have been this year adjudged, the first to Mr. E. H. Alderson, of Caius College, the senior wrangler; the second, to be equally divided between Mr. J. Standly of Caius, and Mr. G. C. Gorham of Queen's College, the second and third wranglers—the merits of these two gentlemen having been declared equal. This is the first instance of either of Dr. Smith's prizes having been divided, since their institution in the year 1769.

RUSSIA.

From a work written by Count Romanzow on the state of Russian commerce from 1802 to 1808, it appears that the number of ships arrived at and departed from Russian ports in those years, were as follows:

	Arrived.	Sailed.
In 1802	3,730	3,622
1803	4,135	4,157
1804	3,478	3,471
1805	5,332	5,085

By far the greater part of them English. In 1808, the number of ships trading to the ports of Russia was: Arrived 996; Sailed 926.

JERUSALEM.

On the night of the 11th of October, the church of the Holy Sepulchre was discovered to be on fire; and though every effort was made by the Christians residing at Jerusalem to stop the progress of the flames, it was found impossible; and between five and six in the morning, the burning cupola, with all the melting and boiling lead wherewith it was covered, fell in, and gave the building the appearance of a burning smelting house. The excessive heat, which proceeded from this immense mass of liquid fire, caused not only the marble columns which support the gallery, to burst, but likewise the marble floor of the church, together with the pilasters and images in bas relief, that decorated the chapel containing the Holy Sepulchre, situated in the centre of the church. Shortly after, the massive columns that supported the gallery fell down, together with the whole of the walls. Fortunately no lives were lost; only a few persons were hurt, or scorched by the fire. It is stated, and the fact, if true, is doubtless a very extraordinary one, that the interior of the abovementioned

chapel containing the Holy Sepulchre, and wherein service is performed, has not been in the least injured, although the same was situated immediately under the cupola, and consequently in the middle of the flames:—and that even after the fire had been extinguished, it was found that the silk-hangings, wherewith it is decorated, and the splendid painting representing the Resurrection, placed upon the altar at the entrance of the Sepulchre, had not sustained the least injury.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

The Grounds on which the Church of England separated from the Church of Rome, reconsidered; in a View of the Romish Doctrine of the Eucharist; with an Explanation of the Antepenultimate Answer in the Church Catechism. By Shute, Bishop of Durham. 1s.

Treatises on the Seventy Years' Captivity of the Jews, foretold by Jeremiah, and particularly on the Seventy Weeks' Prophecy of Daniel. By the Rev. J. Thorold. 2s.

A Letter from a Country Clergyman to his Parishioners, in which are considered a few of the Arguments and Practices of some of the Modern Dissenters. By the Rev. John Nance. 1s. 6d.

Hewlett's Bible. Part IV. 7s. (large paper, 9s.)

Paganism and Christianity Compared. In a Course of Lectures to the King's Scholars, at Westminster, in the year 1806, 7, and 8. By John Ireland, D. D. Prebendary and Subdean of Westminster. 8vo. 10s. 6d.

The Star in the East, a Sermon delivered in the Parish Church of St. James, Bristol, February 26, 1809, for the benefit of the Society for Missions to Africa and the East. By the Rev. Claudius Buchanan, LL. D. 1s. 6d.

A Dissertation on the Logos of St. John, comprehending the Substance of Sermons, preached before the University of Oxford. By Richard Laurence, LL. D. Rector of Mersham, Kent. 3s.

A Series of Discourses, on the Principles of Religious Belief, as connected with Human Happiness and Improvement. By the Rev. R. Morehead, A. M. junior, Minister of the Episcopal Church, Cowgate, Edinburgh. 8vo. 9s.

A Discourse, preached in the Episcopal Church, Cowgate, Edinburgh, February 9, 1809; being the Day appointed for a General Fast. By Archibald Allison, LL. B. Prebendary of Sarum. 1s.

Sermons principally designed to illustrate and enforce Christian Morality. By the Rev. Thomas Gisborne, M. A. 8vo.

The Fountain of Living Waters, a Sermon preached before the University of Cambridge, May 14, 1809.

MISCELLANEOUS.

A complete System of Geography, Ancient and Modern. By James Playfair, D.D. Vol. II. 4to. 2l. 2s.

Metaphysical Essays, containing the Principles and Fundamental Objects of that Science, with some Considerations upon the Human Mind, &c. By Richard Kirwan, LL. D. F. R. S. 8vo. 12s.

An Essay on the various Orders of Logarithmic Transcendants, with an Inquiry into their Applications to the Integral Calculus, and the Summation of Series. By William Spence. 4to. 12s.

The Librarian, containing an Account of scarce, valuable, and useful Books. By James Savage. Vol. I. 8vo. 6s. 6d.

Greek Marbles, brought from the Shores of the Euxine, Archipelago, and Mediterranean, and deposited in the Vestibule of the University Library, Cambridge. By Edward Daniel Clark, LL. D. 5s.; and 10s. 6d.

The Historic Gallery of Portraits and Paintings; containing Raphael's Cartoons complete, and analogical Frontispiece. No. XXV. 4to. 7s. 6d.

Memoirs of the Rev. Samuel Bourn, many years one of the Pastors of the United Congregation of the New Meeting in Birmingham. By Joshua Toulmin, D. D. 8vo. 7s.

The Hebrew Reader, or a Practical Introduction to the Reading of the Hebrew Scriptures, for the use of Learners who were not taught Hebrew at Schools, and of Schools where it has not been introduced. By the Bishop of St. David's. 8vo. 2s.

The Hebrew Reader, Part II. containing Hebrew Extracts from the Bible. 8vo. 3s.

Copper-plate Copies of Hebrew Letters and Words, designed as a Companion to the above. 1s.

A Cursory View of Prussia, from the Death of Frederic II. to the Peace of Tilsit; containing an authentic Account of the Battles of Jena, Auerstadt, Eylau, and Friedland, as also other important Events during that interesting Period. In a Series of Letters. 5s.

The History of Don Francisco de Miranda's Attempt to effect a Revolution in South America. In a Series of Letters; by James Bigg. To which are added, Sketches of the Life of Miranda, and Geographical Notices of the Caraccas. 8vo. 7s. 6d.

A Narrative of the Circumstances attending the Retreat of the British Army, under the Command of the late Lieut.-Gen. Sir J. Moore, with a concise Account of the Battle of Corunna, and subsequent Embarkation of his Majesty's Troops; by Henry Milburne, Surgeon in the Spanish service. 4s.

The Ecclesiastical and University Annual Register for 1808. 8vo. 16s.

Lettres et Pensées du Marechal Prince de Ligne, publiées par Madame de Stael, contenant des Anecdotes secretes sur Joseph II. Catherine II. Frederic le Grand, Rousseau, Voltaire, &c. 2 vols. 12mo. 10s.

The New Annual Register, for 1808. 8vo. 1*l.*

The Corrected Speeches of Mr. Wardle, the Chancellor of the Exchequer, Mr. Whitbread, Mr. Adam, Sir Francis Burdett, Mr. Croker, Sir Samuel Romilly, Mr. Wilberforce, Lord Folkestone, Mr. Yorke, Mr. Canning, &c. in the House of Commons, on Mr. Wardle's Charges against his Royal Highness the Duke of York. 8vo.

RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

On Wednesday, the 3d of May, the British and Foreign Bible Society held their fifth annual meeting at the New London Tavern, Cheapside, which was most numerously and respectably attended. The Rt. Hon. Lord Teignmouth, the president, read the report of proceedings during the last year. His lordship then delivered a brief address, which produced a strong sensation throughout the whole assembly. The Bishop of Durham, in moving the thanks to the president, expressed, in very emphatical language, the satisfaction it gave him to be connected with the society, and to witness the happy effects with which its exertions had been attended; and Mr. Wilberforce, in seconding this motion, as well as afterwards in moving the thanks to the secretaries, delivered his sentiments to the same effect with his usual eloquence. After reading extracts of correspondence from different parts of the world, each of the secretaries (viz. the Rev. Mr. Owen of Fulham, Mr. Hughes of Battersea, and Mr. Steinkopff of the Savoy,) addressed the meeting; as did several gentlemen from Ireland, Wales, and Reading. The Archbishop of Cashel and the Bishop of Salisbury expressed, through the president, their regret at being prevented by urgent business from giving their usual attendance. No language can convey an adequate idea of the union, cordiality, and devout gratification which distinguished this interesting anniversary.

When it is considered that this Society has appropriated already 3000*l.* to translations of the Scripture in Bengal;—that it has given birth to Institutions similar to its own in Germany, Prussia, Sweden, Pennsylvania, and Nova Scotia, abroad; to five in different parts of Ireland, and to several in England;—that it has printed, or aided the printing or translating of the Scriptures, either in whole or in part, in not less than twenty-seven languages;—that it "has been the instrument (as the Report very impressively stated) of communicating the words of Eternal Life to cottages and prisons, to kindred and aliens, to the poor and the afflicted, in our own and foreign countries;"—and that, in its administration and support, Christians of all denominations, who make the Scriptures the standard of their faith, most zealously and harmoniously co-operate;—it will scarcely be thought extravagant to affirm, that no Institution of a religious nature ever accomplished so much within the same period of time; or promised, under the Divine blessing, to produce so rapid, peaceable, and effectual a diffusion of the Christian faith over the habitable world.

We have been favoured with a copy of the committee's Fifth Report, the substance of which we shall proceed, as usual, to lay before our readers.

Notwithstanding the unpropitious state of affairs on the continent, the committee have still sufficient documents thence to prove the continuance of the deep interest excited by the establishment of this society; and of a zealous and successful co-operation in promoting its great object.

A letter from the Bible Society at Basle, the only one received, dated October 1808, states, that the New Testament, which had

been printed with standing types by the assistance of the society, had received the fullest approbation; that the Old Testament would be completed by the end of the year; that the demands for this Bible were so numerous, as to exhaust the first impression; and that a second and third edition would be wanted. A company of active Christians in Basle had determined to print the New Testament, for the benefit of the Grisons, who have a peculiar dialect, in which scarcely a copy of the Scriptures can now be procured, intending that it should be gratuitously distributed or sold cheap. They had also supplied the Protestants in the interior of France with a number of French Bibles at reduced prices; and the returns had enabled them to undertake a new edition of the French New Testament. It was their wish to have printed the whole Bible, had their funds been sufficient. However, the supply of a set of stereotype plates, now preparing by the committee for the use of the society at Basle, will materially assist this desirable object.

The printing of the Bohemian Bible at Berlin has been completed, and its rapid circulation has greatly exceeded the expectations of the Berlin Bible Society. They earnestly wish to be enabled to print the Scriptures in the Polish dialect, but lament the insufficiency of their funds, in consequence of the general and severe distress. The committee have therefore cheerfully supplied for this purpose the sum of 800*l*. The society at Berlin, encouraged by this grant, have increased their impression to 8,000 copies of the Polish Bible entire, and 2,000 extra New Testaments.

A new association has been formed at Stockholm, under the sanction of the king and privy council, called the "Evangelical Society." One of its objects, for which there is a distinct and separate fund, is the circulation of the Scriptures. The poorer classes in Sweden were in great want of Bibles: and this society proposed to print an edition of the Scriptures in the Swedish language; but the smallness of their means obliged them to confine themselves to the New Testament. The committee have voted 300*l*., in aid of their fund, for the express purpose of printing the Swedish Bible on standing types.

The ministers of the United Brethren at Sarepta, encouraged by the grant of 600 rubles, and a promise of further assistance, had commenced the translation of St. Matthew's Gospel into the Kalmuc language; and it is expected that they will not desist till they have completed the New Testament.

Nothing more strongly marks the general approbation of the society, and the beneficial influence of its example, than the establishment of similar societies in distant parts of the globe. A Bible Society has been formed in Philadelphia, for the purpose of distributing the Scriptures in Pennsylvania, and in the contiguous states; and with the hope of producing similar establishments throughout the several states in the American Union. The assistance of the British and Foreign Bible Society being urgently solicited, the committee voted 200*l*., and intimated that their aid would be enlarged, in proportion as the Philadelphia Society extended the sphere of its operations. That society had begun to order a supply of Bibles and Testaments for distribution, in Welsh, Gaelic, French, and German; and, as these could not be had within the United States, the committee have furnished them at the cost prices.

The intelligence of the supplies granted for the purpose of aiding translations and publications of the Scriptures in the various dialects of the East, arrived most opportunely in Bengal. It was intended to appropriate them to the expense of preparing and printing editions of the Gospels in Malayalim, Chinese, Persian, Hindostanee, Bengalee, Mahratta, and Sanscrit. Of these, some had issued from the press at Serampore; others are printing; and all are in a state of preparation. Works of such magnitude could not be undertaken without a very considerable expense. The committee therefore have resolved to appropriate, for three years, an annual sum of 1,000*l*. to this important object. The supply of 500 English Bibles and 1,000 English Testaments, sent to India, had proved most acceptable; as several of the chaplains in Bengal had expended large sums in providing Bibles and Testaments for the British soldiery and other Europeans there. The committee have therefore renewed this grant.

It has been the object of the committee not only to supply the want of the Scriptures whenever it has been stated to exist, but to provide new editions whenever they could foresee the probability of doing it to advantage, as far as a prudent management of the funds of the society would admit. Editions of the New Testament in Spanish, Portuguese, and Italian, have therefore been published; and other editions in Dutch, Danish, and modern Greek, are now in the press.

Some remarkable instances were noticed in the Third and Fourth Reports, of the readiness of the Spaniards to receive copies of the New Testament. The accidental arrival of a Spanish frigate, during the course

of last year, afforded a proof, no less gratifying, of the same disposition. The earnestness with which the crew solicited copies, the joy expressed in receiving them, and their immediate perusal of them, proved the high value they set on the gift. Several of the officers, and about 300 of the men, were present; and the priest of the frigate himself accepted two copies for his own use, and recommended the perusal of them. The number of Spanish Testaments distributed to the prisoners of that nation, previous to their return to Spain, and most gratefully received, was 775.

As to the Italian New Testament, the committee are assured it may be beneficially distributed in Malta, Sicily, and Italy, and 500 copies have already been sent to a respectable correspondent at Malta.

The object of printing Dutch and Danish New Testaments, was, to supply the prisoners of war of these countries, and the Danish and Dutch colonies, now under our government. For the immediate supply of the Dutch prisoners, the committee purchased a number of Bibles and Testaments already printed.

The number of Portuguese in this country, and the facilities for communication with Portugal and the Portuguese colonies, have led to the printing of the New Testament in that language.

As to the New Testament in modern Greek, the prospect of an extensive circulation of it is very encouraging, particularly among the Greeks dispersed throughout the Turkish empire, and a large population of the same people at Smyrna, amounting to fifty or sixty thousand families, amongst whom scarcely a single copy of the New Testament was to be found. This work will have the correspondent original text in parallel columns.

Measures are taken for printing, in the north of Sweden, 5,000 copies of the New Testament in the Lapland language.

A considerable number of Bibles and Testaments, sent to the German colonies on the Wolga, were received with joy and gratitude. They were given, free of all expense, to those only among the poor who could read. A further supply of Bibles and Testaments has since been sent from Halle to the same quarter.

The types and paper presented by the society to the missionaries at Karass, for an edition of the Scriptures in Turkish, have reached the place of their destination, notwithstanding the war.

Besides this, a great many copies of the Scriptures have been sent for sale, or gratuitous distribution, to the East Indies, the Mediterranean, Quebec, Halifax, Prince Edward's Island, the West Indies, the Spanish Main, Gibraltar, the Cape of Good Hope, Madeira, and Stockholm.

The committee purchased a number of New Testaments for the refugees from Finland at Stockholm, which were received by them with "indescribable joy."

Since the last report, another large edition of the Welsh Testament has been printed. Bibles and New Testaments, in English, have been sent to the Isle of Man, for sale at reduced prices, for the accommodation of the poor; and have been given largely within the United Kingdom among prisoners of war, convicts, &c. The Naval and Military Bible Society, the Hibernian Bible Society, the Cork Bible Society, and the Wigan Bible Society (the latter under the patronage of the Bishop of Chester), have been largely supplied with Bibles at the cost prices. The London Female Penitentiary and some schools have received aid in this way. Individuals have been supplied with Bibles at the cost or reduced prices for charitable distribution. The accommodation of prisons, hospitals, and workhouses, has also engaged the attention of the committee, and has led to a correspondence with the sheriffs of the different counties, and the chaplains and gaolers of various prisons, who have paid a gratifying attention to the applications of the committee.

An Auxiliary Bible Society has been formed at Reading, under the patronage of the Bishop of Salisbury, and has been supported with a liberality and union which entitle its promoters to the respect and gratitude of the parent institution. A similar Auxiliary Institution has been formed at Nottingham.

The funds of the society have been enlarged during the year by the great increase of annual subscriptions, as well as by legacies and donations.—The congregations in the connexion of the late Rev. J. Wesley, have collected to the amount of 1278*l.*—The sum of 1,000*l.* three per cent. consol. has been transferred to the society, by Mrs. Ann Scott, relict of the late Rev. Jonathan Scott, of Matlock. Upwards of 700*l.* have been received from the Presbytery of Glasgow, being a collection made through that Presbytery. The Reading Auxiliary Society has already raised a considerable sum. A Bible Society instituted at Greenock, has presented a donation of fifty guineas. A fourth donation of 90*l.* has been received from the Association in London for aiding the institution. A second contribu-

tion, amounting to 18*l.*, has been made by the teachers and children of the Holborn Sunday School, who have agreed to appropriate a small weekly donation in aid of the society. And various legacies have been bequeathed to the society in the course of the year. There is also a prospect of further additions to the funds by the active zeal of its friends in Scotland. The Presbytery of Glasgow have unanimously appointed an *annual* collection to be made at all the churches and chapels within their bounds. The Presbytery of Paisley have unanimously adopted a similar resolution. The committee nevertheless wish to guard against an impression, that the resources of the society are more than adequate to its exigencies.

The liberality of individuals has made a very valuable addition to the library of the society.

The committee conclude with expressing their confidence, that the liberal support, which has enabled the society to make such exertions, will still be continued. Every annual report has verified the prospects held out of the increasing utility of the institution. Its example still continues to stimulate zeal, and to excite emulation; and when the editions of the Scriptures now in the press, shall be completed, they will, directly or mediately, have produced, or assisted in producing, editions of the Bible, either in whole or in part, in not less than twenty-six languages and dialects. The field for exertion is still ample; and the society will not consider it exhausted, while the inhabitants of any part of the globe are in want of its assistance.

"The Gospel of Salvation," adds the Report, "was a free, unmerited boon, to mankind; let us therefore rejoice, that, under Providence, we are become the honoured instruments of its dispersion. It must be most gratifying to the members of the society, to receive applications for its aid and support, dictated by a spirit of Christain confidence and unity, from their fellow-labourers in the same cause, dispersed through various parts of the world: but it is still more gratifying to possess the disposition to comply with them, and the means of indulging that disposition to the most liberal extent. Let us therefore hope, that neither will ever be wanting. Five years only have elapsed, since the British and Foreign Bible Society was established; and, during that period, the calamities of war, from which Providence has mercifully protected our country, have been more or less felt in every kingdom of the continent. But these calamities, even when they have operated with the greatest pressure, have not been able to extinguish that zeal, which the society had either kindled, or promoted, for the circulation of the Holy Scriptures: insomuch that its institution has become a central point of union for individuals and societies animated with the same spirit, however variously circumstanced, or widely dispersed. Like a city set on a hill, it has become conspicuous; and the rays of light which have flowed from it, have been reflected with undiminished lustre. What success may attend its operations, for improving the religious and moral state of mankind, cannot be ascertained. But surely it may be permitted to hope, that the blessing of God will not be wanting to an institution, which has for its single object, to promote his glory by the circulation of the Holy Scriptures; nor its endeavours in this line of duty be unattended with correspondent success. At present the members of the society may be allowed to enjoy the gratification of knowing, that it has been the instrument of communicating the words of eternal life to cottages and prisons, to kindred and aliens, to the poor and the afflicted, in our own and foreign countries; and that, through its means, the people which sat in darkness have seen a great light, and to them which sat in the shadow of death, light is sprung up.

"Many tracts are yet unexplored; and it may be necessary to retrace some which have been already pursued: but, whatever the variety or extent of them may be, your committee have the fullest reliance, that the zeal of the friends of religion will supply means adequate to encreasing exigencies. Nor can any inducement be wanting to those who remember the words of the Prophet, peculiarly styled Evangelical:—'How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth the good tidings of good, that publisheth salvation, that saith unto Zion,—Thy God reigneth!'—Isaiah lii. 7."

SUNDAY-SCHOOL SOCIETY.

A general half-yearly meeting of the Society for the Support and Encouragement of Sunday Schools, in the different counties of England and Wales, was held at Batson's Coffee-house, Cornhill, on Wednesday, April 12. The committee reported, that since the last general meeting, in October 1808, seventy-nine schools had been added to those which were previously upon the society's list in England only; two had been established in the Isle of Guernsey, containing at least 300 children; and sixty-two in South Wales. Assistance had likewise been repeated to

forty-two other schools formerly established; for which, and the new schools before stated, they had distributed, within the last six months, 10,586 spelling-books, 1538 Testaments, and 70 Bibles. Since the commencement of the institution, they had distributed 264,294 spelling-books, 58,904 Testaments, and 7626 Bibles, to 3149 schools, containing upwards of 260,000 children; and likewise the sum of 4176*l.* 0s. 5d. for the payment of such teachers as could not be obtained without pecuniary reward. Notwithstanding the multiplicity of applications, which appear, from the foregoing statement, to have occupied the attention of this society, their consideration has been frequently led to the situation of Ireland; and they repeatedly felt how desirable it would be, were it equally practicable, to extend the influence of this institution over that portion of the British empire. They therefore resolved to adopt this important measure, and that the designation of this society be henceforth "The Society for the Support and Encouragement of Sunday Schools in England, Wales, Ireland, and the adjacent Islands." The society are sensible to the degree in which this extension of their object will press upon their present limited funds; but they have acted on the presumption, that, in prosecuting a plan which promises so much moral and political benefit to the sister country, the liberality of the public will not be found to desert them.

THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

Some mention of this society has already been made in an early part of the present number. It has been formed for the express purpose of promoting the conversion of the Jews to Christianity. With a view to this object, they mean to establish a school, in which they may be able to receive children wholly from their parents, and bestow on them education, board, and clothing. With this is to be connected a day-school, out of which vacancies in the former may be filled up. They intend also to put out boys and girls as apprentices; to find employment, if possible, for those who are able to work; to visit and relieve the sick; to distribute tracts, &c. It is not, however, their purpose to confine themselves to any particular method of accomplishing their object. They will embrace and adopt any plan which may appear favourable to it, as circumstances shall arise. A farther account of the society may be obtained by application to Mr. Fox, the secretary, 54, Lombard Street.

The Rev. Mr. Frey, a converted Jew, it appears, has begun a lecture, under the patronage of this society, for the benefit of his brethren, in Bury Street, St. Mary Axe, to be continued every Sunday evening at six.

MISSION TO DEMARARA.

Mr. Wray, the missionary to the negroes in this colony, in a letter dated in February last, writes, that he believes about 150 negroes have become earnestly desirous of saving their souls, in consequence of his labours. Twenty-four have been solemnly baptized by him, and, as far as he knows, walk consistently with their profession. Thirteen more are candidates for baptism. The number of negroes who enjoy the benefit of Mr. Wray's instructions is about 600. Perhaps, he says, a more attentive congregation was never seen. They are anxious to understand every word. Many of them are not only desirous of being saved themselves, but they willingly teach others what they know. Ten of the most intelligent of the negroes have each taken eight under their care to instruct and watch over. Their managers acknowledge that a favourable change has been produced on their conduct by the instruction they have received. Some, from being indolent, noisy, and rebellious, are stated to have become industrious, quiet, and obedient: they work willingly, and try by every means in their power to give satisfaction. Several gentlemen, who at first were much prejudiced against the mission, and who had prohibited their negroes from attending Mr. Wray, are said to have been so far wrought on by these appearances, as to retract the prohibition, and to give permission for their regular attendance.

DEATH OF THE BISHOP OF LONDON.

Early on Sunday morning, the 14th instant, died, at the episcopal palace at Fulham, in the 79th year of his age, much and justly regretted, the Right Rev. Beilby Porteus, Lord Bishop of London. His Lordship was first consecrated Bishop of Chester in 1776, and in 1796 was translated to the See of London, on the death of Dr. Lowth. During the twenty-three years he filled this important situation, his conduct was such as entitled him to the love and veneration of all who knew him. He was a man of truly Christian moderation, and, in the performance of his episcopal functions, was ever studious of the peace and unity of the Church. In private life his conduct and conversation were always amiable, pure, and exemplary. His writings bear unequivocal testimony to the anxiety which he felt to advance the interests of religion and morals, not only in his immediate diocese, but throughout the world. It is expected that he will be succeeded by Dr. Randolph, at present Bishop of Bangor.

WEST INDIES.

It will be satisfactory to our readers to learn, that a check is at length effectually put to that spirit of anti-christian intolerance and persecution which has been exhibited by the legislatures of some of our West-Indian Islands. The Jamaica governor, council, and assembly, had, for a second time, silenced the missionaries of different religious societies, who had been labouring with the happiest success among the free negroes and mulattoes, and the unfortunate slaves in that island. In contempt of the express disallowance by his Majesty of their first persecuting act, they had passed another of the same principle, but with restrictions still more comprehensive; and which, in effect, precluded all teachers, except the clergy of the established church, from attempting to convert or instruct the negroes or mulattoes, whether slaves or free, and whether the masters of the slaves were desirous of or disinclined to the work. The consequence was, that these oppressed fellow-creatures, composing nine-tenths of the community, were left destitute of all instruction and religious worship, because the few resident clergymen of the established church neither do nor can extend their pastoral labours, such as they are, beyond the white inhabitants.

The insular legislature, knowing that this measure would be disapproved by his Majesty, resorted to the trick of engrafting it upon an act to continue the general system of the slave laws, which had been consolidated into a temporary act then just expiring. With a view perhaps to some such expedient, they had before substituted this temporary act for a permanent one, which it repealed. Their agent was consequently led to represent, that, if the act of continuation were disallowed, the island would be destitute of all slave law, and that dreadful confusion would ensue. But the committee of the privy council for matters of trade and plantations, after full discussion, found a way to frustrate this shameful artifice, by disallowing, as they have lately advised his Majesty to do, both the act in question and the act of repeal, which had never expressly received his Majesty's approbation, though several years in force. The general slave laws thereby become re-established, and the persecuting clauses only of the act objected to are in effect annulled.

But the Jamaica legislature, pending this discussion, and by the previous stratagem of delaying to transmit the act for the royal assent, while it had its operation in the island under that of the governor, had, during more than a year, suspended the progress of the missions, and all religious worship and teaching, by means of them, to the obvious, and perhaps fatal, discouragement of those pious undertakings, as well as to the great prejudice of the numerous converts who had been recently made, and who were in danger of relapsing again into pagan darkness and vice.

To prevent, therefore, a repetition of such wicked and shameful proceedings in that or other islands, his Majesty has graciously issued a general instruction to the West-Indian governors, requiring and commanding them, that they should not, on any pretence whatever, give their assent to any law passed concerning religion, until they shall have first transmitted the draught of the bill to his Majesty, and shall have received his pleasure respecting it; unless they take care, in the passing such a law, that a clause be inserted, suspending its execution until the pleasure of his Majesty shall have been signified upon it.

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

We had it in our power, at the very close of the last month, to announce the rupture between Austria and France*. The Austrian declaration of war is dated the 8th of April. On the 15th, Bonaparte communicates to the senate his correspondence with the Austrian government, and its unfavourable result, which he ascribes to the machinations and the gold of England; and he promises to conquer a maritime peace in the heart of Germany. On the 18th he joins his armies in Bavaria, which immediately advance, and

* On the 10th inst. Prince Stahremberg arrived in London, as Ambassador from the court of Vienna, to renew the friendly relations which had formerly subsisted between Austria and Great Britain, and a treaty of alliance has been since concluded between the two countries.

defeat the Austrians in a succession of engagements. On the 24th, his head quarters are at Ratisbon, whence he issues a proclamation to his armies, stating that "in a few days they had triumphed in the three battles of Tann, Abersberg, and Ekmuhl, and in the actions of Peising, Landshut, and Ratisbon; and that 100 pieces of cannon, 40 standards, 50,000 prisoners, 300 waggons for baggage, and all the chests of the regiments, were the fruit of the rapidity of their march, and their courage." "Before a month is elapsed," he adds, "we shall be at Vienna." His own loss he states at 1200 killed, and 4000 wounded. In this account there must be much of exaggeration, though there is no room to question the truth of the general results. The Austrians appear to have fought with great obstinacy, and there is little doubt that the loss on both sides has been severe. The Archduke Louis is greatly blamed by the Archduke Charles for an injudicious and precipitate movement, to which he ascribes the disasters that have befallen the Austrian armies, and the necessity he has been under of retiring into Bohemia. Bonaparte, leaving a corps to watch the motions of Prince Charles, has himself pushed forward to Vienna with his usual rapidity, following the course of the Danube; and on the 8th instant he had reached Saint Pollen, which is only ninety miles from Vienna.—As this sheet is going to press, we learn that he is in possession of Vienna.

While Bonaparte has been thus successful in the main theatre of operations, the Austrians appear to have made some progress in other quarters. But we greatly fear that their advantages will prove of a very fugitive nature, if the main body of the French should continue to advance without any check towards Hungary. Warsaw has capitulated to an Austrian force which had penetrated into Poland. The Austrian troops in Italy appear also to withstand the force opposed to them, and even to advance. The Tyrolese shew a strong disposition to rise against the French. A Colonel Schill, a Prussian officer, has collected a considerable body of partizans in the north of Germany, with which he has endangered the safety of the Westphalian dominions, and is said to have beaten some Dutch troops, and to have taken some military chests. Some regular regiments are also said to have joined him. Kellerman has been ordered to collect 60,000 men on the Elbe, to preserve the tranquillity of that vicinity; a proof that Bonaparte sees some cause of disquietude in that quarter.

In Spain, General Cuesta appears to have sustained a considerable defeat at a place called Medellin, which he attributes to the cowardice of a part of his force. But notwithstanding this circumstance, if we may credit the accounts transmitted to this country, affairs had began to wear a less unfavourable aspect, not only in Portugal, but in Spain. The British and Portuguese forces under Sir Arthur Wellesley had entered Oporto, which had been avacuated by Marshal Soult, whom he closely pursued, and defeated in several brilliant but partial actions. He was still engaged in pursuing him, and there is little doubt that the French will be forced once more to evacuate Portugal. Whether the reduced state of the French armies in Spain, and the difficulty at the present moment of reinforcing them, be such as to warrant the hope of delivering that kingdom also, by a vigorous and concurrent effort, from Bonaparte's gripe, we will not take it upon us to say. Our own expectations of so desirable an event are certainly not sanguine: but we should only the more rejoice in it, if it should take place. It is obvious that the ultimate fate both of Spain and Portugal is most intimately connected with the issue of the great contest in Germany.

Russia does not appear as yet to have taken any decided part in the war between France and Austria. She probably will be so much occupied by her disputes with Turkey and Persia, as to divert her from an active co-operation with France. A congress had been appointed to settle the differences existing between Russia and the Porte. The Russian delegates demanded, as a preliminary, that certain provinces, amounting to nearly a fourth part of European Turkey, should be put into their hands, to wait the issue of the discussions that were about to take place. The Turkish delegates declared that they had no authority to make any such deposit, and the conference terminated abruptly.

The Swedish diet has been opened, and has sanctioned the measures which had been adopted with respect to the king. He and his family have been formally deposed, and the vacant throne has been offered to the Duke of Sudermania. Bonaparte has favourably received that nobleman's envoy, and we presume that we shall shortly hear of the exclusion of British ships from Swedish ports.

The latest accounts from Persia indicate a change in the politics of that court favourable to our interests. The French appear to have been proceeding rapidly in their plans, when Sir Harford Jones, our ambassador, arrived at Ispahan; but, in consequence of his remonstrances, they have been dispossessed

of the island of Carac in the Persian Gulf, which had been given them, and will probably be deprived of the other privileges which they had obtained.

AMERICA.

We are placed at this moment in a very extraordinary situation with respect to the government of the United States. Mr. Erskine, our minister, having stated it to be our intention to recall the orders in council on the 10th of June next, as far as they respected America, the American Secretary of State declared that his government would on the same day suspend the Non-Intercourse Act, as far as it respected Great Britain. The affair of the Chesapeak was also adjusted between them. Our government was made to express its displeasure with the conduct of Admiral Berkeley, and its willingness to restore the men forcibly taken from the Chesapeak, and to make a suitable provision for the unfortunate sufferers. An ambassador extraordinary was promised to be sent from this country to arrange a treaty with the American government.

This whole transaction, however, has been disavowed by his Majesty's ministers. They have distinctly stated, that the agreement made by Mr. Erskine was not only unauthorized by, but in direct opposition to, the plain tenour of his instructions, and that it would not be sanctioned by his Majesty. Care would, at the same time, be taken that the interests of individuals should not suffer. An order of council would be issued protecting the property of such persons as, relying on the validity of the agreement, had commenced expeditions, at present unlawful, until notice could arrive in America of the king's disavowal.

GREAT BRITAIN.

GENERAL REFLECTIONS ON THE STATE OF DOMESTIC POLITICS.

In two of our late numbers we offered some observations on the charges against the Duke of York, and the parliamentary decision on the subject. There is a sequel to that story, which we shall now pursue. The people have met in many places in this kingdom, and have voted thanks to Mr. Wardle and his supporters. These thanks have been for the most part coupled with resolutions in favour of reform; and the reform has related both to abuses in office, which have been affirmed to be numerous and great, and to the inadequate state of our representation, which the contrariety between the vote of the House of Commons and the judgment of the public, in the affair of the Duke, is supposed to have most strikingly proved. A great meeting of reformers has been held in London; and motions have been made in the House of Commons, which have been remarkably calculated to embarrass government, and to expose the inconsistency between the theory and the practice of our constitution. Temperate reformers have looked on with a mixture of apprehension and of good will: but the known extravagance of the sentiments of those who take the lead in such seasons as this, has in general indisposed considerate men to co-operate in the present attempts; and we believe that the quiet voice of the more distant parts of the country is in general very far from being in unison with that of the orators in the metropolis.

As the points now under consideration assume in some degree the character of moral questions, it will perhaps be expected that the Christian Observer will not be altogether silent upon them. Ought we to favour this cry of reform (some of our well-intentioned readers probably will say); or to discountenance it? Shall we, by our co-operation, promote political virtue or dangerous innovation? Shall we be able to stop, if we once begin? We answer, that we ourselves profess to be of no very timid policy in this particular. The time, in our judgment, is favourable to the assertion of a variety of moral principles, which too easily slip out of our minds, and which indeed it can never be unseasonable to affirm. Let us give, for an example, a subject at this moment before the House of Commons. A bill has been introduced by a very independent member, for preventing the sale of seats in parliament. Sales of this kind, as every one knows, have been common. A sum, we mean, is currently given to an individual having influence in a particular borough, in consideration of which that influence is exerted in favour of the giver, so that his return is secured. Now this traffic in influence is certainly not very different from a traffic in votes. To sell a vote is, according to the existing law, an offence; for the right of voting is held to be a trust lodged with him who possesses it, not for his own individual and pecuniary advantage, but for the benefit of the community; and surely it is of high importance to maintain this sentiment among the electors. The law, then, which forbids an elector to sell his vote, is reasonable and just. But where is the conformity of principle, if the selling of influence is tolerated?

To sell influence is also to sell a political trust. In some respects to sell influence is worse than to sell votes. *To sell* influence is to sell votes by wholesale. It is also a species of sale which takes place among men of the higher classes; among noblemen and great commoners on the one part, and members of parliament themselves on the other. It is therefore of evil example. It causes the law which forbids a traffic in votes to be less respected, and makes an invidious distinction between the higher and the lower orders. It tends to lower the standard of morality on this general subject. It, above all, degrades parliament. It is a subject, and by no means an unfair one, for censure in our popular assemblies; and is unquestionably a great blot in our constitution. We say, then, that the times are remarkably favourable, for example, to a reformation of our moral sentiments in this particular. The Duke of York has been charged with selling promotion in the army; but the charge, though indignantly repelled on his part, has been proved against his mistress, with whom many think that he has connived. To sell military promotion is deemed scandalous by all. It is thought an act worthy only of a Mrs. Clarke and her unprincipled associates; and every one is eager to wash his hands of such a charge. To sell Indian appointments has, it seems, been common; and this also is a practice, which, even in those who have not taken an oath upon the point, is at this moment generally and severely condemned. To sell places under government is also a crime which is now pursued with new severities of law. But sales of this kind obviously confound themselves, in some degree, with the sale of seats in parliament; and it even may be doubted whether the sale of a seat in the legislature is not the greater moral offence. The late question respecting Lord Castlereagh, who offered to *exchange*—in other words, to sell—an Indian writership for a seat in the House of Commons, is a very obvious illustration of the truth of this remark: and the other fact lately affirmed, of the sale of several boroughs by the government, and the payment of the price of one borough in particular to the secretary of the treasury, opens a wide field for political reflection, and abundantly confirms our general remark. For, to put the question on no higher ground, is it moral, is it political, or in any sense right, that the government of a great country like this, dependent on popular opinion; high, and deservedly high, in its general reputation for integrity and honour; affecting to teach morality to the whole world, as well as to furnish an example of purity to the people under it; should stand indebted partly to its own studied silence for its protection from an attack of some of the most extravagant of our reformers, and partly to the honour of the oppositionists; of whom some had the manliness to acknowledge, that the sale of boroughs was a transaction of which they should scorn to take advantage, because their own party were also liable to the imputation?

We do not presume to enter into the variety of political consequences which are calculated upon as likely to follow from a change of our system in this important particular. Suffice it for us to say, that we think we see a moral principle involved in the question; and we would be true to moral principles, wherever we find them. These are our safest guides through the labyrinth of politics. Let us, however, be consistent in our political morality. The law forbidding the sale of votes, though laid down with sufficient clearness, is, as we believe, very generally violated; and that also is a point which claims the attention of our legislature. This evil also is notorious. In many, we suspect in most, of our boroughs, a practice prevails of granting two, three, or more guineas to each of the voters, though not until after that period of fourteen days from the meeting of parliament has elapsed, within which alone it is competent to the House to take cognizance of the bribery. Let then this immorality also be met by new legislative provisions. The evil of which we now speak prevails chiefly in those places where the electors are of the lower class; and it is fit that the common people, as well as their superiors, should be charged with their own several corruptions. It is the great error of some of our modern zealots for reform, that they think to cure the vices of the present system of representation simply by enlarging the number of electors. They forget that the lower classes in this country are, to say the least, as corrupt as their superiors; and that not a few of the men who are ready to censure a Duke of York for the presumed sale of commissions, have themselves been addicted to the habit of receiving their septennial compensation for the exercise of their franchise.

What may be the best remedy to this evil, or to the other of which we have treated, it is for parliament to decide. The times however, we repeat, are favourable to the assertion of moral principles; and it may be of unspeakable importance to take advantage of present opportunities. We may possibly resume the subject of reform on some future occasion. We will merely hint at present,

that, if we are to resort to the ancient constitution of this country, as we are often called upon to do, if we are to lop off decayed boroughs, to reduce the influence of the crown on the choice of members of parliament, and to multiply the more popular elections, it would be incumbent upon us at the same time to raise the qualification of voters to something near to that amount at which it formerly used to stand; for the declension of the value of money has unquestionably served to extend the right of voting as much, on the one hand, as the decay of some of our ancient towns has contributed to restrain it on the other. Let the electors be pure; let the bulk of them be of that middle rank in which most virtue, as well as much intelligence, is to be found; and, then, perhaps, we may not have reason to dread the removal of many of the present anomalies in our constitution.

PARLIAMENTARY PROCEEDINGS.

By papers laid before parliament, it appears that the number of men who have volunteered for the local militia, in England, amounts to one hundred and eighty-eight battalions, containing 150,000 men; and, in Scotland, to sixty-six battalions, containing 45,000 men.

Lord Auckland introduced into the House of Lords a resolution, which has been adopted by the house, that, in future, no divorce-bill should be entertained by their lordships, which did not contain a provision prohibiting the marriage of the guilty parties. We hope that this restrictive measure may have some effect, though we fear it will be but small, in counteracting the dissolute spirit of the age.

A sum of money has been voted to assist in draining the bogs of Ireland.

Lord Erskine has brought into the House of Lords a bill for preventing cruelty to animals, which we hope may pass.

On the 12th instant, the chancellor of the exchequer submitted to the house a statement of the ways and means for the year. The supplies voted were—

Navy, including ordnance ..	£19,578,467
Army, including barrack and commissary-general's department and extraordinaries, with an excess of 215,000*l.* in last year's expenditure	20,553,160
Ordnance	5,902,175
Miscellaneous grants for England and Ireland	1,900,000
Vote of credit for ditto	3,300,000
Advances to Sweden	300,000
For his Sicilian Majesty	400,000

From these joint charges was to be deducted, for Ireland, about 6,294,000*l.*, which made a gross total to be provided by England (including a million and a half of interest for exchequer bills, and a further sum for the deficiency of the malt-tax for 1807), of 47,588,000*l.*

The means of liquidating this sum were stated to be as follows; viz.

Malt and pensions, &c.	3,000,000
War taxes	19,000,000
Lottery	300,000
Surplus consolidated fund	4,000,000
Ditto ways and means, 1808 ..	2,757,352
Exchequer bills	7,510,700
Repayment from Portugal	150,000
Loan	11,000,000
	£47,718,052

The loan (viz. 11,000,000*l.* for England, and 600,000*l.* for Portugal) was negotiated on the following terms:—For every 100*l.* subscribed, the subcriber will have 60*l.* in the 4 per cents., 60*l.* in the 3 per cents., and 3s. 10d. per annum of long annuities; making only 4*l.* 12s. 10d. per cent.; a rate of interest at which the public had never been able before to borrow money.

The principal and interest of the money lent to Portugal are secured on the revenues of the island of Madeira. The amount of interest on the loan for both countries, and on the capital created by the exchequer bills funded, is 1,143,566*l.* For this no new tax will be imposed, excepting some trifling modifications in the customs, which are about to be consolidated, and which will produce about 105,000*l.* The rest of the charge will be to be defrayed by the war taxes, on the principle of the proposition brought forward in a former year by Lord Henry Petty.

The propriety of continuing to raise money by lottery was warmly but unsuccessfully contested, by many members, on moral and political grounds. Their arguments were repelled by the plea of the necessities of the state; although it is obvious that a sum of 300,000*l.* can be no such material article in our ways and means, as to justify the entailing on the public of all the vices and miseries attendant on lotteries.

We have already referred to Mr. Curwen's bill for preventing the sale of seats in parliament. The following is the oath which he proposes shall be taken by all members of the House of Commons; viz.

"I *A. B.* do swear, that I have not, by myself, or by any other person or persons for or on my behalf, nor hath or have any other person or persons to my knowledge or belief

for or on my behalf, or at my charge, or in trust for me, or for my use or benefit, either before or at or after my election, directly or indirectly purchased or bargained for the purchase of the nomination, recommendation, interest, or influence, or pretended nomination, recommendation, interest or influence of any person or persons, in order to my election or return, or causing or procuring my election or return to serve in parliament, or for or in order to the causing or procuring or endeavouring to cause any person or persons having the right of voting, or claiming to have right of voting, to vote for my election or return; nor have I given or paid any money, fee, gratuity, loan of money, annuity, reward, or profit, directly or indirectly; and that I have not made or entered into, nor will I make or enter into any promise, agreement, engagement, covenant, contract, obligation, bond, or assurance to give or pay any money, fee, gratuity, loan of money, annuity, reward, or profit, or to give or procure any office, commission, place, appointment, or employment, or reversion of any office, commission, place, appointment, or employment whatever, and that I have not by any way, means, or device, contracted or agreed, nor will I by any way, means, or device, contract or agree to give or pay any money, fee, gratuity, loan of money, annuity, reward or profit, directly, or indirectly, or to give or procure any office, commission, place, appointment, or employment, or reversion of any office, place, appointment, or employment whatever, for any such nomination, recommendation, interest, or influence, or pretended nomination, recommendation, interest, or influence as aforesaid, either before, or at, or after my election."

NAVAL INTELLIGENCE.

By an order in council, of the 26th of April, the orders of council of the 11th of November 1807, and the subsequent orders arising out of them, have been revoked and annulled. The measure which has been adopted in their stead, is to order that all ports and places, (as far north as the Ems inclusively), under the government of Holland and France, together with all their colonies and settlements, and all ports and places in the northern parts of Italy (from the ports of Orbitello and Pesara inclusively), shall be subject to the same restrictions as if they were blockaded in the most rigorous manner; and that all vessels trading from or to such countries, colonies, &c. with all the goods on board, shall be condemned as prize. But no vessel shall be liable to capture, without previous notice of this order, till a certain time subsequent to its notification shall have expired.—We are happy in this alteration of our maritime policy, because, without any abandonment of the principles of the former orders in council, it accomplishes what was proposed by them, as effectually, and much less offensively. The whole of our restrictions proceed on the known and admitted and intelligible principle of blockade, the operations of which may be extended or contracted according to circumstances. The operation of this order in council is however suspended, with respect to American vessels sailing from the United States for Holland between the 19th of April and the 20th of July 1809.

It appears that three more of the French men of war, who were blockaded by our fleet in Basque Roads (in addition to the four mentioned in our last), have been rendered altogether unserviceable.

The French squadron which escaped from L'Orient, consisting of three ships of the line and two frigates, proceeded to the West Indies; and finding Martinique in our possession, took refuge in the Saintes, a small island near Guadaloupe, where they were blockaded by Admiral Cochrane. On the night of the 7th of April, the ships of the line made a dash through one passage, and the frigates through another. They were soon chased; and on the morning of the 10th his Majesty's ship Pompee came up with the Hautpoult, a new seventy-four, under Porto Rico, and obliged her to strike, after a severe action, in which the Pompee had 7 killed and 29 wounded, and the Hautpoult 80 or 90 killed and wounded. The other two ships of the line were pursued through the Mona passage.

Our cruizers have captured a considerable number of the enemy's privateers.

Rear-Admiral Harvey has been tried by a court martial for disrespectful and insulting conduct and language towards Lord Gambier, the Commander in Chief of the fleet in which he served. The court has found him guilty of the charge, and has sentenced him to be dismissed from his Majesty's service.

ECCLESIASTICAL PREFERMENTS.

Rev. Henry Whitfield, D. D. appointed (by the Prince of Wales) one of his Royal Highness's chaplains in ordinary.

Rev. Charles Talbot, B. D. deanry of Sarum, *vice* Ekins, dec.

Rev. William Carey, D. D. prebendary of Westminster, *vice* Dr. Walker King to the see of Rochester.

Rev. George Gretton, D. D. dean of Hereford, *vice* Leigh, dec.

Rev. George Gordon, B. D. dean of Exeter, *vice* Talbot, resigned.

Rev. Joseph Mends, B. A. Aller R. co. Somerset, *vice* Dr. King to the see of Rochester.

Rev. Robert Holdsworth, M. A. Brixham V. co. Devon, *vice* Fownes, dec.

Rev. James Mapleton, LL. B. Christ-church R. Surrey, *vice* Acland, dec.

Rev. John Cam, M. A. Mansel-Lacy V. co. Hereford.

Rev. J. Dampier, rector of Codford St. Peter, Wilts, Langton-Matravers R. Dorset.

Rev. John Townsend, Glastonbury perpetual and augmented curacy.

Rev. Thomas Castley, M. A. Cavendish R. Suffolk, *vice* Waddington, dec.

Rev. Mr. Emra, St. George V. co. Gloucester, *vice* Hart, dec.

Rev. Joseph Hudson, curate of Warkworth, Northumberland, Stanwix V. Cumberland, *vice* Farrer, dec.

Rev. David Hughes, Englishcombe V. co. Somerset.

Rev. John Salter, Stratton St. Margaret V. Wilts.

Rev. John Burnett Stuart, M. A. Grappenhall R. co. Chester, *vice* Halsted, dec.

Rev. R. Buck Matthews, B. A. Westhall V. Suffolk.

Rev. John Natt, St. Giles's V. in Oxford, *vice* Free, resigned.

Rev. J. G. Hannington, Hampton-Bishop R. co. Hereford, *vice* Allen, dec.

Rev. Arthur Benoni Evans, Barnwood V. near Gloucester, *vice* Longden, dec.

Rev. Robert Clifton, to a minor-canonry of Gloucester cathedral, *vice* Palmer, resigned.

Rev. W. Thorpe, Stetchworth V. co. Camb.

Rev. Thomas Strangways, perpetual curate of Walton, Charlton-Adam V. *vice* Gatehouse, dec.

Rev. T. P. Hooper, vicar of New Shoreham, Kingston-by-Sea R. co. Sussex, *vice* Williams, dec.

Rev. Samuel Vince, M. A. professor of Astronomy at Cambridge, Bedford archdeaconry, *vice* Shepherd, dec.

Rev. Thomas Webster, M. A. Hogginton, otherwise Oakington V. co. Cambridge, *vice* Hunt, resigned.

Rev. Charles Neve, curate of Wednesbury, Brierly-hill V. near Stourbridge, *vice* Moss, dec.

Rev. Edward Glover, Hampnett with Stowell R. co. Gloucester, *vice* Hawker, dec.

Rev. William Philpot, Everdon R. co. Northampton, *vice* Barnard, dec.

Rev. Hugh Price, M. A. Newton-Tony R. near Salisbury, *vice* Ekins, dec.

Rev. Matthew Surtees, Swindon V. Wilts, *vice* Goodenough, dec.

Rev. Thomas Stabback, Cubert V. co. Cornwall.

Rev. T. Maddock, Northenden R. in Cheshire.

Rev. Unwin Clark, Coddington R. co. Chester.

Rev. Thomas Dunham Whitaker, LL. D. Whalley V. co. Lancaster.

Rev. James Mahon, late dean of Tuam, to the deanry of Dromore.

Rev. William H. Chapman, St. Nicholas V. Thanet, Kent.

Rev. J. W. Wicks, Burslem R. Stafford.

Rev. E. Unwin, St. Werburgh V. Derby.

Rev. J. Pomeroy, Lesnewth R. Cornwall.

DISPENSATIONS.

Rev. Bartholemew Buckerfield, M. A. rector of Marlborough St. Peter, to hold Preshute V. Wilts.

Rev. William Cooper, B. D. to hold West Rasen R. with Waddingham St. Mary and St. Peter R. with Snitterby annexed, all in Lincolnshire.

Rev. G. Maddison, to hold Grimsby Parva V. with North Reston V. both co. Lincoln.

ANSWERS TO CORRESPONDENTS.

We were fully aware, before we received the letter of A Friend to Firmness and Consistency, that there were persons who would be dissatisfied with our review of Zeal without Innovation. We would not willingly provoke the displeasure of any man. But when that displeasure can only be bought off by the sacrifice of truth, we are content to incur it. In this instance, we have fully counted the cost of our conduct. We have acted on mature deliberation. In what we have said, we as yet see nothing to retract or qualify. We have acted to the best of our knowledge and abilities as judges in the case, anxious to ascertain and promulge the truth; and if we should appear sometimes to lean to one side, sometimes to the other, in the controversy, we beg leave to deny that this is any impeachment of our fairness and impartiality: most men would deem it a presumptive proof in our favour. For our own parts, we are not ambitious of securing a character for *firmness*, by a blind adherence to preconceived opinions; or for *consistency*, by making truth itself to bend to the requisitions of party spirit.

We are unable to give J. P. T. the information he requires.

We do not agree with X. Y.

Leo; Philo-Judæus; Publicana; Viola; Clio; Jacobus; an Inquirer; Frater; and Celsus; have been received, and are under consideration.

We must beg to decline entering into a *discussion* respecting the effect of *worming* dogs. When the point has been settled in some other periodical work, better suited to such subjects, as the Gentleman's or Monthly Magazine, or the Literary Panorama, we shall be glad to give publicity to the results. The operation of *worming* may possibly be proved to be beneficial. But we have seen the operation performed, and (as we saw it performed) we are sure it was *cruel*. Whether the good to be produced be compensatory of the cruelty, is another question. The affirmative should be very clearly established, in order to justify the practice.

A correspondent wishes to know why the second volume of Dr. Ellis's "Knowledge of Divine Things from Revelation, not from Reason or Nature," promised in 1771, has never appeared.

Exemplum Præbet will be inserted in due time.

Would Seph feel a difficulty in subscribing his belief, *ex animo*, in the truth of the doctrines contained in the eighth chapter of St. Paul's Epistle to the Romans? If he would not, there do not appear any valid reasons for the difficulty stated in his letter; at least none which will not equally apply to the above passage of Scripture. His reasoning respecting the end and intention of the Royal Declaration, stands opposed, as we conceive, to the evidence of history on the point. So much has already been said on the subject in our pages, that we forbear enlarging upon it at present. See, inter alia, vol. i. pp. 10, 92; vol. ii. pp. 406 and 685; vol. iii. p. 428; vol. iv. p. 452; vol. vii. p. 696, &c. &c.

ERRATA.

Present Number, p. 281, col. i. l. 6, from bottom, for *produces*, read *produce*.
p. 284, col. i. l. 30, for *is*, read *are*.
p. 305, col. i. l. 35, for *they do*, read, *it does*.

THE

CHRISTIAN OBSERVER.

No. 90.] JUNE, 1809. [No. 6. Vol. VIII.

RELIGIOUS COMMUNICATIONS.

ON THE VARIOUS READINGS IN THE PRINCIPAL PASSAGES OF THE NEW TESTAMENT WHICH RELATE TO THE DOCTRINE OF THE TRINITY.

(*Concluded from p. 277.*)

CHAPTER VI.

Select Proofs of the Doctrine of the Trinity.

IF this doctrine were rarely or obscurely asserted in Scripture, we might justly be alarmed at the discovery that four of the places usually quoted in support of it are considered by good judges as spurious, or corrupted, or even as doubtful. But it is interwoven in the whole plan of redemption; and for every passage of questionable authenticity, multitudes may be cited which are undoubtedly genuine, and which ascribe to the Son and to the Holy Spirit titles, attributes, and operations that exclusively belong to the Supreme Being. From these I proceed to make a brief selection, with the principal Various Readings annexed *, to which my readers will probably think that I have paid more than necessary attention, since they are commonly supported by very slight authorities, and rarely affect the sense in any considerable degree. Yet I have not produced all the readings that are inserted in Griesbach's Testament, but have omitted such as rest solely upon one or two Versions or Fathers, and are not found in any Greek MS.

* The words omitted, or in which there is any variation, will be printed in Italics.

Common Reading.	Various Readings & Authorities.
I. DEITY.	
John i.—1. In the beginning was the Word, and the Word was with God, and the Word was God. 2. The same was in the beginning with God[1]. 3. All things were made by him, and without him was not any thing made. 14. And the Word was made flesh, and dwelt among us; and we beheld his glory, the glory as of the only begotten of the Father.	[1] The second verse omitted in three MSS.
John xx.—28. Thomas answered and said unto him, My Lord and my God! 29. Jesus said unto him: *Thomas*[2], because thou hast seen me *thou hast believed*[3]: blessed are they that have not seen, and yet have believed.	[2] Omitted in many MSS., Vers., and Fathers. [3] Omitted in a few MSS.
Rom. ix.—5. And of whom, as concerning the flesh, Christ CAME, who is over all, God blessed for ever.	
Titus ii.—13. The glorious appearing of our great God and Saviour, Jesus Christ†.	

† So it was understood by the Fathers, and even the ancient heretics; and so it was rendered by some of our old English translators. The authorised translation, *of the great God*

Common Reading.

† John v.—20. That we may know *him that is true*[4],

and *we are*[5] in him that is true

EVEN *in*[6],

his Son *Jesus Christ*[7]. This is the

true *God*[8]. *

Acts v.—3. 4. Why hath Satan *filled*[9] thy heart, to lie to the Holy Ghost? Thou hast not lied unto men, but unto God.

Var. Read. and Authorities.

[4] "*The true God,*" in many MSS., Versions, and Fathers.

[5] "*May be,*" in one MS., and the Vulgate, and some Latin Fathers.

[6] Omitted in some MSS., Versions, and Fathers.

[7] Omitted in the Alexandrine MS., and some Latin Fathers.

[8] "*Christ,*" in one MS.

[9] "*Tempted,*" in one MS., and one Father.

II. ETERNITY.

Heb. i.—12. Thou art the same, and thy years shall not fail.

John viii.—58. Before Abraham *was*[10], *I am*[11].

[10] Omitted in one Greek and several Latin MSS. and some Fathers.

[11] "I *was,*" in one MS.

Rev. i.—17. I am the *first*[12] and the last; and I am He that liveth, and was dead.

Heb. ix.—14. Who through the *Eternal*[13] Spirit offered himself to God †.

[12] "*First born,*" in one MS. and one Father.

[13] "*Holy,*" in many MSS., two Versions, and some Fathers.

III. OMNIPRESENCE.

Matth. xviii.—20. For *where* two or three are gathered together in my name, *there am I* in the midst of them[14].

[14] "For *there are not* two or three gathered together in my name, *with whom I am not* in the midst of them."—Beza's MS. both Greek and Latin.

Matth. xxviii.—20. Lo, I am with you alway, even unto the end of the world.

John xiv.—16. I will pray the Father, and he shall give you another Comforter, that he may *abide*[15] with you for ever, even the Spirit of truth, whom the world cannot receive.... but ye know him, for he dwelleth with you and *shall be*[16] in you.

[15] "*Be,*" in three MSS., two Ver., & some Faths.

[16] "*Is,*" in several MSS. and some Vers. and Faths.

and our Saviour, makes the sense ambiguous. Some prior translations had gone further from the original, which they rendered, *of the great God, and of our Saviour*: so it is in Wycliffe's, Tindale's, Coverdale's, and Cranmer's versions.

* In the above passages, Christ is called "God blessed for ever," "our great God," and "the true God." In John xvii. 3. the Father is called "the only true God." If the Son is the true God, and the Father the only true God, it follows that they are two persons, but one God.

† The common reading, αἰωνίς, is in the most ancient and valuable MSS., in four Versions, and some Fathers. The epithet ἁγίς, "holy," is so constantly connected with the Spirit, that a Scribe might inadvertently write it instead of αἰωνίς.

Common Reading.

Var. Read. and Authorities.

IV. OMNISCIENCE.

John xxi.—17. He (Peter) said unto him (Jesus), Lord, thou knowest all things.

Rev. ii.—18. These things saith the Son of God. 23. I am He that searcheth the reins and the heart.

1 Cor. ii.—10. The Spirit searcheth all things, yea, the deep things of God.

V. FORE-KNOWLEDGE.

John vi.—64. Jesus knew from the beginning who they were that believed *not*[17], and who should betray him.

2 Pet. i.—21. *Prophecy came not of old time by the will of man*[18], *but holy men*[19]

of[20] God spake as they were moved by the Holy Ghost.

[17] Omitted in some MSS., Vers., and Fathers.

[18] Omitted in one MS.

[19] "*The holy men*," in many MSS. "*But men of God*" in several MSS.

[20] "*From* God," in several MSS. and two Vers.

VI. SOVEREIGNTY.

John v.—21. As the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

1 Cor. xii.—11. All these worketh *that*[21] one and the self-same Spirit, *dividing*[22] to every man *severally*[23] as he will.

[21] Omitted in several MSS. and Fathers.

[22] "*Divided*," in 1 MS.

[23] Omitted in several MSS., Versions, and Fathers.

VII. DIVINE WORSHIP.

Heb. i.—6. When he bringeth in the *First-begotten*[24] into the world, he saith,

Let *all*[25] the angels of God worship him.

Rom. x.—13. Whosoever shall call upon the name of the Lord shall be saved.

Rev. v.—13. And every creature *which is*[26] in heaven, and *on*[27] the earth, *and under the earth*[28], and *such as are*[29] in the sea, and *all that are in them*, heard I[30] saying

with a loud voice[31],

Blessing, and honour, *and glory*[32], and power, unto him that sitteth upon the throne, *and*[33] to the Lamb, for ever and ever.

2 Cor. xii.—8. For this thing I besought the Lord thrice, *that it might depart from me*[34]: 9. And he said unto me, My grace is sufficient

[24] "*Comforter*," (παρακλητον for πρωτοτοκον) in one MS.

[25] Omitted in one MS.

[26] Omitted in several MSS.

[27] "*In*," in many MSS.

[28] Omitted in four MSS. and one Version.

[29] Omitted in several MSS. and Versions.

[30] "*The things in them, all* heard I," &c. in several MSS.

[31] Omitted, except in the Armenian Version.

[32] Omitted in one MS.

[33] Omitted in one MS.

[34] Omitted in two MSS.

Common Reading.

for thee, for *my*[35] strength (δύναμις) is made perfect in weakness. Most gladly, therefore, will I *the rather*[36] glory

in *my*[37] infirmities, that the power (δύναμις) of Christ may rest upon me.

1 Cor. vi.—19. Know ye not that your *body is*[38] the temple of *the Holy Ghost*[39], which is in you?

Var. Read. and Authorities.

[35] Omitted in two MSS., and several Versions and Fathers.

[36] Omitted in three MSS., several Versions, and some Fathers.

[37] Omitted in three MSS. and one Father.

[38] "*Bodies are,*" in many MSS. and Versions, and some Fathers.

[39] "*God the Holy Ghost,*" in one MS.

VIII. SANCTIFICATION AND JUSTIFICATION.

1 Cor. vi.—11. But ye are washed, but ye are sanctified, *but ye are justified*[40] in the name of *the Lord Jesus*[41], and by the Spirit of our God.

[40] Omitted in one MS. and some Fathers.

[41] "*Our Lord Jesus Christ,*" in several MSS., Versions, and Fathers.

IX. APPOINTING MINISTERS OF THE WORD.

Eph. iv.—11. He (Christ) gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

1 Tim. i.—12. I thank *Christ Jesus*[42], who *hath enabled*[43] me[44], for that he counted me faithful, putting me into the ministry.

[42] "*The God Christ Jesus,*" in one MS.; "*Jesus,*" omitted in some MSS.

[43] "*Enableth,*" in some MSS.

[44] "*I thank him who hath enabled me in Christ Jesus,*" in two MSS. and some Versions and Fathers.

John xx.—21. As my Father sent me, so send I you.

Acts xiii.—2. The Holy Ghost said, Separate me *Barnabas and*[45] Saul for the work whereunto I have called them. 4. And they, being sent forth by the Holy Ghost .....

[45] Omitted in many ancient MSS. and Fathers.

Acts xx.—28. Take heed *therefore*[46] unto yourselves, and to the flock over which the Holy Ghost hath made you overseers.

[46] Omitted in several MSS. and Versions.

X. BENEDICTION IN THE NAME OF THE FATHER, THE SON, AND THE HOLY GHOST.

2 Cor. xiii.—13. The grace of *the*[47] Lord Jesus Christ, and the love of *God*[48], and the communion of the Holy Ghost, be with you all.

[47] "*Our,*" in several MSS., six Versions, and some Fathers.

[48] "*The God and Father,*" in six MSS., one Version, and two Fathers.

XI. BAPTISM IN THE NAME OF THE FATHER, THE SON, AND THE HOLY GHOST.

Matth. xxviii.—19. Teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

In the foregoing passages, to which many more to the same effect might have been added, the attributes of Deity, Eternity, Omnipresence, Omniscience, Foreknowledge, and Sovereignty, are ascribed to the Son and to the Holy Spirit; who also are declared to be objects of divine worship, and authors of the sanctification and justification of believers, and of the appointment of the ministers of the word. And the three Persons, Father, Son, and Holy Ghost, are united in the Apostolic Benediction and in the Sacrament of Baptism, without distinction of order or dignity.

Concerning some of these attributes, it must be allowed that they are not so evidently incommunicable to a created being as others are:—*e. g.* The knowledge of future events was in a degree imparted to the prophets; but, then, they only "spake as they were moved by the Holy Ghost." The appointment of the ministers of the word was conferred by the hands of the apostles; but only as acting in the name of the same Spirit, who said, "Separate me Barnabas and Saul for the work whereunto I have called them." But Deity, Eternity, Omniscience, Omnipresence, and Sovereignty, are never ascribed to the apostles: they are never represented as the authors of sanctification or justification, or the objects of divine worship: Christians were never blessed or baptized in their name.

As it is well known that several of the passages which have been cited in this chapter are explained in a different sense by Arian and Socinian commentators, the reader may perhaps expect that I should take some notice of their interpretations. This may possibly be the subject of some future communication; but my present plan is merely to establish the authenticity of these passages. If their interpretation be thought in any case doubtful, after a diligent examination of the context, let the commentators on the New Testament be consulted; particularly Hammond, Whitby, Guyse, Doddridge, or Scott. Or reference may be made to the writers on the Trinity; such as Bishop Pearson on the Creed, Bishops Burnet and Pretyman on the Second and Fifth Articles, Waterland's "Vindication" and "Sermons," and Jones's "Catholic Doctrine of the Trinity." If their interpretations be compared with those which are found in the works of heterodox writers, I feel no apprehension about the result. There cannot be a stronger proof on which side the truth lies, than the fair and natural construction of the Trinitarians, contrasted with the subtle and artful perversions of their opponents.

J. T. H.

P. S. The reader is desired to expunge ΦΑΝΘΙC, in p. 272. col. i. line 14.

LIFE OF BERNARD GILPIN.

(*Continued from p.* 280.)

We have already alluded to the happy change in Mr. Gilpin's circumstances, which was the consequence of the death of Queen Mary and the accession of Elizabeth. The Earl of Bedford was always much attached to him; and when many of the popish bishops were deprived of their sees, recommended him to fill one of the vacancies. He was accordingly nominated to the bishopric of Carlisle. He no sooner heard of the honour which it was intended to confer on him, than he wrote to the Earl of Bedford, expressing his gratitude to his lordship and the Queen; but declining to accept their kindness, on the ground that he was wholly unequal to the station. The

Earl employed Dr. Sandys, the Bishop of Worcester, to overcome Mr. Gilpin's scruples. But notwithstanding the arguments and urgent intreaties of Dr. Sandys, aided by a solemn appeal to Mr. Gilpin's conscience, Mr. Gilpin maintained his first determination; and the bishopric was at length given to Dr. Best.

In the following year the provostship of Queen's college, Oxford, was offered to Mr. Gilpin; but he likewise refused to accept this preferment. The benefice he already possessed gratified his utmost desire of worldly wealth, and afforded him a sufficiently extensive sphere for his benevolent labours.

Mr. Gilpin was early aware that the grand impediments to the progress of the Reformation, which had been so happily begun, were the prevailing ignorance and superstition. With these evils even the universities were deeply infected, so that the very channels through which knowledge might be expected to flow were choaked up. The attention of the Queen and her ministers was drawn to the subject, and they took an active part in endeavouring to promote the interests of science. In this good work they were zealously aided by Mr. Gilpin. Although his hospitality, which was of the most generous and expansive kind, made a large demand on his income, and his charities exhausted a still larger portion of it, he formed a design for building and endowing a grammar-school, which his exact economy enabled him to complete. The school flourished greatly under his care: the masters were the ablest he could procure; and he himself exercised a constant inspection over it, quickening application by suitable encouragements, and distinguishing the scholars who were most diligent, by calling them his own, and instructing them frequently himself. Often, when he met a poor boy on the road, he would make trial of his capacity, and, if satisfied with it, would provide for his education. From school, he sent several to the universities; maintaining them there at his own expense, and continuing to watch over their conduct. He regularly corresponded with them, and required from them an account of their studies. Indeed, so anxious was he respecting them, knowing the temptations to which their age and situation exposed them, that he made occasional journeys to the universities, in order to inspect their proceedings. Nor was his care fruitless. Few of his scholars turned out ill, and many of them became great ornaments to the church, and exemplary instances of piety.

While Mr. Gilpin was employed in founding his school, the popish party in the north, headed by the Earls of Westmorland and Northumberland, broke out into open rebellion. They appeared in arms, displaying in their banners a chalice, and the five wounds of Christ, and brandishing a cross before them. They took Durham, and laid waste the adjoining country, ravaging as far as Houghton. But the approach of the Earl of Sussex with a numerous army so terrified the insurgents, that they mutinied and dispersed. Many were taken, and a commission was issued to try them. On this occasion, the humane interposition of Mr. Gilpin proved very beneficial. He represented to the judge, that the people were well affected, but, being extremely ignorant, had been misled by designing men, who made them believe that they were taking up arms for the Queen. This representation served greatly to abate the severity which the judge seemed at first disposed to exercise towards the insurgents.

During this period, the dissenters took great pains to gain Mr. Gilpin to their party. His refusal of the bishopric of Carlisle had excited among them a strong hope that he might be induced to accredit their pretensions by the weight of his authority. But in this expectation they were wholly disappointed. Mr.

Gilpin shrunk from religious contention. In the case of the Reformation, indeed, points of such essential moment were involved, that there was no room for hesitation. But now he saw in the Church of England no reasonable ground of dissatisfaction. Some things there might be in it, which might better have been avoided; but to disturb the peace of the nation, and the unity of the church, for such trifles, he could not but regard as quite unchristian. But what served chiefly to estrange him from the dissenters, was the bitterness of spirit which they manifested towards such as differed from them, and the heat and violence with which they laboured to propagate their opinions. Neither the form of a cap, nor the colour of a garment, nor the posture in worship, nor any merely ritual observance, appeared to him of sufficient importance to enter into competition for a single moment with the essential interests of Christian peace and love: and on this point he was continually enlarging, in his discussions with the nonconformists. His character for piety, and his influence were so high, that they were unwilling, notwithstanding his manifest disinclination to their views, to abandon the hope of obtaining his countenance. A person of great talents belonging to their party was sent from Cambridge on purpose to confer with him: his arguments, however, made no impression on Mr. Gilpin. When Dr. Cartwright's bitter attack on the national church made its appearance, Mr. Gilpin was urged, by a warm friend to the principles of the work, to state his opinion upon it. He returned the book with one short remark. "The object of these men is to form a church which shall be perfectly free from all blemish or defect. The thing is impracticable in this world. In the next, the Church of Christ will be without spot or wrinkle."

But however Mr. Gilpin might disapprove of the principles and proceedings of the dissidents, towards them personally he never manifested any ill will. Indeed, one of his most intimate friends was Mr. Lever, a non-conforming divine; and when this gentleman was deprived of his preferment, and was a sufferer in other ways, on account of his principles, Mr. Gilpin continued to manifest his former friendship to him, although he knew that his doing so would not be relished by his superiors.

The papists were also unwearied in their endeavours to draw him back to their party. A letter is still extant, from Mr. Gilpin to a relation, who had been adjuring him to recant his errors, and to return to the bosom of the Catholic church, which shews both the ability and the pious and amiable spirit of the writer. I will transcribe a few passages, as a specimen.

"You look back, you say, on past ages. But how far? If you would carry your view as high as Christ and his apostles, and examine them without prejudice, you could not but see a strange alteration of things, and acknowledge that a thousand errors and absurdities have crept into the church while men slept."

"He that cometh to God, you say, will believe. Without doubt. But I would have you consider, that religious faith can have no foundation but the word of God. He whose creed is founded on bulls, indulgences, and such trumpery, can have no true faith. All these things will vanish, where the word of God hath efficacy."

"I am far from agreeing with you, that the lives of so many vicious popes should be passed over in silence. If the vices of churchmen should thus be concealed, I know not how you will defend Christ for rebuking the Pharisees, the holy fathers of those times; or the prophet Isaiah, who is for having good and evil distinguished, and denounces a curse on those 'who call him holy who is not holy;' or St. Bernard,

who scruples not to call some wicked priests in his time the ministers of antichrist."

"Your letter gives me no great encouragement; yet I will endeavour to have a better hope of you, than you have of yourself. St. Paul, in the early part of his life, was fully persuaded that he should die a Pharisee, and an enemy to the cross of Christ; but there was a reserve of mercy in store for him; and through God's grace his heart became so changed, that he suffered persecution himself for that name, which it had before been his ambition to persecute. May the Great God of heaven make you an object of the same mercy, and by the spirit of knowledge lead your mind into all truth!"

During the period of seventeen years, viz. from 1559 to 1576, that Dr. Pilkington was Bishop of Durham, Mr. Gilpin enjoyed a state of comparative tranquillity and comfort. The Bishop was a learned and pious man, remarkable for his moderation, and anxious, above all things else, to promote the interests of religion in his diocese. Between him and Mr. Gilpin there soon arose a very intimate friendship. They were intent on pursuing the same objects, and often met, sometimes at the Bishop's palace, and sometimes at Houghton, to consider and determine their pious plans. Dr. Pilkington was succeeded in the bishopric by Dr. Barnes, with whom Mr. Gilpin did not live on the same footing of friendly intercourse. The Bishop appointed his brother, who was a man of bad character, licentious, violent, and tyrannical, to be chancellor of the diocese. Between him and Mr. Gilpin there was a perpetual opposition, the latter endeavouring to redress the injuries done by the venality and other irregularities of the former; and though he behaved to him always with mildness, yet proving a constant check on his unjust and oppressive conduct.

The Bishop, who was a well-meaning, but weak and irresolute man, and very unwilling to believe any thing which was told him to the disadvantage of his brother, seems not to have regarded Mr. Gilpin with much cordiality. This was very visible on one occasion. He received a message from the Bishop, appointing him to preach a visitation sermon on the following Sunday. He was then about to set off to fulfil some itinerating engagements which he had made in Readsdale and Tinedale. He informed the Bishop of the circumstance, and begged that he would excuse him from complying with his wish. The bishop returned no answer; and Gilpin, concluding that he was satisfied, proceeded on his journey. When he came home, he found, to his surprize, that he had been suspended. A few days afterwards, he received an order to meet the Bishop. He went, and found many of the clergy assembled. The Bishop ordered him to preach that day before them. Mr. Gilpin earnestly requested to be excused: he had come wholly unprepared to preach. But the Bishop would take no excuse, and commanded him, on his canonical obedience, to go into the pulpit. He therefore went up, and though he observed several taking notes, he proceeded in his sermon without hesitation. Towards the close of it, he addressed the Bishop personally on the flagrant abuses in his diocese, telling him that God required at his hands the reformation of them. He could no longer allege that he was not apprized of the enormities every where committed. "Behold, I bring these things to your knowledge this day." "Say not then," he added, "that these crimes have been committed by the fault of others, without your knowledge; for whatever you suffer through your connivance to be done by others, is your own. Therefore, in the presence of God, his angels, and men, I pronounce you to be the author of all these evils: yea,

and in that strict day of general account, I will be a witness to testify against you, that all these things have come to your knowledge by my means: and all these men who hear me this day will bear witness of it also."

Mr. Gilpin's boldness alarmed his friends:—if the Bishop had been so forward in punishing him before without any provocation, he must now be exasperated beyond measure. Mr. Gilpin said, that, if good were done, he was indifferent to personal consequences. To the surprize of every one, however, the Bishop shewed no marks of resentment; and after dinner, when Mr. Gilpin went up to take leave, the Bishop told him he meant to accompany him to Houghton, which he accordingly did. On entering a parlour, he eagerly seized Mr. Gilpin's hand, and said to him, "Father Gilpin, you are fitter to be the Bishop of Durham than I am to be the Rector of your parish. I ask your forgiveness, father, for past injuries. You have enemies; but, while I am Bishop of Durham, be secure; none of them shall trouble you."

Mr. Gilpin was much employed, during the last years of his life, in fixing his school on a solid foundation. He made the statutes as unexceptionable as he could. Though he had applied a considerable sum of money to its support, the endowment appeared insufficient. He prevailed therefore on some others to contribute to this object, until the revenues became answerable to his wish. He likewise procured a charter for it from the Queen.

In the latter part of Mr. Gilpin's life, his health was much impaired. The fatigues he had undergone had broken his constitution. His memory began to decay, and his sight and hearing also failed. In this situation he met with a very severe accident. An ox ran at him, and threw him down with such violence, that it was thought he would have died in consequence. He, however, got abroad again; though he never afterwards recovered his former strength, and continued to be lame for the rest of his life. But he had a mind not to be depressed by such circumstances. He received them rather with thankfulness than repining: he considered them as kindly monitions sent by his heavenly Father to remind him of his approaching end, and to prepare him for it. But sickness was not the only trial which beset his declining years. As age and infirmity increased, the malicious efforts of his enemies, now less apprehensive of vigorous opposition, increased also. They availed themselves of the most frivolous pretences for giving him trouble; but he bore all with an unvarying equanimity, and maintained, even to the immediate authors of his disquiet, a truly Christian spirit of meekness and charity, without at all departing from that character of firmness by which he had been through life distinguished. Under all his trials, he was cheered and strengthened by those consolations which flow from communion with God, and an undeviating reliance on his truth, wisdom, and goodness.

His health continuing to decline, about the beginning of February, 1583, he became so weak that he felt his end must be near, and spoke with the greatest composure of his approaching dissolution. He was soon after confined to his chamber; but his senses continued perfect to the last. A few days before his death, he sent for several poor people who had been his pensioners, to whom he addressed suitable exhortations, praying God to remember them after he was gone, and to enable them to be faithful to their God, who in that case would never leave them comfortless. His scholars were next called in; them he earnestly reminded of what he had often told them before, that, though learning was well worth their attention, it was piety which ought to be the great object of their ambition, if

they would be useful here and happy hereafter. He next kindly exhorted his servants: and sent also for several persons who had hitherto been unaffected by his labours to do them good, in the hope that his dying words might have greater weight with them, and influence them to turn to God. His speech began to falter, before he concluded his exhortations. The remaining hours of his life he spent in prayer, and in broken conversation with some chosen friends, in which he dwelt much on the consolations of religion, and the peace which exclusively resulted from the faith and hope of the Gospel. He died on the 4th of March, 1583, in the 66th year of his age.

It only remains to give some account of his character, and common manner of life.

(To be continued.)

FAMILY SERMONS. No. VI.

1 Peter, i. 23—25.—*Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof fadeth away. But the word of the Lord endureth for ever, and this is that word which by the Gospel is preached unto you.*

WE have here an affecting description of the vanity of man, and the unchangeableness of God and of his word. Man grows up, and then decays like the grass of the field. "Yea, man is like the very *flower* of the grass." The flower, either of grass or any other herb, no sooner appears in perfection, than it fades away, and then drops off. By the time that flowers are full blown, some of their outer leaves may be seen to be already withering; thus shewing marks of decay at the very moment when they are displaying their chief glory. "All flesh is as grass, and all the glory of man *as the flower of grass.*" Behold that form of a man just come to its full perfection: observe that mind which has just attained its greatest vigour: behold the man in all the glory of his strength: and yet what is he, even in his best estate? He is like the full-blown flower, already beginning to decay. Some tendency to disorder may even now be perceived in him; some worm has already begun to prey on this beautiful flower; some symptoms of mortality even now appear: "he is but as the grass that withereth, and as the flower that fadeth away."

These observations are very obvious. No one denies that man must die; and that life is uncertain and short, even at the best. But there is another point mentioned in the text, in which men are not so much agreed—"But the word of the Lord endureth for ever, and this is that word which by the Gospel is preached unto you." One would think that the mind of man, pained and wearied at the view of his own frail and changeful condition, would naturally seek rest in God; and that he would long to connect himself with that Being, "with whom is no variableness, neither shadow of turning." For if man's life be thus fleeting, how vain also are all his worldly pursuits? What matters it, during the short space of time that is allotted us, whether we have wealth or poverty, health or sickness; whether we eat or drink a little more or less agreeably? Every thing will so soon be over, and be as if it had never been, that life seems to be not much worth caring for: Death is at the door, and when it enters we are then hurried away into a state which endureth for ever. Now it is the business of the Gospel to lay open to us this state; to set eternity before our eyes; an awful unchangeable eternity. And to this state one should think that men would naturally turn their thoughts.

But, alas! most men are so entirely occupied with this world; so eager in its pursuits, so amused with its passing events, or so pressed down with its griefs and cares; that they seem to think of nothing beyond it. Not the most awful dispensations of providence; not the sickness and death of others; no, nor the symptoms which they feel of their own approaching dissolution, are able to lead them to reflect on that eternal world to which they are hastening.

That all things here below are changeable, every one allows; but perhaps we seldom seriously reflect how changeable they are. Let each look back to his past life, and trace the events which have befallen him: how unexpected have they been, how new and various. If you consider the steps by which you have arrived at your present condition, how strange is it that you should be what you are, and where you are, at this very hour! Where now are your companions in youth? Where the acquaintance and playfellows of your infant years? Most of them far removed, and now unknown; or they are gone, perhaps, into eternity. Where is the house you once inhabited; the school to which you were sent? Where also are the parents who used to counsel and instruct you, or to fondle you and carry you in their arms? They, also, are perhaps gone alike into eternity. All is changed! the place of your nativity would now scarcely know you; new faces meet you; alterations strike you on every side! But how numberless also and various have been the changes you yourself have experienced. You have moved perhaps from place to place; many new friendships have been formed by you; your employment, your station in life, has been altogether changed; you have been sick once, or more than once—perhaps at the point of death, and you have been wonderfully restored; unexpected disorders as well as calamities have come upon you, and unexpected deliverances also; you have sunk in the world, become poor and almost hopeless, and then you have risen again; you have now obtained a comfortable lot, but you have gone through scenes of discomfort.

Again; how have your thoughts and opinions fluctuated; what you once thought true you have since accounted false; and what was pleasant has become unpleasant and irksome. The company you once loved you no longer delight in: your taste is changed. And even supposing no extraordinary changes to take place, yet new prospects open as men get forward in life; new relations are formed; some become wives, or husbands, and then parents; children are born, and these fresh flowers are seen budding and opening before their eyes day by day: many new and interesting events arise in consequence; the parent shifts perhaps his habitation, and suits his plan of life to his new circumstances: he must now apply his thoughts to the education of his offspring, and he loses his former cares in this. Again; the child is sick, or its place of abode is changed, and the parent feels the change. And as the young family advances in life, a variety of changes befal each of them, in all of which the parent's mind follows them; while his own life is also still chequered with unexpected events; till at length the shifting scene is closed, and man goes to the silent grave.

Such is human life: and why do I describe it in this manner? I do it in order that, by the view of its changeableness, I may remind you of its vanity: "surely man walketh in a vain shew, and disquieteth himself in vain." But why is it that we so disquiet ourselves about this life? Why are our passions so eager, our hopes, our fears, about earthly things so strong? You are anxious perhaps, at this hour, about what shall happen to you to-morrow. Yesterday you were as anxious about the events of the day which is now past; and thus, from your youth up, anxiety has succeeded to

anxiety; and to how little purpose has it all been? O let us then leave all our affairs to that unchangeable God, who by the various events of life is working his own sovereign will; and amidst these changes in our condition, instead of being agitated by the events we meet with, let us say with the psalmist—"Return unto thy rest, O my soul: why art thou disquieted within me? hope thou in God."

But let us turn our thoughts to another consideration. For what purpose are all these changes? The Gospel of Jesus Christ explains the reason of them: and its testimony, when received by faith, gives a new and even a pleasing aspect to them, calms our anxieties and fears, and gives peace and consolation to our minds. The voice of God is speaking to us by these changes. He hath ordained that we shall have no rest here, in order that we may learn to seek our rest in him. Are you weary of the changes, the anxieties, the sorrows of life? Are you disappointed that you have found its pleasures so short and fleeting, its hopes so delusive; that care after care, and grief after grief, have succeeded like wave after wave of the sea; and that there is no end to the succession of them? God meant that you should be thus disappointed in your earthly pursuits. It is the point to which you should be brought. You should be patient indeed, and thankful, whatever be your lot on earth; but both your patience and your thankfulness should arise from your conviction of the shortness and vanity of this life, and from your being made partaker of an everlasting hope.

Turn then from this changeful scene, and raise your eyes as well as your hearts to God. Behold that King eternal, immortal, and invisible! Behold this Ancient of days, who reigned before the world was! Soon the very earth itself, yea and the whole heavens also, shall be moved and flee away before him. But he endureth even unto all eternity. This then is that God, whom the Gospel calls upon you to trust in and to serve. And as he is unchangeable himself, so hath he appointed an unchangeable place of rest which shall be the refuge of his faithful people after all the storms of this life: it shall be as a haven to the weary mariner, where he shall be no more subject to the winds and waves: he shall cast anchor here, and be for ever at peace. How joyful a thing then is it, to have this God for the rock of our salvation, and this heaven for our eternal home! Eternity! how vast the thought, how satisfying to the mind that has obtained a good hope, through grace—"Therefore are they before the throne of God, and shall serve him day and night in his temple; and he that sitteth in the heavens shall dwell among them; they shall hunger no more, neither thirst any more; neither shall the sun light upon them, nor any heat: for the lamb which is in the midst of the throne shall feed them, and lead them by living fountains of water, and God shall wipe away all tears from their eyes."

Now this eternal and unchangeable state is a state made known to us only by the Gospel. We could never have been sure of any future state at all, if God had not been pleased to reveal it to us. Man then, *without* the Gospel, is that poor, uncertain, changing creature, which I have described to you. But *with* the Gospel, he is a being lifted up above the uncertainties of the world; he walks with God, and is already an heir of immortality. It matters therefore little, whether his condition be low as to this world: his condition is high if he is an heir of everlasting glory. Suppose you were the son of a king, travelling in a foreign land where kings are had in little honour, nay perhaps in disgrace; yet if you knew that a kingly crown awaited you in your own country, you would bear the hardships or the scorn

which you had to endure; especially if the time of enduring it were short, and you expected afterwards to reign long and prosperously. So is it with those who shall hereafter be heirs of Christ's kingdom: they are many of them the poor of this world: they are afflicted, destitute, and persecuted: the world knoweth them not: ungodly men oppose, contradict, deride them: they have no honour while they are in this world: they feel that they are travelling in a strange land: but, amidst the scorn they suffer, they are supported by the hope, that by and by they shall be made equal to the angels; that they shall exchange their present abject estate for a crown of glory; and that, instead of being despised, oppressed, and reviled, they shall for ever live in the favour of God, and partake of the joys of his presence.

But I must add a word on the more awful side of this subject. Hell also is eternal; it is described in Scripture as "that worm which never dieth, and as that fire which never shall be quenched." "These shall go away," says Christ, "into everlasting punishment, and the righteous into life eternal." God hath said it, and "the word of the Lord endureth for ever." "The wicked shall depart accursed into everlasting fire prepared for the devil and his angels:" they shall share in the condemnation of that evil spirit to whose temptations they yielded, whose works they did, and whose kingdom they have strengthened; while the servants of Christ shall be as unchangeably fixed in that opposite Kingdom, which their Saviour hath set up.

There is no one, I presume, who, when heaven and hell are set before him, will not desire the former, and tremble at the thought of the latter; and if the vanity of this life is reflected on at the same time, an eager inquiry may for the moment be excited concerning that Gospel, by the knowledge of which we may be saved from hell and admitted into heaven. Now in the term "Gospel," used in the text, not only heaven and hell, but the means of obtaining the one and avoiding the other are included. Are you then led to ask, how you are to get to heaven? "This is that word, which by the Gospel is declared unto you." And the first verse in the text suggests the answer, "Ye are to be born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever."

"To be born again," is strong language; and we ought to be very anxious to understand its meaning, especially as it is the very language which Christ used to Nicodemus, when he came to inquire respecting the doctrines of our Lord. The people of the world indeed think, that men may expect to go to heaven, as a thing of course; and more particularly that those who have suffered trouble here (having suffered it unjustly, as they imagine) must of course be repaid hereafter. And it does not even occur to them, that there is any great change, as a preparation for heaven, which is to take place within them while on earth. Therefore they go on in life as they begun; they were worldly when they set out, and they continue worldly to the end.

But what means this expression of being born again? Its meaning, if the heart be truly honest, seems not difficult:—as the child, when first born, lives after a new manner, enters into a new world, and begins a new course of existence; so it is with the man who becomes a Christian. As the eyes of the child open on this present world, so do the eyes of the Christian open on the eternal world. He is no longer confined to earthly things, but his thoughts reach to heaven: his desires, his affections, his hopes, his fears, are exercised on spiritual and heavenly objects. God and Christ come within his view: he is raised from that low state of existence to which men are by nature confined; he now is conversant with

things above, and his life is secured with Christ in God.

Farther; to be born again is *to be born of the Spirit*—"Being born again," says the text, "not of corruptible seed, but of incorruptible." "Who were born," says St. John, "not of blood, nor of the will of the flesh, nor of the will of man, but of God." Think not, then, that you can give yourselves this spiritual life; that you can excite in yourselves those hopes and those fears, those holy affections, that spiritual taste, and that heavenly mindedness, of which I have been speaking! No. Your impressions will soon leave you, if the seed be not the planting of the Lord. You must be born, "not of corruptible seed, but of incorruptible." Your goodness must be the fruit of principles implanted in you by the hand of God. All power to do any thing good is from God, on whom we are entirely dependent. To him therefore we must pray; on him we must humbly wait: we must be often on our knees, imploring him to give us his Holy Spirit, to give us a knowledge of our sins, faith in Christ, and repentance unto life. This, then, is that way in which salvation is to be sought; this is the way in which weak and sinful man is to be saved. And this salvation the Gospel describes as begun in this world. The believer indeed dies, and is forgotten here below, and he enters upon a new life with God; but an incorruptible seed had been first put within him; a seed of immortality planted by God himself; immortal desires, and immortal hopes, had been previously excited in his soul. This is that living water, of which Christ said—"The water that I shall give him shall be in him a well of water springing up into everlasting life." "Now this spake he of the Spirit, which they that believe on him should receive."

And here let me ask, have any desires been excited in you after the eternal blessedness which I have described? If they have, O pray that God, who hath put within you these good desires, will enable you to bring the same to good effect. Quench not the Spirit. Go not to the world for comforts. Seek not satisfaction in health and strength, in opening prospects in life, in growing wealth, friendships or connections, or in any pleasures which must soon have an end. Indulge not those fond thoughts of a worldly kind which naturally rise up within you: they have often disappointed you, and they will disappoint you again and again. Trust only in that word of the Lord, which by the Gospel is preached unto you.

And now let me close with a word of exhortation. If you would succeed in the grand object of your pursuit, be diligent in the use of all the means of grace. Beware of spiritual sloth. You know that in worldly things the hand of the diligent maketh rich. So as to spiritual things, "be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap; he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap everlasting life." See then that you are sowing to the Spirit, and beware of mocking God by vainly saying, Lord! Lord! we would enter into heaven; but because we must first be born again of the Spirit, we will not labour, we will not obey thine exhortations to labour, which so abound in the Scripture, till this change shall have passed upon us. Beware of thus tempting God. It is by obeying his command to believe in his Son, and to pray for his Spirit, that this change of heart is to be obtained. Be found, then, in the use of the appointed means of grace; go not into the scenes of temptation and sin; keep thy foot from the way of the ungodly: sit not in the seat of the scorners: attend diligently on the preached Gospel: read God's holy word: seek acquaintance with those who are se-

rious and holy, and whose lives afford an evidence that their profession of religion is sincere: beware of all evil tempers and angry passions, whereby God's Spirit is grieved: and, above all, be fervent in prayer. God hath reserved to himself the dispensing of the gift of his Holy Spirit, because he will be called upon for it in prayer. Pray to him then for grace, to use the means, and exercise the tempers, which I have mentioned. Pray to him to implant in your heart that incorruptible seed spoken of in the text. Pray to him that you may understand what these expressions mean, by being made yourselves partakers of all the blessings of the Gospel.

Now unto him that is able to keep you from falling, and to present you spotless before the presence of his glory, with exceeding joy; to him be glory for ever and ever.—Amen.

To the Editor of the Christian Observer.

I HAVE observed with concern the temper which some persons have manifested, and the language which they have held, respecting a work recently reviewed in your pages with eminent fairness and ability—Zeal without Innovation. In several parts the author of that work has not limited, with due caution, either the amount or the range of his censures: nor shewn himself sufficiently aware of the improved and improving state of that body of the clergy which he holds particularly in view. Still, in my apprehension, he has performed a needful and salutary task: and has sent forth a performance calculated on the whole to be highly beneficial to the church of Christ. But, in certain quarters, the book is regarded with aversion rising to abhorrence. The author is treated as a betrayer of the interests of the Gospel, a calumniator of its ministers, a mischievous revealer of the faults and failings discoverable in a class of men distinguished by earnestness in religion. Of these faults and failings, it is said, by the persons to whom I allude, that, supposing them to exist, it was utterly unwarrantable to bring them forward into public notice. The veil, it is affirmed, ought not to have been lifted up. Rather should it have been strengthened, and fastened down by friendly tenderness. To reveal to a malignant world the specks and blemishes which may occasionally disfigure individuals in the mass of zealous Christians, is to depreciate and to sacrifice the whole mass: it is spontaneously to furnish arms to the enemy: it is to deliver up the ark to the Philistines. Such is the import of the language which is not seldom heard. And the vehemence, not to say the apparent bitterness of spirit, with which these declarations are sometimes uttered, is much to be lamented. It is no more than justice to remark, that your own publication, Mr. Editor, has repeatedly given great offence (and you probably know that offence to have been more frequent and more extensive than I do), by pointing out prevalent defects in the opinions and the proceedings of religious classes. I honour the conductors of the Christian Observer for their integrity and firmness in such admonitions and animadversions.

To impute faults which are imaginary, or to exaggerate actual failings, or to drag forth wantonly into observation the defects of individuals or of bodies of men, becomes specially culpable, when the party thus injured is confessedly anxious to be sound and consistent in religion. But to infer from this position that publicly to state and discuss objectionable tenets and practices of religious men is unjustifiable, would be an illogical conclusion. Such statements and discussions may be allowable, may be laudable, may be matters of clear and conscientious obligation. The human heart is a soil in which, however diligently it be cultivated, native weeds will conti-

nually be springing up. And there are weeds which have a remarkable tendency to sprout up and to be luxuriant under the shade of a religious profession. Particular truths to which the doctrinal views of the sect (I use the term with no obnoxious meaning) are mainly directed, are likely to engross too large a share of attention, or to be pushed beyond the scriptural boundary. Modes of inculcating those truths, more or less reprehensible, may gradually creep into use. Phraseology unguarded or misapplied may nourish error within, and excite prejudice and disgust without. The spirit of party, and a deficiency in Catholic charity, may insinuate itself. Other instances of probable evil might be added. Now, under whatever form evil may prevail, it will not soon be noticed, or, if noticed, will not soon be encountered with vigour and perseverance, in the body in which it prevails. The individuals in general are either infected, or unwilling or afraid to irritate those who are. While the evil is unassailed, it increases. At length it becomes too prominent to be overlooked. The office of attacking it is undertaken either by a virulent enemy of the whole body, eager to seize the occasion in order to subvert the credit of the whole; or by a disaffected member, who heads a ruinous schism within the body; or, much more rarely, by an intelligent and impartial by-stander, who looks with favourable regard on the class of men collectively, and points out every material defect honestly, yet temperately, for the purpose of promoting its removal. By whatever person, and through whatever motive, the fault is brought to light; let those who are guilty of the fault profit by the discovery. What if it be published by the virulent enemy? What if it be proclaimed by the leader of the schism? Its reality and its magnitude are unaltered. *Truth* spoken by the external enemy or by the internal patron of division, will not be *spoken in love;* but it will equally be *truth.* As truth, it ought to be welcomed and obeyed. Ought it not then to be welcomed and obeyed, when spoken by a friend? Suppose this friend to have fallen into some misconceptions. Suppose him, in some points, to have imputed blame erroneously. Suppose him, in others, not to have given the full tribute of merited praise to existing excellences. Shall his kind exertions be received, on account of these mistakes, with soreness, with aversion, with contempt, with acrimony? Shall other friends be thus apprised, to their discouragement, beforehand, of the treatment in reserve for them, in case they should venture to undertake the most kind yet most delicate office of friendship; in case they should have the Christian boldness to act conformably to the spirit of the command, Thou shalt not hate thy neighbour, in suffering sin upon him? Are persons professing to be religious privileged with a cloke for their faults? Are such persons likely to be freed from their faults without admonition? Are the faults of such persons less injurious to the individuals themselves, and to the cause of religion, than the faults of others?

On another subject not unconnected with that which has been noticed, I would add some few observations: on the proneness, namely, of some religious men, among the clergy of the establishment, to unite themselves and their followers under the shape of a party. Material and manifest peculiarities, right or wrong, in opinion or in conduct, necessarily produce visible distinctions. But it is one thing to hold the opinion or the line of conduct, and another obtrusively to encourage the distinction. There are many, it is probable, among religious men, who slide into the feelings and practices of party through pliability and quietness of disposition, and in deference to the authority of individuals to whom they have been accustomed to look up with respect. There are others by whom association into a

party is vindicated and recommended as needful for the promotion of any object of importance, and therefore of religious objects. Now even if the mischiefs which characterise party in politics, and in all other secular concerns, might for a moment be supposed far less likely to attend it when pursuing objects of a religious nature, the preceding argument in its favour would possess little applicability. The sphere of action in which an English clergyman is to move is not public, but private. He is required not to cooperate in making laws and regulations, but to act under the settled rules of the church; not to exercise a concurrent jurisdiction amidst numbers, but separately to administer his own office in his own parish. In the advancement of spiritual good in his parish, he will derive important assistance from the counsel of his experienced and pious brethren under various circumstances; and on every account will do well to cherish that friendly, domestic, and noiseless intercourse with them, which in every private line of life is the most favourable to the free communication of useful advice. But there is no analogy between his situation and that of members of the legislature, or of a commercial company, or other public body which judges and acts collectively. The vindication of party in their case would not vindicate it in his. The truth however is, that into whatever subject party is admitted, the prejudiced views, the unchristian tempers, the unlawful motives, the unwarrantable proceedings, which party introduces, palliates, abets, sanctions, will be found to follow The formation also of a party causes an opposite party. The struggles of the two parties may be in profession for religious truth; but in spirit and in practice it is worldly. Farther, let it be considered that the spirit of a truly Christian minister is that of conciliation; a spirit to which that of party is diametrically opposite. Conciliation invites; party repels. Conciliation whispers peace; party breathes hostility. Conciliation aims at union; party at subjugation. Conciliation delights to obliterate the remembrance of contest; party delights in the ostentatiousness of triumph.

You will not wonder that, with this impression of the qualities of party, and of its effects when it mixes itself with religion, I have little relish for party appellations. At any rate, when a term is used to denote a religious distinction, it should be not only simple in its meaning, but in its nature inoffensive. Thus when a person denominates himself a Calvinist, the denomination merely implies that in certain paticulars he interprets Scripture conformably to the tenets of that reformer. If another declares himself an Arminian, he is understood to express similar approbation of the anticalvinistic opinions of the Dutch theologian. It is thus, in many other instances: but it is not so in all. When a Papist styles himself a Catholic, he means that those who are not of his communion are not members of the Church of Christ. May I, without offence, subjoin an additional example? When a body of men assumes or accepts the distinctive title of evangelical as its religious designation, it pronounces the persons who do not belong to the body to be unevangelical. The term is not merely an explanatory description of the tenets of the body to which it is applied: it is a condemning sentence on the opinions of others; a denunciation that the persons not appertaining to the body do not preach or hold the Gospel. Can we wonder that by these it is felt as a declaration of war? Is it advisable to encourage the employment of a term, in its obvious import so invidious, in its natural effects so alienating? It is not indeed too much to affirm, that the present mode of employing it is accompanied with positive and great injustice. For, on the one hand,

without questioning (and I am very far from questioning) the claim of the principal part of the clergymen denominated evangelical, to the credit of faithfully preaching the essentials of the Gospel; and, on the other, without denying, what I fear truth must admit, that many of their opponents inculcate feebly and understand imperfectly one or more of the leading peculiarities of the Christian dispensation: it is, I apprehend, indisputable, that there is dispersed through the land a number of retired individuals, unconnected with the evangelical body, unknown to that body, who preach with fidelity Jesus Christ and him crucified, and yet, by the prevalence of the proscribing appellation before us, are shut up in the mass of ministers held forth as unfaithful. Nay, we may reasonably as well as charitably presume, that, even among such of the clergy as do not fully inculcate or discern all the distinguishing doctrines of Christianity, there is a portion whose deviations and deficiencies are not of so prominent magnitude as to justify the infliction of so deep and unqualified a stigma as is implied in the sweeping declaration, that they preach not the Gospel. It is to the adoption also of the term under consideration that we may attribute such language (language become frequent in the lower classes) as—"such a place has not the Gospel"—"The Gospel has not been for many years in such a church"---as though it were possible that the Gospel should not be in a church or a parish, in which our truly evangelical Liturgy is in constant use! Let it not be imagined that I underrate the importance of preaching; or that I would apologise for those persons, whoever they may be, who preach in discordance with our public prayers. But let not man be deluded into a persuasion that the evangelical efficacy of public prayers, of public prayers consistently pervaded by doctrine such as that of ours, is as nothing.

It is earnestly to be desired, that all clergymen who are particularly anxious to extend the influence of scriptural views should avoid every thing of a sectarian or party aspect: that, without receding in any point from conscientious strictness of principle or of practice, they should study modest conciliation; and beware of obscuring the light of sound doctrine and good works by countenancing any appellation which makes persons who assume it obnoxious, and is felt as injurious by their brethren.

M. L.

MISCELLANEOUS.

DIALOGUE BETWEEN A CLERGYMAN AND A COUNTRY GENTLEMAN, HIS PARISHIONER.

(*Continued from p. 293.*)

Minister. Let us proceed with our subject of a good life, from which we have been digressing.

Gentleman. I was telling you of our club, and of our conversation there.

M. But how do you spend your time in general?

G. Well, I have told you; and now and then I look into a book, for I can sometimes entertain myself very well with reading. I run over a new pamphlet, or dip into a review; and I never fail to read the newspaper, for it is like daily bread to me. O, Sir, this is a fine country to live in; for we have all the news of the world to amuse us, and we have all the luxuries of the earth to live upon. Here do we sit, and drink tea from China, with sugar

from the West Indies, and good wine from Portugal or Madeira: and then we have our plate from America, and our muslins and calicoes from the East Indies. I assure you I can sit and enjoy the thought, of the number of persons who are adventuring their lives and employing their hands, in all parts of the world, in order to serve me.

M. You remind me of another question. You have told me how you employ your time; pray how do you employ your money?

G. Employ my money! Do you wish to know whether it is in land or stocks, or whether it is in private securities?

M. No, no; I mean, how you employ your annual income.

G. Employ my income! why in paying for my living, to be sure. Do you think that I do not pay my debts? What! you suspect that I am a gamester, and never pay my tradesmen? Sir, you mistake my character. I once more beg you to understand, that I have no private ways of spending my money—I set it all down in black and white; and you may know, if you please, how I apply every shilling of it.

M. There are many poor in this parish and neighbourhood.

G. A shameful number! The parish-rates are risen to full five shillings in the pound.

M. And much misery among them.

G. Aye, and it is their own fault: they are a set of idle, drunken people.

M. And there has been much want of education in this neighbourhood.

G. Education! 'tis a bad thing to give poor people education: they should work: what have they to do with reading and writing?

M. And much ignorance of their duty.

G. Ignorance! there is no man that does not know his duty well enough: they do not choose to practise it.

M. Do you think that if they had been sent to school in their youth, had been taught every thing which a poor man ought to know, had been restrained from early vices by due authority, had been brought to church, and accustomed to see good examples, they would not have been less vicious, and also less miserable, than they are?

G. Possibly it might be so.

M. Do you not think, that a good school for the poor might have been useful?

G. Yes, yes, no doubt it might.

M. Has it never occurred to you to apply a hundred pounds or two of your income to such a purpose?

G. A hundred pounds or two! What do you mean, my dear Sir? A hundred pounds or two! why you forget that I have a great family. I can't afford it.

M. Am I to understand, then, that no part of your income is given away in charity?

G. In charity? O, yes. I gave a poor man a half-crown piece the other day. The poor fellow had lost a leg, and seemed very old. I could not have refrained from giving him the two and sixpence, for I had no smaller silver. Charity! O yes; we have a great many calls upon us for charity. There is, first, the poor's-rates; and then there is the county-rate; and then there is a guinea a-year for the county dispensary; and there is a subscription of two guineas a-year for taking up poachers; and another for catching thieves and housebreakers: not to mention (with submission) both tithes and Easter-offerings; and I know not how much charity besides. These things have risen to a great height in our parish, and, as I suspect, for want of being well looked after; and yet, I can assure you, I pay my money freely. I dare say that I have not paid away less than forty or fifty pounds in the last year, in the way of charity.

M. You astonish me!

G. Aye, I assure you 'tis very true; not less than forty or fifty pounds.

M. May I presume to ask what may be your income?

G. It is rather an unusual question; but I will freely tell you. I am a man of three thousand pounds a-year fortune.

M. Forty or fifty pounds! and three thousand pounds a-year fortune! about a sixtieth part of your income! Astonishing indeed!

G. What, did you suppose that I gave away all my money? Did you imagine me to be a man who starved his wife and family, and obliged them to live on bread and water, in order to make all the town people idle?

M. I will not, just now, dispute this matter.

G. Sir, I do not understand what may be your sentiments; but I think, for my part, that people of my description are the greatest benefactors to their country. I will tell you my principles; in short, I will tell you my history. My father was a merchant—I respect merchants on that account—indeed, I was a merchant myself for several years. Well; my father dies—he was one of the best-hearted men that ever lived—and when he was on his death-bed, he said to me, "John," says he, "if I should die, you must not lay it to heart too much. I have left you fifty-six thousand pounds; so you may do as you please: you may follow trade still, if you like trade; or, if you prefer it, you may be a gentleman. My ambition," added he, "has been, to leave my son independent; and if I should but live about five or six years more (which I trust I shall, if I can but weather this disorder, for I am but seventy-two), I think I should fulfil my purpose. I have been calculating, however," said he—[here one of his dreadful fits of coughing interrupted him]. "Sir," said I, "I hope you will live these twice six years: why should you not?" For you know one should never tell a man, and especially an old man, that he is in danger: and in five minutes after this, my parent breathed his last. Well, then, when our sorrow was a little over, I and my wife considered what was to be done. The balance in my books proved exactly as he had said; and we determined on buying some place in the country. She desired that it might be in a neighbourhood where there might be a few people of quality; and I insisted that it must be a hunting county. Here, therefore, we fixed ourselves. We became known by degrees; and now we dine once a-year with two or three of the first noblemen of the county; we are quite familiar, as I told you before, with one of our members; and I assure you, that, by spending handsomely about two thousand pounds a-year, the merchant's son begins to be as much respected as any 'squire or baronet in the county. I have thus told you of the way we live in. Now and then we go to a watering-place, by way of a little relaxation; and once in seven years, perhaps, we take a trip to London: there I see a few old friends whom I used to know in my livelier days. Young men, you know, will be young men; and therefore I was, like the rest, a little gay, perhaps: but we now lead, as I have just told you, a plain, simple, innocent life, here in the country

M. Let me ask only one more question: you have children and servants; what is your course in respect to them?

G. My boys go to a public school, and the master tells me that they come on very tolerably in their learning. As to my eldest girl, she plays very prettily on the harpsichord; and my second boy, they say, will be a scholar, for he takes a great pride in learning. You cannot think how angry he becomes, if his eldest sister performs her lesson any better than he. The governess, you know, tries to keep up this spirit; for though it makes the children fall out a little, it is a great help to them in their learning.

M. And as to your servants?

G. O, my dear Sir, servants are a sad plague; I wish I had nothing to do

with them; but they are a necessary evil. As to coachmen, they all like a little liquor: I am afraid we shall lose our lives on some night or other, when we are coming home from the races: and grooms are much the same: I am always changing them. Footmen are but little better; they all league together, and it is only when they quarrel that one hears how one is cheated. And then the upper servants are feed by all the tradesmen. I am told, that the poundage is immense; but there is no detecting it. In short, there is a sad want of principle among all the lower order of people in this country. These things were much better formerly; but the lower people now grow saucy, and my opinion is, that they ought to be kept down.

M. My good friend, your conversation has much affected me. I thank you for your openness. I fear, however, that, instead of coveting to know your faults, you have been pleasing yourself with your imagined innocence; and yet the mischief which you spread is incalculable. It is you, Sir, who are contributing to lay prostrate the morals of this county. I trace in the recital which you have given, the remoter causes of many a vice. Your servants, you say, cheat you of your due. I wish you did not cheat God of his due. This is the foundation of that unsuspected evil which you are doing.

G. Doctor, pray keep your temper: this language is intolerable. Do you mean to compare me with my own drunken coachman, or with the villain of a servant who is always cheating me?

M. Pardon me, Sir, if I was intemperate. The emotions of my mind overcame me. I mean, Sir, not to offend, but to conciliate.

G. Pray, Sir, explain what you mean: for (I will be calm also) it is impossible to comprehend you. Do you intend to say, that a coachman who is to drive his master's family, does not do wrong in making himself drunk upon the coach-board?

M. Drunkenness is a vice,—a great vice; but there are other sins of which we ought to beware.

G. Why, now, what is the greatest crime in the world, in your estimation?

M. It is perhaps difficult to say.

G. Is it theft?

M. No; not perhaps the greatest.

G. Is it adultery, or murder?

M. I cannot say.

G. Not murder! O, you are thinking again of infidelity. Well, it is blasphemy, perhaps, and atheism?

M. That was not the subject of my meditation.

G. What was it, then?

M. It was *inconsideration.*

G. Inconsideration! what in the world possesses you? Inconsideration a crime? a greater crime than theft, murder, blasphemy, or atheism?

M. Why, Sir, it may be the parent of murder; it may be the cause of atheism; it may become the source of a thousand wrongs and robberies.

G. I wish you would make this out.

M. Permit me to guard myself. I do not mean, by inconsideration, that momentary inattention into which a man may easily fall; but the habit of not considering any one principle of right or wrong, in what we do.

G. Some men are not of so reflecting a turn as others.

M. Sir, the inconsideration I mean is not a want of all reflection. There is such a thing as consideration of our own rights, interests, and pleasures; and inconsideration respecting the rights, interests, and happiness of others.

G. You seem to me to be very particular as well as severe in your opinions. You speak of me, as if I had been committing some crime every day of the year, instead of leading the harmless life I am used

to; and I must demand that you will explain yourself?

M. It will not be difficult to do so, if you will condescend to bear with me.

G. Bear with you, Sir! I beg to know what part of my conduct you can find fault with?

M. Will you allow me to reason on Christian principles?

G. O, by all means; on any principles you please. I only beg that they may not be immoral principles.

M. It is a principle of Christianity, that man is a creature of God.

G. Certainly.

M. And that he should do his Maker's will.

G. I do not deny it.

M. At all times.

G. Do you mean that he should never do any thing which he likes? that he should take no pleasure or amusement? You say, that a man ought to be always doing his Maker's will. And am not I always doing it—I mean, provided I do no harm?

M. It is your Maker's will that you should do good—

G. Well, then, if I am not doing harm, I presume that I must be doing good.

M. And the greatest possible good.

G. Why, now, you require a man to be perfect.

M. I require him to aim at perfection.

G. O, you carry things too far. You would make a man melancholy. You would drive him mad by your doctrines of perfection; whereas I am for taking the world as it is. Providence never intended that we should be perfect, and therefore has not made us perfect.

M. Men agree well enough to aim at perfection in other things. The painter is glad to copy from the most perfect portrait which he can find. You, if you train a horse, wish to make him the best possible hunter; and when you give a ball, you long to be, without exception, the most popular man in the county. The truth is, that you are in earnest in those matters, and your earnestness secures you from the error into which you fall in the concerns of religion. If you were as earnest in wishing to be good, you would aspire after perfection, though you could not attain to it.

G. I should think myself very vain, if I were to dream of aiming at perfection in religion.

M. It is the way not to be vain. At present you are but too vain of your goodness. If you reflected what the perfection of duty was, and were used to aim at it, you would feel how far you fell short; and you would not talk, as you have just been doing, of the innocent life you are leading. I am afraid that you do not so much as endeavour to please your Maker; but trust that he will be pleased at the last, though you never aimed to please him. You live to please yourself; that is your great principle of action.

G. Please myself! to be sure I do. Is not a man of independent fortune to please himself? Who is to please himself, if such a man as I may not?

M. Your fortune, Sir, as well as every other possession, is a talent entrusted to your stewardship, which is to be employed in doing the utmost possible good: for that is the will of your Creator. You are independent of your fellow-creatures; but not of him.

G. Do you mean, then, that a man of fortune, like me, is no better off than a man of no fortune?

M. He is better off, if he uses his fortune as God commands; for he is then faithful over many talents. If otherwise, his delinquency is greater than that of others. Let me explain myself. Suppose you were to send your servant on a journey, giving him a bag of money, which he was to expend on the business on which you sent him: would you not require an account of his expenditure when he returned?

G. Certainly.

M. But suppose him to tell you, on his return, that he had laid out all your money on himself?

G. If it was *my* money, I should say he was a rogue.

M. Suppose he should plead, that he was inconsiderate; that it had never occurred to him that it was yours; that he quite forgot that he was employed on your business; and that he saw a number of other servants, who all agreed to lay out their masters' money on themselves exactly in the same manner?

G. I should say, as before, that he was a rogue—a great rogue; and, moreover, a most impudent fellow; and that he ought to be made an example of.

M. Allow me to be grave. We are all servants of God. I will prove my saying by a quotation from the highest authority. "Occupy till I come"—"Thou shalt give an account of thy stewardship"—"A certain man went into a far country"—

G. What do you mean, then, that all my fortune which my father gave me is to be laid out in what you call doing the utmost possible good; and that I am not to have a farthing of it? Do you hold, that I and my family should starve; and that our three thousand pounds a-year ought all to go to the poor; for that, as I suppose, is what you intend, by saying that I must do the utmost possible good with it?

M. No, Sir; that would not be doing the utmost possible good. If you send a servant from home on your business, you do not require him to starve himself on the road; but you allow him to take out of your money his own reasonable expenses.

G. Well; and what part, then, of my fortune do you mean to afford me for my reasonable expenses?

M. Whatever is necessary to sustain that rank in society, by means of which you may extend your usefulness; whatever is necessary for carrying on your plans of doing good.

G. This is a most ingenious fancy of yours. 'Tis very hard, indeed, if I am to be no better off than one of my own servants.

M. We are all accountable creatures; and this is, therefore, no new fancy. A certain man, says an old-fashioned book, went into a far country, and he called his servants together, and he gave to one ten talents, and to another five, and to another one. Some, we read, were faithful to their trust, and improved their talents, while one buried his; that is, he made no use of it: and thereupon, says the same book, his lord was wroth, and delivered him over to the tormentors; while those who had improved their talents were bid to enter into the joy of their lord.

G. You are very severe, indeed, my dear Doctor.

M. You mistake the matter: there is no more severity in employing our talents in doing good, than in turning them to our own foolish and unprofitable uses.

G. But you do not mean that it is positively wrong to do as we like, provided we hurt nobody.

M. Hurt nobody! A man who, like you, thinks of none but himself, is always hurting everybody.

G. Why now, I repeat, that I never hurt anybody in my life. To say the worst of me, I am nobody's enemy but my own.

M. O, Sir, you little know the extent of the mischief which your selfish and inconsiderate life causes.

G. Mischief! how?

M. For instance: you got fifteen or twenty votes for your friend at the last election, did you not?

G. Yes; for he and I are intimate, and I ought to serve my associate.

M. Did you know who was the other candidate?

G. I think it was a good sort of man: far be it from me to say a word against him: but he was no acquaintance of mine; no, not in the least.

M. This competitor of your friend was invited, as I have heard, by some of the most virtuous men in the county, to stand forward to serve his country in parliament, as a man particularly qualified for the station. He refused to countenance the system of excess which the other had introduced into elections. It is by those scenes of drunkenness that your servants are debauched, and your coachman has been initiated into his evil habits. You are, therefore, chargeable with a share of all the evil which results. Again, Sir. Your friend, whom you, for the mere vanity of the thing, have so zealously served, is at this time, as I have heard, betraying the interests of his country for the sake of his own: so that you have also mischievously assisted in placing in the seat of power the man whom you ought to have opposed.

G. You throw a new light on this subject. Well, but I never meant to hurt my country, nor to promote drunkenness; and therefore I am not to be blamed.

M. You were inconsiderate: that is, as I said before, you considered yourself; you considered the advantage and honour of being familiarly acquainted with your member; but you did not consider your country. This is the inconsideration of which I was speaking.

G. But, surely, you will not make so much of a few votes at an election?

M. Is not your influence a talent for which you are accountable to God, as well as for the use of your money?

G. This is carrying things very far, indeed.

M. Let us touch on another point. You and your club opposed the cutting of a canal, because it would spoil your garden. Did you consider how much that canal would have cheapened the price of coals to the poor? Here was another instance of inconsideration. You considered yourself, but not the poor.

G. You are very sharp in finding out mischief that I have done. I see you are for loading me with a world of guilt.

M. But let us come to your motives.

G. O, Sir, I had no particular motive, one way or the other.

M. Every man has a motive for every thing he does.

G. Motive! why, yes, I meant to serve my friend in the one case, and to prevent my garden from being spoiled in the other.

M. If you examine your heart, you will perhaps find in it a motive behind this. You wished to serve your friend the knight of the shire. Why did you wish to serve him? Because, by serving him, you strengthened your intimacy: you grew familiar with a reputable family: your estimation rose in the county. Vanity, vanity, will be found, I fear, to have been a leading motive of all your actions. Vanity is the common principle of men who are inconsiderate. It dictates all they say; it prompts every thing they do: it explains their whole conduct. Vanity, Sir, made you quit business, and choose a situation where you might fall in with men of the higher class. Vanity has dictated the choice of your society. Vanity has suggested your yearly ball, and your very acts of condescension to your guests.

G. Now, I assure you, I have had no particular motive for most things in my conduct. I hardly know myself what it is that actuated me.

M. Various motives may operate, some drawing one way, and some another; but, generally speaking, vanity, as I suspect, has turned the scale.

G. I should be very sorry to be thought so vain a man as you represent me.

M. The fear of being thought vain, is one of the proofs of vanity.

G. Why, you delight in blackening my character. I assure you, I am one of the best men in the parish. Everybody has a little vanity about him, though everybody

wishes to hide it. You may hunt the world over, but where will you find a man of the principles you speak of? You must unmake men, Sir, and make them over again, if you would have them to be such as you are wishing for: they are not to be found. Every man follows his interest, and his credit, and his pleasure: he is all for himself, to be sure. One man may follow these more directly, and another more indirectly and covertly; but that is all the difference. You little know the world. I defy you to find such sort of men as you speak of. They would, I grant, be very good; but there are none of these good men in the world.

M. I thank you for your observation: you have now confuted your own argument; and I have only to remind you that you have done so. You said, "Suppose a man to be already a good man, without being a Christian:" that is the point which we have been discussing. You then said, "Suppose he should be such a man as I am, would he, in that case, need Christianity?" You now tell me, that good men are not to be found; that at least you know of no such men in your circle. Now, I agree with you, that men in general are selfish, vain, and corrupt; or, to say all in one word, are inconsiderate; considerate for themselves, inconsiderate for others. I exactly agree with you, that a man must as it were be unmade, in order to become good. And now, Sir, I add, that it is the business of Christianity thus to renovate him. What is that rite of baptism which you wish to see your child partake, but a confession, that, "being by nature born in sin, we need a new birth unto righteousness?" You invited me, Sir, to come next week to baptize this child. You told me that he is to be educated in the Christian religion; but you declare your unbelief in that religion, when you represent this moral renovation to be impossible.

G. Well, Sir, good morning to you. So I see that you are indisposed to baptize my child. Good morning to you.

M. I beg you to understand me.

G. No, Sir; good morning to you. I wish you good morning. every body, as I said before, has a right to his own opinions: you have yours, and I have mine. So, good morning to you. Perhaps I may think a little more on this subject. But you have been free, let me tell you. Once more, Sir, good morning.

(To be continued.)

To the Editor of the Christian Observer.

I do not remember to have seen in your volumes any allusion to Mrs. Grant's "Letters from the Mountains." I lately met with that work, and was so much struck with the first passage which caught my eye, that I was induced to read the whole. The views which it gives us, of the character of its author, is particularly interesting. In her there appears to be combined a strong and cultivated understanding, a lively imagination, sound judgment, an active and energetic mind, delicate taste, and exquisite sensibility; the whole accompanied by a deep impression of the importance of religious truth, and a quick perception of moral beauty or deformity: and these rare and somewhat opposite qualities, being exhibited, not in solitary contemplation, or in speculative pursuits, but in the busy concerns, and amidst the distracting cares and afflictions of a numerous family, render this production not merely interesting, but, as it appears to me, highly useful. I do not deny that there may be pointed out, in the course of Mrs. Grant's correspondence, sentiments which are questionable at least, if not objectionable; and that the reader is frequently disappointed by the omission of those references to religious principle which the occasion seems to require, and which, from Mrs. Grant, he thinks he has a right to expect. Still the practical

good sense and right feeling which pervade these Letters, entitle them to general perusal. I was particularly pleased with Mrs. Grant's remarks, on a subject which has lately occupied much of the attention of your readers: I mean the subject of female improvement. They were drawn from her by the perusal of Mrs. Woolstonecraft's celebrated work on the "Rights of Women;" and they seem to me to furnish one of the best antidotes to the poison of that work which have yet appeared. I therefore venture to solicit a place for them in your miscellaneous department. Their insertion will not be the less seasonable, because Mrs. Grant's observations on the capabilities of her own sex are followed by some strictures on the spirit which animates that set of modern reformers, who would discard religion, if they could, from any participation in the work of reform.

Yours,

S.

"I have seen Mary Woolstonecraft's book, which is so run after here, that there is no keeping it long enough to read it leisurely, though one had leisure. It has produced no other conviction on my mind, but that of the author's possessing considerable abilities, and greatly misapplying them. To refute her arguments, would be to write another and a larger book; for there is more pains and skill required to refute ill-founded assertions, than to make them. Nothing can be more specious and plausible; for nothing can delight misses more, than to tell them they are as wise as their masters. Though, after all, they will in every emergency be like Trinculo in the storm, when he crept under Caliban's gaberdine for shelter. I consider this work as every way dangerous. First, because the author to considerable powers adds feeling, and I dare say a degree of rectitude of intention. She speaks from conviction on her own part, and has completely imposed on herself, before she attempts to mislead you. Then, because she speaks in such a strain of seeming piety, and quotes Scripture in a manner so applicable and emphatic, that you are thrown off your guard, and surprised into partial acquiescence, before you observe that the deduction to be drawn from her position is in direct contradiction, not only to Scripture, reason, the common sense and universal custom of the world, but even to parts of her own system, and many of her own assertions. Some women of a good capacity, with the advantage of superior education, have no doubt acted and reasoned more consequentially and judiciously than some weak men; but, take the whole sex through, this seldom happens; and were the principal departments, where strong thinking and acting become necessary, allotted to females, it would evidently happen so much the more rarely, that there would be little room for triumph, and less for inverting the common order of things, to give room for the exercise of female intellect. It sometimes happens, especially in our climate, that a gloomly, dismal winter day, when all without and within is comfortless, is succeeded by a beautiful starlight evening embellished with Aurora Borealis, as quick, as splendid, and as transient, as the play of the brightest female imagination. Of these bad days, succeeded by good nights, there may, perhaps, be a dozen in the season. What should we think of a projector, that, to enjoy the benefit of the one, and avoid the oppression of the other, should insist that people should sleep all day, and work all night, the whole year round? I think the great advantage that women, taken upon the whole, have over men, is, that they are more gentle, benevolent, and virtuous. Much of this only superiority they owe to living secure and protected in the shade. Let them loose, to go impudently through all the justling paths of

politics and business, and they will encounter all the corruptions that men are subject to, without the same powers either of resistance or recovery: for the delicacy of the female mind is like other fine things; in attempting to rub out a stain, you destroy the texture. I am sorry to tell you, *in a very low whisper*, that this intellectual equality that the misses make such a rout about, has no real existence. The ladies of talents would not feel so overburdened, and at a loss what to do with themselves, if they were not quite out of the common course of things. Mary W., and some others, put me in mind of a kitten we had last winter, who, finding a small tea-pot without a lid, put in its head, but not finding it so easy to take it out again, she broke the pot in the struggle; her head, however, still remained in the opening, and she retained as much of the broken utensil round her neck as made a kind of moveable pillory: she ran about the house in alarm and astonishment: she did not know what was the matter; felt she was not like other cats, but had acquired a greater power of making disturbance, which she was resolved to use to the very utmost, and so would neither be quiet herself, or suffer any one else to remain so. I leave the application to you. Our powers are extremely well adapted to the purposes for which they are intended; and if now and then faculties of a superior order are bestowed upon us, they too are, no doubt, given for good and wise purposes, and we have as good a right to use them as a linnet has to sing; but this so seldom happens, and it is of so little consequence whether it happens or not, that there is no reason why Scripture, custom, and nature, should be set at defiance, to erect up a system of education for qualifying women to act parts which Providence has not assigned to the sex. Where a woman has those superior powers of mind to which we give the name of genius, she will exert them under all disadvantages. Jean Jacques says truly, genius will educate itself, and, like flame, burst through all obstructions. Certainly in the present state of society, when knowledge is so very attainable, a strong and vigorous intellect may soon find its level. Creating hot-beds for female genius, is merely another way of forcing exotic productions, which, after all, are mere luxuries, indifferent in their kind, and cost more time and expence than they are worth. As to superiority of mental powers, Mrs. W. is doubtless the empress of female philosophers: yet what has she done for philosophy, or for the sex, but closed a ditch to open a gulf? There is a degree of boldness in her conceptions, and masculine energy in her style, that is very imposing. There is a gloomy grandeur in her imagination, while she explores the regions of intellect without chart or compass, which gives one the idea of genius wandering through chaos. Yet her continual self-contradiction, and quoting with such seeming reverence that very Scripture, one of whose first and clearest principles it is the avowed object of her work to controvert; her considering religion as an adjunct to virtue, so far and no farther than suits her hypothesis; the taking up and laying down of Revelation with the same facility; make me think of a line in an old song—

> "One foot on sea, and one on shore,
> To one thing constant never."

What, as I said before, has she done? Shewed us all the miseries of our condition; robbed us of the only sure remedy for the evils of life, the sure hope of a blessed immortality; and left for our comfort the rudiments of crude, unfinished systems, that crumble to nothing whenever you begin to examine the materials of which they are constructed. Come, let us for a moment shut the Bible, and listen to Mary. Let us suppose intellect equally divided between the sexes. We may deceive the understanding,

but it would be a very bold effort of sophistry to impose on the senses. We know too well that our imaginations are more awake, our senses more acute, our feelings more delicate, than those of our *tyrants*. Say, then, we are otherwise equal. These qualities or defects would still leave the advantage on their side; we should much oftener resolve and act, before we called reason to counsel, than they would. Besides, I foresee that the balance will go in the old-fashioned way at last, if Mary carries her point. When the desired revolution is brought about, will not the most sanguine advocates of equality be satisfied, in the first national council, with having an equal number of each sex elected? Now, I foresee when this is done (as girls, or very old women, will not be eligible for the duties of legislation, and mothers have certainly a greater stake in the commonwealth), a third part of the female members will be lying-in, recovering, or nursing; for you can never admit the idea of a female philosopher giving her child to be nursed. Whatever other changes may be found proper, I hope they will retain the woolsacks in the upper house, and add some more. The membresses of course will bring their infants into the house: this will interrupt no debate; for children that suck in philosophy with their milk will not cry like the vulgar brats under the old *régime*; but may possibly sleep during a long debate, and then the woolsacks will be very convenient to lay them upon. There is no end either of reasoning or ridicule on this truly ridiculous subject. If the powers of a very superior female mind prove so inadequate to its own purposes when thus absurdly exerted, what will become of those who adopt her vanity and scepticism, without her knowledge and genius to support them? To conclude: I see 'tis a great custom now for people to dabble in scepticism and speculative impiety, keeping all the while a slight hold of their original principles, that they may return when they please, as if *thus far and no farther* belonged to finite nature. Yet these same people would be very unhappy, if they saw their young children going out of their depth into a current, trusting to a slight hold of a twig on the brink; though the worst that could happen, in this latter case, were only drowning. In fact, the Bible is or is not the charter of our salvation: it is necessary both for our peace of mind and consistency of conduct, that we should either believe or not believe it. The nature of the subject admits no wavering; it is all true, or all false. Let us then seriously regard the most important object that can ever be presented to our view. These truths must be either wedded or renounced. If we mingle daring innovations and unwarranted practices with a feeble and dubious belief, haunted with pungent remorse or gloomy uncertainty, we shall not even enjoy the fleeting day that is passing from us. Let us then grasp hard our principles, or let them go. As the reformers manage, they have the fears without the hopes that religion inspires. Let us at any rate, in these important concerns, be guided by the common sense that directs us in ordinary bargains. Let us examine well what we are to get, before we part with what we have. My poor brains could never support the rotation of opinions which seems to delight some people here: they remind me of Hotspur, when he talks of living in a windmill. What a pleasing transition I am about to make, from those who believe too little to those who believe rather too much. With what delight and reverence I shall listen to dear Moome's *awe-compelling tales*, after all this farrago. Adieu! may you reap the fruits of steady principle, and consistent conduct, both here and hereafter.

"Farewel."

To the Editor of the Christian Observer.

THE following short poem is a production of Dr. Doddridge, and is not, I believe, included in his printed works. I have transcribed it from a manuscript of the Doctor's own hand writing, which was given to a relation of mine—Miss Elizabeth Scott—a lady of more than ordinary learning, with whom Dr. Doddridge was intimately acquainted, and whose talents were united with so much piety, that the author of the Memoirs of Pious Women had designed her a place in that honourable society, could her permission have been obtained to that purpose.

J. M.

Paul's desire to depart, and be with Christ.—Phil. i. 23.

While on the verge of life I stand,
And view the scene on either hand,
My spirit struggles with its clay,
And longs to wing its flight away.

Where Jesus dwells, my soul would be;
It faints my much-lov'd Lord to see.
Earth, twine no more about my heart;
For 'tis far better to depart.

Come, ye angelic envoys! come,
And bear the willing pilgrim home:
You know the way to Jesus' throne,
Source of my joys, and of your own.

That blessed interview how sweet!
To fall transported at his feet!
Rais'd in his arms, to view his face,
Through the pale beamings of his grace!

To view heav'n's shining courtiers round,
Each with celestial glories crown'd;
And, while his form in each I trace,
Belov'd, and loving, all t'embrace!

As with a seraph's voice to sing,
To fly as on a cherub's wing;
Performing, with unwearied hands,
A present Saviour's high commands.

Yet, with these prospects full in sight,
I wait thy signal for my flight;
For 'tis a heav'n begun, I know,
To love and serve my Lord below.

REVIEW OF NEW PUBLICATIONS.

Hints to the Public and the Legislature, on the Nature and Effect of Evangelical Preaching. By a BARRISTER. Parts I., II., and III.

A Letter to a Barrister, in Answer to "Hints, &c." By ROBERT HAWKER, D.D.

A Second Letter, in Reply to the Second Part of the "Hints, &c." By ROBERT HAWKER, D.D.

An Appeal to the Legislature and to the Public, in Answer to the "Hints, &c." By an EVANGELICAL PREACHER.

A Vindication of Evangelical Preaching. By JOHN STYLES.

IN entering upon our review of this controversy, we must commence by protesting against the misconstruction of our meaning. The contest is between the Barrister and that numerous and indefinite class of writers and preachers, whether Calvinists or Arminians*, whether churchmen† or dissenters, whom he is pleased to include under the general denomination of "*evangelical.*" It cannot be expected of us that we should have read *all* the works which may be considered as the production of *evangelical* writers: our praise, therefore, or our censure, must always be understood to be confined to the passage imme-

* Of the *methodists*, the Barrister observes, in a note (Hints, Part III., p. 132.): "This sect was formerly divided into the Calvinistic and *Armenian* [*Arminian* we suppose]; and both parties were full of hate and hostility towards each other, as their controversial writings sufficiently testify. But of late years they have found it expedient to form a *coalition*; and the *establishment* has now to resist their combined force."

† "If," says the Barrister, "the *evangelical churchmen* are so fully convinced that man can do nothing of himself, &c."—(Hints, Part II., p. 20.)

diately under review: and, when we defend a scriptural doctrine, we must not be understood to defend all the explanations which may have been given of it, or all the inferences which may have been deduced from it.

The Barrister has raised up, as might be expected, a host of opponents. John Styles and Dr. Collyer (under the name of an "evangelical preacher") are perhaps the most able of his antagonists; and Dr. Hawker has engaged "to attend him, step by step," while he brings out the doctrines of evangelical preaching, and places them in all their bearings. Dr. Hawker has rendered an essential service to his cause, in tearing from the Barrister's face the mask, which he at first assumed, of a friend to the established church. In his first pamphlet the Barrister, though appearing in a somewhat "questionable shape," did not disclose his own creed; but, in his second, the secret escaped him: he talked of the "trinitarian *hypothesis*;" and used some other expressions sufficiently indicative of his sentiments; and Dr. Hawker, founding himself on these expressions, charged his opponent with being a follower of Socinus; confessing himself, at the same time, ready to retract the charge with pleasure if, in his next pamphlet, the Barrister should avow his belief in the divinity of Christ. A third part of the "Hints" has since appeared; and the Barrister has noticed the letter, but not the challenge, of Dr. Hawker. The conclusion is plain; the Barrister, while he professes to undertake the cause of the church, is in fact the advocate of Socinianism. This circumstance clearly explains his sneer at articles of faith "ready cut and dried;" his panegyric on Mr. Fellowes's "Religion without Cant;" and his observations on "mysteries," which we mean to notice more particularly in a subsequent part of our review.

It was natural, however, for Dr. Hawker to give the Barrister credit for his professions. The word of God is undoubtedly the authority to which we must ultimately refer in all religious controversies: but, when Dr. Hawker was impeached, before the *legislature* of his country, on account of the doctrines which he promulgated, it was surely a valid plea in bar to say, that he taught in conformity to articles, which that legislature sanctioned as the rule of faith, and required him to subscribe, as the "sine quâ non" of his admittance into holy orders. The Barrister might have joined issue on this plea, and have shewn (if such were the truth of the case) that Dr. Hawker had, in his preaching or writing, departed from these articles: but, in the true spirit of a special pleader, after *protesting* that he is "very far from admitting that the pernicious principles thus disseminated in society are legitimately drawn from those articles," he insists that "those who, for the sake of distinction, "claim for themselves exclusively,—(Who are they, by the bye?)—the title of Gospel preachers and evangelical ministers, are bound to confirm them by that Gospel, which the evangelists have left upon record." (Hints, Part III., p. 105.)

In questions of religion, it is often material to observe the *temper* and *spirit* of the disputants. We pass over the elegant catalogue of "anti-moral evangelists," "Calvinistic methodists," "fanatics," "enthusiasts," "fools," "madmen," "blockheads," "pious pontiffs," "illogical and unruly saints," "bloated lay-priests," &c. &c. with which an attendance at the quarter-sessions perhaps enabled the Barrister to adorn his three pamphlets: our attention is attracted by something more specific than these generalities. Dr. Hawker being the individual principally attacked in the first part of the "Hints," and coming forward as the avowed opponent of the Barrister, in his first Letter, must be understood to be included in the general censure with

which the Barrister has filled *six pages* of his second pamphlet:—"I was prepared to expect all the low and senseless *ribaldry* which this sect of Gospel ministers *have* poured forth. I knew that with them abuse would supply the place of argument; and that *foul-mouthed calumny* would be substituted for serious investigation." (p. 4.) And again:—"They never think it necessary to produce evidence to substantiate their charges. With them, assertion supplies the place of authority; for it is with their *libels*, as with their doctrines, they consider *proof* as destroying the very essence of faith" (p. 5.); with various other observations in the same style, and the same spirit, which we have neither leisure nor inclination to transcribe.

In indictments for libels, it is the universal practice of the profession (and the wisdom of the law will not dispense with it) to specify the passages or passage on which the complaint is founded. From this practice, however, the Barrister, in this instance, found it convenient to depart; for however open to observation Dr. Hawker's first Letter may be on the score of egotism, he displays towards his opponent a truly Christian charity.

"It would be somewhat singular, to be sure,—and yet extraordinary things have happened,—if, in a cooler hour, your views should take a different turn, and you should find some of the consolations in the book you have so much despised, founded upon true scriptural arguments, to suit your own circumstances. In return for all your intended injury to me, whether you choose to believe it or not, I can truly say, the greatest evil I wish you is, that this may be your case." (Dr. Hawker's first Letter, p. 44, 45.)

The Barrister "expected" from his opponents "low and senseless ribaldry." We know not whether he judged of others by himself, or whether he relied on the poignancy of his satire, and the bitterness of his invective, as capable of overcoming even a Christian's patience: but miserably must he have been disappointed, on perusing Dr. Hawker's first Letter. He persists, however, in his charge—he aggravates it:—"Their contempt of morality is so extreme, that their vulgar vocabulary, ample as it is, can scarcely furnish them with epithets sufficiently abusive for its advocate." (Hints, Part II., p. 7.) This is a grave accusation, and required at least *some* proof. Dr. Hawker calls for proof.—"As far as I am implicated in this charge, I would beg to ask in what page or paragraph of my former Letter, or in any of my writings, are such calumniating passages to be found?" (Dr. Hawker's Second Letter, p. 14.)

A third part of the "Hints" has since appeared; and the Barrister, who complains of others that they never think it necessary "to produce evidence to substantiate their charges," has neither retracted, nor, as far as Dr. Hawker is implicated, attempted to prove his accusation. From *his* pages not a passage, not a syllable of "abuse" or "ribaldry" has the Barrister been able to produce. We leave it to others to judge on whom the charge of "foul-mouthed calumny" must rest; who they are that "never condescend to produce any evidence to testify that their invectives are not wholly without foundation." (Hints, Part II., p. 4.)

Were the Barrister and Dr. Hawker the only champions in the contest, and were we to judge of them by the spirit displayed in these pamphlets, applying to them our Saviour's golden rule, "by their fruits ye shall know them," we should not hesitate in giving our verdict. Christian morality consists not in *talking* about virtue, in declaiming against vice; but in *being* virtuous, in eschewing evil, in avoiding *falsehood*, in being patient, and meek, and *humble*. "He that *doeth* righteousness"—we thank the Barrister for the quotation—"He that *doeth* righteousness, is righteous." Not the son that said "Sir, I go,"

and went not; but he that went into the vineyard, did his father's will. A habit of *acting* virtuously improves, a habit of *declaiming* on virtue deadens, the moral sensibility.

Dr. Collyer's temper appears to be nearly entitled to the same commendation as that of Dr. Hawker: but John Styles occasionally displays too much of asperity, too much of the spirit of triumph. Of our brother reviewers, who have fallen under the Barrister's lash, we say nothing.

We pass on from the *spirit* displayed by the Barrister, to make a few general remarks on the *mode* in which he conducts his attack.

1. One artifice which he employs without reserve, is, to select and "garble," from the writings of his opponents, detached sentences, in which they have expressed the essential doctrines of Christianity in strong, perhaps in unguarded language; and then, suppressing the many earnest exhortations to holiness, as an indispensable evidence of true faith, with which the same writings abound, to charge them with deliberately sitting down to devise methods "to root all virtue out of society." From this calumny Dr. Collyer has amply vindicated Mr. Burder, and John Styles has triumphantly cleared Mr. Cooper, by quotations from their respective sermons: but the Barrister's zeal for the ninth commandment would not suffer him to retract a charge, though proved to be false. The defence of the "anti-moralists," he represents as amounting to this:

"You quote our deliberate doctrine, without pointing out our refutation of it in other places. You condemn and expose us, because we declare all obedience to the *moral law* of God to be vain and fruitless; and you omit to glean those passages in which we run counter to our own creed. Our works, from which you adduce your evidence against us, are sprinkled up and down with contradictions, which you do not give us credit for. You charge us with error and absurdity, but you do not take our inconsistency into the account. This, which is the sum and substance of their vindication, is as preposterous as it is evasive."—(Hints, Part III., p. 13, 14.)

We do not stop to inquire by what evangelical writer the Barrister has found it declared, that all obedience to the *moral* law is *vain and fruitless*. We do not at present enter into a discussion, on which we mean presently to touch, of the *consistency* of preaching "justification by faith only," together with the "*indispensable necessity of good works*, as the evidence of that faith:" we will, for the moment, concede to the Barrister, that these "anti-moralists" contradict themselves: that they refute their deliberate theories respecting the efficacy of faith by their practical exhortations to morality. Does not this clear them from the charge of "*pursuing the extirpation of morality?*" Such charges ought not to be lightly preferred; they require strong proof to substantiate them.

2. Another mode of attack to which the Barrister sometimes has recourse, is this: he selects passages really objectionable from writers whose works, on the whole, deserve commendation---for what mortal is at all times infallible?---He then represents these not only as fair specimens of the works from which they are extracted, but as conveying a just picture of evangelical compositions in general. Thus, because the "Pilgrim's Progress" contains some exceptionable passages; because the "Village Dialogues" afford instances of vulgar and illiberal and intemperate abuse of the established church; not only Dr. Hawker, but Mr. Burder and Mr. Cooper, and all who coincide with them in sentiment, are indirectly, if not directly charged, under the convenient generalities of "evangelists," "anti-moralists," "methodists," &c. &c. with the vulgarity of John Bunyan, and the coarseness and levity of Rowland Hill, and with that spirit of hostility to the establishment which is

betrayed in some dissenting publications.

3. Another weapon of attack, which the Barrister not unfrequently wields, is misrepresentation. He either states, as evangelical doctrines, tenets which his opponents distinctly disavow; or draws from those evangelical doctrines which they really hold, consequences which do not flow from them. Having conjured up phantoms, which have no resemblance to any thing human, he advances, in the genuine spirit of quixotism, to the charge; and when the aërial nothings of his own creation vanish at his touch, he fancies he has vanquished his foes, and chaunts pæans in honour of his victory. To give a few examples.---

"It would most obviously," says the Barrister, "be of prodigious benefit to the community, that all should be made to believe in this *evangelical* doctrine, that God made them originally sinful and depraved" (Hints, Part I., p. 12.), "Whereas," replies Dr. Hawker, "the truth is, that it is neither an evangelical doctrine, nor the language of the Bible. I believe I may challenge you to produce a single passage from any evangelical writer whatever, in which you can find it said, that *God made man originally* sinful and depraved."—(First Letter, p. 72.)

This challenge also, according to custom, the Barrister has passed by unnoticed. And what shall be said of such "*tirades*" as the following?

"Now it may be very evangelical to trace all this mass of enormity up to the Author of our Nature, as its first cause; but it is certainly not very prudent nor very pious, to preach in the ears of these profligate parents that this their shocking state of *depravity* is *original*, and not the effect of *acquired habit*; that they are sinners by *nature*, and not in consequence of *corrupt example* and *wilful misconduct*; because, having once taken this *Gospel*, it will furnish them with an unfailing apology for their vices, and send them back well satisfied to return again to their old haunts: for they will reason thus:—If to sin is *our nature*, then to sin is not blameable, any more than for a bird to fly, or a duck to swim, for it is their nature."—(Hints, Part I., p. 15, 16.)

And by what *evangelical* writer was the Barrister taught to trace any sin "up to the Author of our Nature?" The evangelical doctrine, as we have understood it, is this: that the corruption of our nature is to be traced to the "wilful misconduct," to the deliberate sin, of our first parent; that its restoration to holiness is to be ascribed to the free grace of God; to the influence of his Holy Spirit sanctifying the soul. Corrupt example, indeed, has a dreadful effect, in calling into action that proneness to sin which is natural to man: and *wilful* perseverance in sin hardens the heart, blinds the understanding, and leads on to higher degrees of iniquity: but we cannot, from these causes alone, explain that early *tendency* to sin, which we uniformly observe in children. If children lisp falsehood, ere they have witnessed a single violation of truth; if they give way to passion, while as yet they can express it only by violent gestures, and inarticulate sounds; if, in defiance of the most affectionate advice, in opposition to the most decisive exertions of authority, they are disobedient, obstinate, perverse; to what cause shall we ascribe it? We are satisfied with the plain doctrine of Revelation on this subject; and we are convinced, that the deeper men dive into that which is unfathomable, the more they will bewilder themselves and others.

Were it conceded to the Barrister, that we are sinners "in consequence of corrupt example and wilful misconduct," we should not be one step nearer to the solution of the problem of the origin of moral evil: it would still remain to be explained, why "corrupt example" has such an influence on the mind of man: it might still be asked, whether there is not something depraved in the constitution of a being so liable to be contaminated.

We feel, however, no inordinate curiosity to have this problem solved. Enough is revealed for every practical purpose---that, though we are by nature prone to sin, we have

offered to us the means whereby we may be renewed in the image of God, and enabled, by his grace, and the influence of his Spirit, to work out our own salvation; that if we diligently and faithfully use these means, we shall obtain, through the Divine mercy, eternal life; that, if we neglect them, we shall be consigned to everlasting torments; and that, by wilfully continuing in sin, we not only increase the bitterness of repentance, if we ever repent, but we also expose ourselves to the hazard of dying impenitent, and thus incurring eternal ruin. Surely, surely, this doctrine affords no apology for vice, no encouragement to sin! If Christ shed his blood on the cross to "cleanse us from all sin," and to "purify to himself a peculiar people zealous of good works," sin cannot but be "blameable;" it must be "exceeding sinful."

Another instance of the mode of attack now under consideration is afforded, by the Barrister's observations on *self-righteousness*. On this head, we may perhaps acquit him of *wilful* misrepresentation: for the meaning of *self*-righteousness, suggested by its *etymology*, is certainly that of *personal* righteousness ascribed to it by the Barrister; and though a moderate acquaintance with the writings of those whom he undertakes to censure would have apprized him, that they used the term not in that sense, but to express a *proud dependance* on our own righteousness, as *entitling* us to claim the reward of eternal life from the *justice* of our Creator; yet we are not convinced that we can fairly charge him with such a knowledge of his subject, as would suffice to convict him of *intentionally* mistating the doctrine of his opponents on this article.

But let us see how the Barrister reasons from doctrines truly stated. What is the conclusion which the "whole race of delinquents" are to draw from the doctrine, that "they can do nothing of themselves to help themselves?"—That they should pray to God, who is able and willing to save, to the uttermost, all who come unto him, is the answer of Revelation and of reason. Not so the Barrister.

"Their guilt cannot be *wilful*; for, if they *cannot* help themselves, the fault is in Him who could give the power, but withheld it." (Hints, Part I., p. 20.)

The logic is as absurd, as the conclusion is impious. If, when we cannot help ourselves, God offers to help and to save us, is not their guilt *wilful*, who reject his assistance? Is it not *their own* fault, that they perish? If a rope is thrown out to a sinking man, and, trusting to his own strength and skill in swimming, he refuses to lay hold of it, whose fault is it that he is drowned?

But the most gross perversion of which the Barrister perhaps has been guilty, is to be found in his paraphrase of the following passage of Dr. Hawker:—

"No sins are too great, no life too impure, no offences too great, or too aggravated, when once the weapons of sin are fallen out of his hands, to prevent the blessed influence of Gospel mercies."—Such is Dr. Hawker's language, as quoted by the Barrister. (Hints, Part I., p. 25.) And it is paraphrased thus:

"To the seducer: You have betrayed many that once were innocent, and have brought down many a father's grey hairs with sorrow to the grave; but, add one more victim—for your life cannot be too impure—and then take refuge in a Redeemer." (Hints, Part III., p. 33.) "To the robber——" But we forbear to shock our readers, by quoting that which we could not read without shuddering.

4. The last species of sophistry which we notice in the "Hints," is that of attacking the evangelical doctrines separately. A doctrine may be very pernicious, if inculcated by itself, which is very salu-

tary when taught in connection with others. Thus the doctrine of original sin, if taught otherwise than in connection with the atonement, must either drive the sinner to despair, or harden him in sin: and the doctrine of the atonement itself, if severed from that of sanctification by the Holy Spirit, may be converted into an encouragement to iniquity. By attacking, therefore, these doctrines separately, and suppressing that connection between them which constitute the excellence and perfection of the Christian scheme, the Barrister has furnished himself with plausible arguments, plausible to those, and only to those, who do not take a comprehensive view of the whole system.

After thus discussing the *spirit* and the *manner* in which this controversy has been conducted, it is time that we state to our readers the *subject* of the controversy. In this we have been probably anticipated. The Socinian, of course, attacks the doctrines of the Trinity, of Original Sin, of the Atonement, of Justification by Faith, of Regeneration by the Influence of the Holy Spirit:---his opponents defend them. He also censures the virulence with which some writers have traduced the character of the clergy. On this head a faint defence is made---the cause would not admit a better. A third object of the Barrister's attack is, the "Hibernian Society:" on this subject he has received, from Mr. Styles, a spirited and able reply.

Respecting evangelical doctrines, it is no easy task to analyse the desultory arguments of the Barrister. Sometimes he attacks the scriptural system itself; sometimes a statement of it which is not altogether defensible. His arguments, so far as they apply to the scriptural doctrines themselves, may, we think, be reduced to five: they are *new* doctrines; they are *not scriptural*; they are *irrational*; their *tendency* is *immoral*; they *actually* produce immorality and *vice*. We shall examine these objections one by one.

1. The Barrister complains, not perhaps without some justice, of the advantage gained by his opponents in assuming to themselves---(they do not *all* assume)---the title of evangelical preachers. The remedy, however, was in his own hands; and he has not failed to use it. It was only to prefix the word "*anti-moral.*" Call them anti-moral evangelists, and the spell is broken. Lest, however, this remedy should fail, it was adviseable for the Barrister to set up for an advocate of the *old* Gospel, and to charge his opponents with preaching a *new* Gospel. In executing, however, this scheme, it was surely unwise to express these *new* doctrines in the very words used by our Reformers two centuries ago. Did not the Barrister know that the collect for the second Sunday in Lent begins thus?---"Almighty God, who seest that we have *no power of ourselves to help ourselves.*" Or had he forgotten it, whilst he wrote the following passage?

"When you have furnished the whole race of delinquents, of every description, with this doctrine, that *they can do nothing of themselves to help themselves*, they will soon follow it up to the conclusion to which it leads, that their guilt cannot be *wilful*; for if they *cannot* help themselves, the fault is in Him who could give the power, but withheld it." —(Hints, Part I., p. 20.)

We have already noticed the impiety of this conclusion, and, we trust, unravelled the sophistry by which the Barrister has endeavoured to support it; we quote the passage in this place, merely to shew how profoundly versed the Barrister is in the history of the doctrines which he attacks; how intimately acquainted with the Liturgy of the church, which he professes to defend.

That the doctrine of the Trinity was the ancient doctrine of the church, the late Bishop Horsley has established most triumphantly: and Dr. Hawker, in his Second Letter,

has proved, from the Thirty-nine Articles, that the doctrines of the Atonement, of Justification by Faith, of Regeneration, are not *new* doctrines. We might, if we pleased, on this subject, multiply quotations from our old Reformers,—even from Hooker, the "Anti-calvinistic" (as certain reviewers are pleased to style him) Hooker. But it were needless: for the doctrines under discussion cannot be *new*, if, as,

2dly, We shall endeavour to prove, they are scriptural. The doctrine of the Trinity, the Barrister has scarcely ventured to attack: he has sneered at it; he has quoted a few scriptural texts to prove, what no Christian denies, the Unity of God; and sits down satisfied that he has disproved the doctrine of the Trinity. We shall, therefore, leave it for the present to the many able defences which are already before the public; and the rather, as we have already laid before our readers, in the present number, some of the scriptural evidence for the divinity of Christ, and of the Holy Spirit.

Those, who undertake to deduce specific doctrines from Scripture, labour under this disadvantage: the *direct* aim of the inspired penmen was rather to renew the heart, than to inform the understanding, or to satisfy speculative doubts. They did not systematize; they taught doctrines, not with reference to any particular arrangement and symmetry of the parts, but with a view to the practical inference resulting from them. The essential doctrines of Christianity, however, are so connected with each other, that, when stated in the language of Scripture, they reflect light upon each other, and form a consistent whole. When we are told, that "*all* have sinned, and come short of the glory of God;" that "if we say we have no sin, we deceive ourselves, and the truth is not in us;" that "in Adam all die;" that "there is none righteous, *no, not one*:"—when it is revealed, "that, while we were yet *sinners*, Christ died for us;" that "when we were yet *without strength*, in due time Christ died for the *ungodly*;" that he "*bare our sins*, in his own body, on the tree;" that "he was wounded for our transgressions, and bruised for our iniquities;" that "the chastisement of our peace was upon him, and by his stripes we are healed;" that God "made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him;" that God "sent his son to be the propitiation for our sins; and not for our sins only, but also for the sins of the whole world:"—when it is declared, "by grace ye are saved *through faith*, and that *not of yourselves*, it is the gift of God, *not of works*, lest any man should boast;" that, "after the kindness and love of God our Saviour toward man appeared, *not by works of righteousness* which we have done, but according to his *mercy* he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour, that, being justified by his grace, we should be made heirs according to the hope of eternal life:"—when our Saviour himself declares, "ye must be born again," "except a man be born of water and of the Spirit, he cannot enter into the kingdom of God;" and the apostle informs us, that "in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature;" and declares, "it is God that worketh in you both to will and to do of his good pleasure:"—When we consider all these testimonies, in their relation to each other, and their connexion with the context, we are at a loss to imagine what further scriptural authority can be required in support of the doctrines of Original Sin, and of the Atonement; of Justification by Faith, and Sanctification through the influence of the Holy Spirit.

But the Barrister calls on those who may hereafter answer him distinctly to shew,---

"First, that it is not repentance and amendment of life to which the promise of pardon is made, but that the blood of Christ cleanseth from all sin; and, next, that this doctrine is authorized by our SAVIOUR, and that it is taught in HIS GOSPEL. This," he says, in a tone of triumph, "I call upon them to do. How they will acquit themselves of the task, remains to be seen. Let them not attempt to escape by quoting a few disconnected phrases in the Epistles, but let them adhere *solely* and stedfastly to that Gospel, of which they affect to be the exclusive preachers; and let them prove explicitly, from the EVANGELISTS, that doctrine which, as EVANGELICAL *ministers*, they deliver as the corner-stone of their creed."—(Hints, Part II., p. 53, 54.)

Without staying to inquire with what consistency an advocate of the church can reject those Epistles, which she declares to be canonical; or under what pretence any one can require explicit and *exclusive* evidence of *all* the truths of Christianity to be produced from those Evangelists, one of whom has recorded our Saviour's declaration to his apostles; "I have *many* things to say unto you, but *ye cannot bear them now.* Howbeit, when He, the Spirit of Truth, is come, he will guide you unto *all* truth;" the advocates of the Atonement may accept the Barrister's challenge. Did not St. John the Baptist point to the doctrine of the *sacrifice* of Christ, when he exclaimed, "Behold the Lamb of God, which taketh away *the sins of the world?*" Did not our Saviour himself reveal the same great truth, when, giving the cup to his disciples, he said, "Drink ye all of it; for this is *my blood*, of the New Testament, which is shed for many, for the remission of sins?" See, also, John iii. 14—17, vi. 51---58, &c. &c.

So far is there from being any ground for the insinuation, that the doctrine of the Atonement rests merely on "a few disconnected phrases," that the whole tenour of the reasoning used by the apostles is frequently founded on this doctrine; and when we are obliged to quote in its defence individual passages, they lose much of their force in being thus torn from the context. The Barrister also attempts to disprove, by quotations from Scripture, the doctrines which he has attacked. But these passages have been so often quoted for this purpose, and so often reconciled to the rest of Scripture, by evangelical commentators and others, that we should only be surprized at seeing such arguments again brought before the public, if we did not know---so unwelcome to the world is real religion!---that objections to it never become stale: after being urged and refuted ninety-nine times, they may be produced the hundredth time with all the charm of novelty.

3. But are these doctrines credible?

"As mysteries," says the Barrister, "cannot be made manifest, they of course cannot be understood; *and that which cannot be understood, cannot be believed*; and can, consequently, make no part of any system of FAITH; since no one, till he understands a doctrine, can tell whether it be true or false; till then, therefore, he can have no faith in it; for no one can rationally affirm, that he *believes* that doctrine to be true, which he does not *know* to be so; and he cannot know it to be true, if he does not understand it."—(Hints, Part III., p. 10.)

It is very mortifying to find that we must go to school again in metaphysics. We have to unlearn (what we had learned from Locke), that, though we cannot believe what is *against* reason, we may rationally believe, upon competent evidence, that which is *above* reason. "That which cannot be understood, cannot be believed!" By what power bodies fall to the earth, we cannot understand: therefore, that bodies unsupported fall to the ground, we cannot believe, even on the testimony of our senses! How the soul and body mutually act upon each other, we cannot understand; therefore we cannot believe

any connection to subsist between the soul and body!

But what is meant by "understanding a doctrine?" If by this is meant understanding the *terms* in which it is expressed,—in this sense, certainly, "that which cannot be understood, cannot be believed;" but if by "understanding a doctrine," a full comprehension is intended of its nature, extent, and bearings, then that which cannot be understood may be believed, and is believed; and that belief is acted upon in a thousand instances.

It is important, therefore, to examine what it is that we really know of the attributes of the Deity. We form certain notions of them by analogy; but, in fact, we know nothing of them as they are in themselves; we know them only in their *consequences* (and that is sufficient for every practical purpose), as they affect ourselves. We find knowledge in ourselves; we imagine a similar knowledge in God, embracing the whole of creation and the whole of time; and this we call the omniscience of God. But does not the omniscience of God differ from the knowledge of man in *kind* as well as in *degree?* We understand the *effects* which result from this Divine attribute; that the same justice will be executed on every thought, word, and action, whether secret or open:—but we do not understand the *attribute itself.* Let us try how this bears on the point under discussion.

That reward is the consequence of obedience to the Divine commands, and punishment of disobedience, is the idea which we form of the justice of God. But whether this reward and this punishment follow, as the natural consequences of obedience or disobedience; whether they *necessarily* follow, or may by any, and if by any by what, means be averted; are questions which unassisted reason cannot solve. If we look to our experience of the moral government of God in this world, we find that the poverty and the diseases of parents are frequently entailed on their offspring: that our happiness, and even our virtue, depend much upon others; on the precepts and example of our parents, on the education which they give us, on the society into which we are introduced: that the natural consequences of guilt are frequently borne by one person for another; by a parent, who, sacrificing his own comfort, pays the debts of an extravagant child, to the ruin of his own fortune; by the friend, who attends the sick-bed, and alleviates the sufferings, of one whose intemperance was the just cause of his illness. Is it then incredible, that the sin of Adam should have entailed on his posterity ruin and misery, corruption and weakness;—That God, rather than *immediately* renew in the children of Adam the innocence which he had lost, should have left their restoration to holiness to be effected by *means* of his own appointment; by the gift of his Holy Spirit to those who should pray for it with sincerity;—That he should pardon sin, not unconditionally, but on the terms of faith in Christ, and repentance toward God; a faith evidencing itself by the fruits of holiness; a repentance arising not so much from a dread of punishment, as from an abhorrence of sin;—That he should have appointed the death and sufferings of Christ to be the means of averting the punishment, which would otherwise be the inevitable consequence of every transgression; and faith in Christ, as the means by which each individual should avail himself of the benefit of that atonement?

If all this is not incredible, why may we not believe it upon competent evidence? "No one," says the Barrister, "can affirm, that he *believes* that doctrine to be true, which he does not *know* to be so." Is this to be endured, after all that has been written by metaphysicians,

and by *lawyers* too, on the distinction between knowledge and belief; on the various degrees of probability; on the different kinds of evidence? Would it be tolerated in Westminster-Hall, on a motion for a new trial? Let the Barrister try the experiment:—"My Lords, the jury did not *know* the prisoner to be guilty: it is true, the evidence was conclusive against him; but still the jury did not *know* him to be guilty: therefore they *could* not *believe* him to be guilty, and ought to have acquitted him!"

4. We proceed to investigate the *moral tendency* of the doctrines commonly called "*evangelical:*" for if prejudicial to morality, they cannot be consonant to right reason! they cannot be the doctrines of Revelation; and we must have made some mistake in our preceding reasoning. But here it is necessary carefully to distinguish between the doctrines themselves, and the perversion of them. There is something in human nature which taints and spoils whatever comes in contact with it; which abuses and perverts the best gifts of Providence. The sun, which was created to cheer and enlighten us in the performance of the duties of life, sees thousands, during one half of his course, slumbering on the bed of idleness: and the night, which was made for repose, is converted by myriads into a season of riot and intemperance. Reason itself, which was given to man to guide him in the paths of religion and virtue, is frequently employed to mislead the ignorant, to ensnare the unwary, to calumniate the innocent, and to vindicate the unjust. So it is with the doctrines of the Gospel: some misrepresent them to the ruin of others; and many wrest them to their own destruction. But, when rightly understood, and faithfully applied to the conscience, they humble the proud, speak pardon and peace to the penitent, threaten the ungodly, and satisfy those who "hunger and thirst after righteousness." Such at least is their *tendency:* where they fail to produce such effects, the fault is not with them; they are *not,* in fact, *believed.* If, while we *profess* faith in Christ, we allow ourselves in the habitual exercise of any known sin, "we deceive ourselves, and the truth is not in us." Can he indulge himself in pride, who is deeply convinced of the corruption of human nature, and of his own individual depravity; who sincerely confesses, that his sufficiency is of God, from whom cometh every good and perfect gift; who, from his heart, joins in the prayer of our church, "Almighty God, who seest that we have no power of ourselves to help ourselves?" Shall not he be merciful, who owes to the mercy of God his present existence, his hope of future happiness? Shall not he abhor sin, who believes, that by every sin which he commits, he crucifies Christ afresh? In short, by what more powerful motive can man be deterred from iniquity, and impelled to a life of righteousness, than by faith in the great truth of the Gospel, that Jesus Christ "his own self bare our sins in his own body on the tree, that we, being *dead to sin,* should *live unto righteousness.*"

But the Barrister, as Mr. Styles has well remarked, is obnoxious to the same charge as he has brought against evangelical preachers: he promises to transgressors, upon bare repentance, the same blessings which Dr. Hawker promises upon faith in the atonement of Christ. Let us pause a moment, to inquire what such a faith implies; what feelings it is likely to produce in the mind of the real believer; to what line of conduct it may be expected to lead. How heinous must sin appear to him, who believes that, in order to expiate it, the Son of God himself came down from Heaven, and submitted to a painful and ignominious death! How

deeply must he be impressed with a sense of the love of God to man, who receives the Christian doctrine, "that, while we were yet sinners, Christ died for us!" And what effect will such a faith produce on his *moral* conduct! "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love; not that we loved God, but that he loved us, and sent his Son to be the *propitiation for our sins.* Beloved, *if God so loved us, we ought also to love one another.*"

Here, indeed, is a morality which has a life and a soul in it; which has motive as well as precepts; which interests the heart as well as the understanding; which impresses into its service every faculty of our nature, every amiable feeling, every generous emotion, by which man, in his fallen state, still exhibits marks of his high original. Here is a morality; not a cold, calculating morality, which chills, instead of refining, the passions given to us by our Creator; but a morality which calls forth our affections into activity, inspires them with celestial fire, purifies them from every base admixture, and directs them to their appropriate objects.

Had Christ merely offered pardon "to reformed penitents;" or had he even "died for us," "while yet we were sinners;" we might have glowed with gratitude; we might have *wished* to obey him; we might have *endeavoured* to keep his commandments. But our wishes would often have been vain; our endeavours often fruitless. We might have sunk into despondency; and, desponding, we might have yielded to temptation. But Christ, by his obedience to the law, obtained for us the gift of the Holy Spirit, to purify us from "dead works to serve the living God." This completes the scheme of man's redemption. Christ not only taught us our duty by precept and example; not only furnished us with adequate motives to the performance of it; but, by his Holy Spirit, he gives force and efficacy to those motives, creates a new heart within us, and enables us to attain to that holiness, which he requires of his people. What a refuge this against despair! What an encouragement to persevere in the paths of righteousness! What substitute does the Socinian scheme afford?

These doctrines, it is true, *may* be perverted, may be distorted—they have been perverted, they have been distorted---but on no system of logic can we hence infer, that they are not true, or that their tendency is not beneficial.

We will illustrate this branch of the subject by a quotation from Dr. Collyer, which, though not new, places in a clear light the distinction between the evangelical and Socinian systems.

"Evangelical preachers, no less than others, insist upon the necessity of good works, but with this distinction, not as the ground of acceptance with God, nor as the basis of their salvation. They reason thus: that the tree must be made good, before its fruit can be good: but they affirm, with equal reason and consistency, that when the tree *is* made good, its fruit, of necessity, *must* be good. Nor will they allow, that any man can be partaker of that *faith*, which excites both the derision and the contempt of the Barrister, 'who does not, by a correspondent purity of life and conversation, set it forth, and shew it accordingly.' They think love a more desirable, and at the same time a more permanent principle of action, than fear."—"They no less oppose themselves against the prevalence of evil; but they wish to make it hated for its own sake, rather than from fear of punishment; well knowing that on this last principle it may be restrained, without the love of it being destroyed; in which case reformation is at best partial, and is likely to be short."—(p. 15—17.)

Let us now hear Dr. Young; a name, we agree with the Barrister, "dear to religion and morality."—

"A pardon bought with blood! with *blood divine!*
With blood divine of Him I made my foe."

Again:

"Yet, for the *foulest* of the foul, he died;
Most joyed, for the redeemed from *deepest guilt!*"

This is rather strongly, not to say hyperbolically, expressed; but the poet probably had in his mind that affecting declaration of our Saviour, "There is joy in Heaven over one sinner that repenteth, more than over ninety-and-nine just persons that need no repentance."—But once more:

"Talk they of morals? O, thou *bleeding* love;
Thou maker of new morals to mankind;
The grand morality is love to thee."

Did the Barrister praise Young on *hearsay* evidence, without having read him? Or, when he wrote his "Hints," had he forgotten that the "Night-Thoughts" contained passages so subversive of the moral principle? Would he not well employ some of his leisure hours in purifying this valuable poet from lines so exceptionable, and furnishing the public with a "Family Young?"

But, 5thly, are these speculations upon the moral tendency of evangelical doctrines confirmed or refuted by experience? On this subject the Barrister quotes Mr. Fellowes:

"In *whatever* village the fanatics get a footing, drunkenness and swearing—sins which, being more exposed to the eye of the world, would be ruinous to their *great pretensions to superior sanctity*—will perhaps be found to decline; but I am convinced, from personal observation, that lying and dishonesty, that every species of fraud and falsehood—sins which are not so readily detected, but which seem more closely connected with worldly advantage—will be found invariably to increase."—(Hints, Part III., p. 38.)

These he calls "just and striking observations." *Striking* they certainly are; for they completely overturn the Barrister's main argument against evangelical preaching. The "*fanatics*," it seems, make "great pretensions to superior sanctity." It is not common for men to *pretend* to that which is not highly esteemed by those among whom they live. The gambler does not rail against gambling with the dice in his hands; nor does the drunkard seek reputation at the alehouse by "*pretending*" to sobriety. The man of fashion does not declaim against the opera, or protest against the practice of duelling.—Why, then, should the *fanatics* "make great pretensions to superior sanctity," if among those who are the leaders of the party, and whose good opinion they value, *moral* virtue is vilified and held in "extreme contempt."

Let us now hear the evidence on the other side. "You complain," says Mr. Styles to the Barrister, "of the profligacy of our villages where evangelical preaching has been encouraged; but I can, from my own personal knowledge, most peremptorily contradict your assertion; and as it is mere assertion, I shall do no more." (p. 55). In his Appendix, however, he has done more: he has produced the following testimony from "a most unexceptionable witness *;" a Socinian, we apprehend, but who is too honest to support the cause of unitarianism by *falsehood*, and too consistent to employ *calumny* in pleading the cause of *morality*.

"I am acquainted," says this honest witness, "with *no place*, the manners of whose inhabitants are so unexceptionable (as far at least as a stranger is enabled to judge of them) as Amlwch; and the favourable opinion which I was led to entertain of them, on visiting the town last year, is confirmed by what I have observed at present. Not a *single instance* have I known of drunkenness; *not one quarrel* have I witnessed during two very crowded market-days, and one of them a day of universal indulgence, that I passed at this place; and I believe *no goal, or bridewell, or house of correction*, exists in the town or neighbourhood. Most of the miners are *methodists*, and *to the prevalence of this religious sect* is chiefly to be attributed the good order that is so conspicuous."

"* Aikin's Tour through North Wales," p. 148.

Such is the effect produced by those doctrines, which the Barrister would have us consider as encouraging immorality, as swelling the Old Bailey Register, as filling our gaols, our bridewells, and our houses of correction!

But steady advocates as we are for the genuine doctrines of the Gospel, we are not prepared in every instance to defend the *manner* in which they are taught. The doctrines and the morality of the Gospel should never be separated: when its doctrines are preached, their practical tendency should always be enforced: when its morality is enforced, it should always be derived from Christian principles. Thus our Saviour, thus his apostles taught. We have seen the use made by St. Paul and St. John of the doctrine of the Atonement. Innumerable instances might be added, of the same mode of instruction. "If thy brother be grieved with thy meat, now walkest thou not charitably: destroy not him with meat, *for whom Christ died.*"—"If, then, ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."—"What! know ye not that your body is the *temple of the Holy Ghost* which is in you, which ye have of God: and ye are not your own. For ye are *bought with a price:* therefore *glorify God* in your body, and in your spirit, which are God's."—"It is better, if the will of God be so, that ye suffer for well-doing than for evil doing. For Christ also hath once *suffered, the just for the unjust,* that he might bring us to God."

Such is the example which teachers in the present day ought to follow. But there are some, who separate the doctrines from the morality of the Gospel. It is not to our present purpose to censure those preachers, who, for Christian holiness, substitute a jejune, heathen morality, which has no reference to the peculiar doctrines of the Gospel, which derives no one motive from the sacrifice of Christ or the gift of the Holy Spirit. The controversy before us calls on us to notice rather those who run into the opposite extreme; who, in an excess perhaps of zeal for the precious truths of the Gospel, omit to enforce those practical conclusions, which are to be deduced from them; who spend so much labour upon the foundation, that they neglect the superstructure. We shall specify what appear to us the leading defects in their system of instruction.

1st, Some take a defective view of the doctrines of Christianity, and give to some parts of the system a prominence, a disproportionate magnitude, not sanctioned by the inspired penmen.

Thus Dr. Hawker, in his "Prop against all Despair," exalts, in our opinion, the doctrine, that "all sins shall be forgiven to the sons of men," at the expense of a doctrine which is of equal importance, and rests on the same authority—that "without holiness, no man can see the Lord." We are willing to give considerable weight to the defence pleaded by Dr. Hawker; and, had the Barrister attended to the title of the work, it might, we hope, have mitigated the virulence of his invective. The pamphlet, we are informed, by Dr. Hawker's first Letter, was published "in consequence of several distressing cases which" he "had met with in" his "daily occupation of visiting the sick, where" he "found a more than ordinary apprehension of mind lest their situations, by reason of sin, had precluded them from the hope of mercy." (Letter the first, p. 41.) The work is addressed "more especially" to "those perishing souls who fear they have sinned *beyond the possibility of pardon.*" And he desires his reader to put to himself this preparatory question: "Am I really awakened, under a solemn conviction of my sin and depravity, to an anxious concern for my salvation; *and is sin become my greatest burthen, and a deliverance from*

it my first and most earnest desire?" There is much, in all this, to disarm candid criticism: still we think this preparatory question should have been pressed home more strongly; the sinner should have been cautioned, before he applied to himself the consolations of the Gospel, to examine himself strictly, whether he really *hated* sin as an offence against God, or whether he only *dreaded* it as bringing down punishment upon himself. He should also have been warned, that he must, should his life be prolonged, devote that life to the service of God, and, by his zeal for good works and his practice of holiness, prove his faith genuine, his repentance sincere, his gratitude to Christ that "died for him" warm and active. Of all this, however, we find nothing in this "Prop against all Despair."

2ndly, A fault, nearly allied to the preceding, is that of drawing from scriptural doctrines inferences which the general tenour of Scripture does not warrant.

Thus, because we are not able of ourselves to help ourselves, Dr. Hawker declares, that he will not "'recommend human nature to exert itself in acts of moral virtue *towards their own salvation*" (Solemn Questions for Serious Christians, as quoted by the Barrister, "Hints," Part the 1st, pp. 8, 9). We do not fully understand what vindication Dr. Collyer meant to suggest for this passage, by printing the last four words in Italics: and we would advise Dr. Hawker in future to follow more closely the example of our Saviour, who commanded his disciples to "*strive* to enter in at the strait gate:" and that of the apostle, who *exhorted* the Philippians to "*work* out" their "own *salvation* with fear and trembling;" for the very reason which deters Dr. Hawker from such exhortation;—"for it is God that worketh in you, both to will and to do of his good pleasure." (Ch. ii. v. 12, 13).

3dly, Some preachers *omit* to insist on the necessity of holiness: and some few even insinuate that it is not the proper business of a sermon to enlarge upon such a topic, or speak of morality as something which may exist unconnected with religion. It is a favourite plan with some teachers, to paint in the strongest and most glowing colours which their imagination can suggest, a man who conscientiously performs every duty. They describe him as a good father, an affectionate husband, a kind friend, a useful member of society; as amiable in his manners, and benevolent in his disposition and temper; as sober, temperate, chaste, honest, and charitable; as regular and devout in private and public worship;—in short, as wanting *nothing but faith*. We confess we seriously doubt whether *such* a character ever *did*, or *can* exist; whether such *consistent* excellence can be found in unregenerate man, can subsist without faith. If it can, what becomes of the doctrine of original sin? "Do men gather grapes of thorns?" Christ himself has told us, "by their fruits ye shall know them." When therefore such fruits appear in a holy life and conversation, we should consider them as evidence of the grace of God operating on the soul, though the happy individual may not have learnt to systematize the religion which he practises.

But what apology can be offered for such doctrine as the following? "It is the common maxim to endeavour to extenuate an offence, by pleading the never having done it before, and the hope of not falling into it again. But with God the plea differs. The *greatness* of our *sin* pleads with the greatness of divine mercy" (Dr. Hawker's Prop against all Despair, pp. 20, 21). We really shudder at such language. Many, we fear, of those, into whose hands this pamphlet is likely to fall, will conclude, that, if "the greatness of their sin pleads with the

greatness of the Divine mercy," they ought to "continue in sin, that grace may abound," to aggravate their wickedness, that they may have a greater claim on the mercy of God. We think Dr. Hawker would have given more salutary counsel, if he cautioned those to whom he offered a "Prop against Despair," not to rest on a broken reed: if he had warned them that sin leads to sin; that perseverance in ungodliness hardens the heart, separates us from God, and renders more difficult our return to holiness; that if, in the end, we are converted and saved, it will not be without first drinking off to its very dregs the cup of repentance, in which every individual sin forms a bitter ingredient. The reader will easily perceive how vast the separation is between the doctrine as stated by Dr. Hawker, and the doctrine which should affirm that *the greatness of our guilt in our own eyes*, pleads with the greatness of Divine mercy. For this is only to say, in other words, "the sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."

But a still more prevailing fault, is that of omission. There are those, who, though correct in their own views of the indispensable necessity of holiness as the evidence of a genuine faith, yet, in their preaching, keep back this most important doctrine. They do not declare "the whole counsel of God." They think it sufficient to aim at the regeneration of the heart, satisfied that good works will flow from it as a necessary consequence. They seem to forget that it is an equally important duty intrusted to the ministers of God, to warn their flocks that they deceive not themselves, to assure them that "faith without works is dead," and that "he that doeth righteousness is righteous." This was the mode of teaching which both our Saviour and his apostles adopted; and who shall dare to disregard their example?

Dr. Hawker's works, we think, are open to exception on this ground. In a pamphlet called "the Spirit's Work in the Heart," he has said nothing on the doctrine of sanctification by the influence of the Spirit. In a tract entitled "Union with Christ the only possible Means of enjoying Communion with God; or, an Answer to that interesting Question, What is the truest Preparation in those who come to the Lord's Supper," not a word is said in favour of *holiness*, as a fit preparation for the communicant. And in Dr. Hawker's "Guide to the Ordinance of the Lord's Supper," the reader's attention is not once turned to that, *progress in holiness* which ought to be ever chiefly held in view as a blessing to be sought in the faithful reception of the body and blood of Christ, as well as in all the other means of Grace. We are far from charging Dr. Hawker with denying or disbelieving the inseparable connection between the faith that justifies, and the holiness by which that faith is evidenced: we admit that he has averred his conviction of the doctrine: but we complain, that, in his system of Christian instruction, it is thrown too much, if not entirely, in the back ground; it is not insisted on with sufficient frequency, or with proportionable earnestness; and when we reflect on the proneness of man to adopt any substitution for personal righteousness, we think this mode of teaching has a dangerous tendency to encourage (what may be very far from Dr. Hawker's intention) antinomianism.

In the same sense we would be understood, when we complain of a serious omission in Dr. Hawker's Paraclesis. In a "Review of the Evidences of the renewed Life," we expected *progressive holiness*, "a pressing forward to the mark of our high calling," to appear in the front of the array. But on this subject Dr. Hawker has said nothing distinctly: something, indeed, we find hinted of a hatred to sin; and the contest be-

tween the flesh and the spirit is treated of as a distinct evidence of a renewed life: but of the *victory* of the regenerate man over his sins, of his subjugation first of one evil passion and then of another, of the "pulling down of strong holds," we hear nothing, or nothing as we ought to hear.

4thly, A more dangerous error among some preachers is that of overstating, perhaps mistating, the doctrines of Scripture.

Though we are "justified by faith" and not by works, we know of no scriptural warrant for the position of Dr. Hawker, that the saints are "to receive the reward of their Redeemer's merits" (Union with Christ, p. 28.): but we are assured that all shall "receive according to the things done in the body."

According to Dr. Hawker, as quoted by the Barrister (Hints, part 2nd, p. 39, 40), "even repentance and faith are never supposed as a *condition* which the sinner performs to entitle him to mercy, but merely as evidences that he is brought to and hath obtained mercy. They cannot be the *conditions* of obtaining salvation." Dr. Hawker, in this passage, seems to use the word *condition* in the sense ascribed to it by Mr. Styles, "as that which procures the favour of God, and *entitles* a sinner to justification, pardon, and all the blessings of the new covenant." In this sense, we agree with Mr. Styles, "repentance is *not* the condition upon the performance of which the promised pardon is granted" (p. 116). But in the common and received acceptation of the word, a "condition" means that *without which* a favour will not be conferred, an event will not take place, &c. In *this* sense---and is it not dangerous, in theological discussions, to use words in any other than their common and received acceptation?—in this sense repentance *is* the "condition," or rather *one* of the conditions, "upon the performance of which the promised pardon is granted:" it is that *without which* the promised pardon will not be granted: it is that *without which* we shall "all likewise perish." See Luke xiii. 3, and Acts iii. 19.

5thly, The last complaint we shall make against the *mode* in which the doctrines of the Gospel are occasionally stated, is the vulgar language in which they are sometimes expressed, and the familiarity with which, sometimes, the most sublime truths are taught, the most awful mysteries discussed, and God himself addressed.

Of improper familiarity, the most common instances are to be found in such expressions as these: "Dearest Jesus, come and sit down with me at the table which thou hast spread." (Dr. Hawker's Guide to the Communion.) The apostles, who will not be thought cold or "lukewarm" in their love to their Divine Master, never, as far as appears from Scripture, prefixed to his name fondling epithets. They were too sensible of the *infinite* distance between the Master and the disciple, between the Saviour and the redeemed, to venture on such familiarity. We are not aware that Dr. Hawker, however, is obnoxious to the charge of vulgarity: we have met with nothing censurable on that score in such of his works as we have read. We wish the same could have been said of all whom the Barrister has attacked. Of this fault, however, we shall give no specimen; as we feel no inclination to transcribe what is low, or to soil our pages with that which tends only to expose religion to contempt. Should any of our readers feel more curiosity on this subject than we are willing to gratify at the expense of our time and our paper, we refer them either to the *originals* themselves—such as the Pilgrim's Progress, and two pamphlets entitled "Village Dialogues" and "The Sale of Curates;" or to the copious extracts which the Barrister has given from these works. We shall content ourselves with observing, that the apostles, whose example is our best guide, invariably adopted a style, of which the majestic sim-

plicity is very remote from vulgarity; spoke of the Saviour in terms, not of equal familiarity, but of respectful gratitude and awful veneration; and rather enveloped the *mysteries* of religion in sublimity of diction, than degraded them by vain attempts to reduce them to the level of our understanding.

The violent attack of the Barrister upon John Bunyan, and the laboured defence of him into which both Dr. Collyer and Mr. Styles have entered, seem to call for a few remarks from us. We could indeed have wished, with Dr. Collyer, that John Bunyan had not been disturbed in his grave; but if his works have called forth discussion, the blame belongs to those who have re-edited the Pilgrim's Progress in the nineteenth century, without making the requisite alterations. The Barrister's remarks on the *character** and *genius* of Bunyan are most unjust and illiberal: and after the testimonies in his favour which Mr. Styles has produced, from Johnson and Franklin, from Kaimes and Cowper, the Barrister, we trust, will hereafter observe a prudent silence on that head. The Barrister's quotations, however, from the Pilgrim's Progress, have made an impression upon our mind, which even these testimonies cannot efface: there is in them a coarseness, a vulgarity, a familiarity of explanation, which (however it might suit the times in which the work was written) is doubtless calculated, in the present day, to injure religion. Bunyan sometimes attempts to fathom depths which are unfathomable (as where he distinguishes the "two righteousnesses" of Christ), and to be "wise above what is written;" and sometimes—which is our main objection—he illustrates his meaning by alluding to indelicate subjects, and by suggesting ideas which ought carefully to be withheld, especially from the minds of children. On these grounds, whatever "treasures of divinity" the Pilgrim's Progress may contain, we are decidedly of opinion that it requires "*expurgation*," at least, before it can be safely recommended to the nursery, the school-room, or the cottage: and we think that those who re-edited the work ought at least to have expunged nearly the whole of what is quoted by the Barrister.

Before, however, we quit this part of the subject, we think it necessary to state that it is very far from our meaning to lay all these faults to the charge either of *all* or of *most* of those ministers, whether *in* the church or *out* of it, who are, either by their friends or by their adversaries, called evangelical. We apprehend that comparatively few of those who belong to the church are censurable on more than one or two of these grounds: and many—we believe the great body—are not fairly chargeable with any of the faults which we have been censuring. We fear indeed, that, among the preachers in some classes of evangelical dissenters, these faults are considerably more prevalent. At the same time it must be allowed, that real, vital, practical Christianity, has no where more able defenders and assertors than are to be found among the ministers of other classes of the dissenting body.

Another ground of complaint brought forward by the Barrister, against evangelical ministers, is hostility to the church. This charge, we presume, is levelled against such of them as belong to the establishment; since, as far as respects dissenting ministers, the very ground of their dissent is dislike to the church. Now had he, in making this charge against ministers belonging to the establishment, confined it to those who were really open to it, we should in a great measure have concurred in his censure, though certainly not in the spirit and temper which it displays. But what is the course pursued by the Barrister? Because the author

* "The Tinker, we all know," says the Barrister, "wallowed in his vices with humility." And yet he does not scruple to say that he has made no personal attack on evangelical writers.

of "Village Dialogues," "Spiritual Characteristics," &c., &c., perhaps one or two others, have thought fit to libel the ministers of the establishment, he has involved not only Dr. Hawker, but Mr. Cooper, and the whole of the evangelical clergy of the church, in the condemnation which such conduct deserves. The reader will judge of the fairness of such a proceeding.

For the "Village Dialogues," "Spiritual Characteristics," and various other pamphlets of the same description, sold at low prices, and dispersed with zeal and assiduity among the common people, no apology can be offered. The "Spiritual Characteristics," in particular, abound in coarse vulgarity, bordering (to say the least) on profaneness; in illiberal abuse; in virulent hostility to the establishment. The utmost stretch of Christian charity will not allow us to ascribe any good motive to a writer, who could throw out insinuations against bishops in general, by talking of "the Right Rev. Father in God, Bishop Judas Iscariot."

But the most singular part, perhaps, of the "Hints," is the attack on the Hibernian Society.

"The new order of evangelists," says the Barrister, "want, thank God, the power and the means—but they do not want the effort, nor the inclination—to *shackle* the human understanding, and suppress the *exertions of* reason, and the right of private judgment, as completely as in the days when *sacerdotal tyranny* was at its height." (Hints, part 2nd, p. 98.) This "new church has publicly sent an *inquisition* to Ireland, to examine and report the state of its religion, preparatory to the introduction of a radical reform." (ib. p. 184.)

Who would not, after such a prelude, expect to hear of Bibles suppressed, and heretics tortured; of *auto de fe's*, massacres, and proscriptions?—And what follows? What are the objects of the society? They wish to *remove the shackles* of popish superstition; to rouse the catholics to the perusal of the Bible, and the *exertion of their reason*; to *overturn* that *sacerdotal tyranny*, under which they have groaned for centuries in ignorance, absurdity, and superstition.

But these *committees of research* are unconstitutional. With all due deference to the opinion of the Barrister, we must venture to dissent. To travel, to inquire, to think for himself, is *primâ facie* the constitutional privilege of every Englishman; and the Barrister must give us something beyond his bare assertion, before we can quietly resign to him the monopoly of this important privilege; before we can concede, that he is entitled to inquire into the state of *methodism* in England, and every one else is to be excluded from investigating the nature of *popery* in Ireland.

But it is insinuated, that the deputies carried with them no "other or better qualification than bigotry and intolerance." (Hints, part 2nd, p. 158.) This imputation, we must say, in the language of the Barrister, "is gratuitous. It is sent forth to the public wholly unsupported by any shadow of proof." (ib. p. 165.)

But "what has this self-constituted junto of busy, meddling, restless priests; what have they to do with the religious state of Ireland, or with the private religious opinions of any one individual in it?" (ib. p. 155.) The very same question might have been asked, with equal propriety, if the Irish had been heathens or Mahometans; or even if human sacrifices had formed part of their worship. But what have the members of the Hibernian Society to do with the religious state of Ireland? Much as men, much as Britons, much as Christians! They have inquired into the state of the Irish people: they aver "that the laity are most dreadfully imposed upon, as it respects the perusal of the Scriptures:" they testify "that the great body of the Irish wander like sheep that have no faithful shepherd to lead them."

"Legendary tales," they say, "pilgrimages, penances, superstitious offerings,

priestly domination, the notorious habit of reconciling sanctimonious accents and attitudes with abandoned practices, and all that shocks and disgusts in the mummery of the mass-house, cannot fail to fix a mournful sentiment in the heart of every enlightened and pious observer."

And they give the following as the result of their observations.

"On the whole, popery appears to be exhibited and inculcated here with such a decided partiality in favour of its most fantastic and antichristian features; the manœuvres of its priests are so various, so subtle, and, alas! so efficient; and the moral aspect, from these and other causes, is so discouraging, that the Deputation, confining themselves to this view of Ireland, see nothing but formidable barriers erected against every attempt to bless her inhabitants with the light of life; nor must it be concealed, that the numeral preponderance of Roman catholics is itself a prolific seed of disunion, not to say of political disaffection."

We take these statements as quoted by the Barrister (Hints, part 2nd, p. 166, 168.) Are they true or false? The Barrister calls them "extravagant and ill-founded assertions." (ib. 168.) Here, then, the Barrister and the Deputation are at issue; we have assertion against assertion; but it is the assertion of four respectable witnesses, speaking from their own knowledge and observation, against that of an anonymous pamphleteer, who does not pretend to know any thing respecting the point in issue. If indeed the Deputation could be supposed to have reported what is false, there are no terms of reprobation which would be too strong to be affixed to their conduct: but if they have testified only what they know to be true, has not every Englishman a right to expose doctrines so pernicious as they represent those of popery to be, a right at least as indisputable as the Barrister to libel that indefinite class of persons whom he thinks fit to include under the denomination of methodists, Calvinists, &c.? If the doctrines taught to the Irish catholics are in fact a corruption of Christianity; if they involve the guilt of idolatry, and the mischiefs of superstition; if they encourage "the notorious habit of reconciling sanctimonious accents and attitudes with abandoned practices;" if by these means the eternal welfare of these deluded wretches, who are debarred the use of the Bible, is endangered; is not every Christian interested in the extirpation of such doctrines? Can it be "an atrocious infringement of their right of private judgment," to put the Scriptures into their hands, to warn them of their errors, to reclaim them from their iniquity?

Our readers are probably curious to know for what purpose the Barrister has thought fit to publish his angry philippic against evangelical preaching. He is a friend to Christian morality; and therefore "is not," we presume, "angry with his brother without a cause;" he has not published the faults of others, without having some desirable object in view. Is it from a hope to convince evangelical teachers? No: "He might as well reason with Aldgate pump." (Hints, part 3d, p. 93.) But he wishes perhaps the legislature to interfere, to suppress evangelical preaching; otherwise, why should he address the legislature? This, however, he denies; and it remains for him to explain what *other motive* he could have for publishing the Hints. We cannot, any more than Dr. Collyer, "reconcile the calmness which closes the Hints with the spirit which breathes through them. If indeed it be established, that public morals are injured, and national guilt encouraged and propagated, by men in the shape of public teachers, it is a strange liberality, a liberality utterly inconsistent with true patriotism, *not* to wish them *restrained* from disseminating the poison of their principles, if nothing short of restraint can be effectual." (p. 11.) But on this point we wish not to be misunderstood. We agree with the Barrister that "opinions, however false, can never be refuted by pains and penalties;" and that "perse-

cution never enlightened the understanding or refuted the arguments of any man." We admit, with him, "the right of the individual to retain his religious opinions, whatever they may be, without any *corrective* interference on the part of the state." But when the question is put, "Can he also claim a *right* to instil those opinions into the mind of every other subject of which that state is composed?" we reply, that the question, as far as it relates to interference on the part of government, involves two considerations,—that of right, and that of expediency. The state is entrusted with the guardianship of the public morals; and it is the *duty* of the government to interfere, where it can *effectually* interfere, for the suppression of whatever publications tend to corrupt those morals. We discern no difference, in *this* respect, between books professedly licentious, and those which assume the guise of religion. But in other respects, there is a wide difference; particularly on the score of *expediency*, and with reference to the *possibility* of suppression, and the *probable effect* of coercion. Doctrines, in the first place, of a religious nature, frequently appear to the superficial inquirer *prejudicial*, when they are in fact *conducive* to morality. Of this the doctrines discussed in this controversy afford an instance. They are, when properly understood, the mainsprings of all genuine morality: to the Barrister they appear utterly subversive of virtue. The case must therefore be extremely *clear*, which can justify the interposition of government in matters of this nature. But further, there is no axiom in politics more generally true than this,—that every effort to suppress, by penal laws, doctrines connected or supposed to be connected with religion, only tends to give them currency, and add to the importance and bigotry of those who profess them. The case, therefore, in which it would be *expedient* for government to interpose, should be not only *clear*, but *extreme*. It appears to us a singular mistake in a *Barrister*, to consider the *licences* granted to dissenting preachers as a *sanction* given to them by the state. He cannot but know, that this licence is nothing more or less than an exemption from the penalties to which unlicensed preachers are liable, under the acts for establishing uniformity of public worship: the refusal of such a licence would operate as persecution. Whether dissenting ministers should be exempted from the militia, &c. is another question. Where any sect of dissenters look upon their pastor as a person set apart for the ministry; where the pastor himself does not think it consistent with his office to exercise a secular employment, the state ought to respect an opinion so analogous to that which it adopts as to its own clergy: but where no such scruples exist in the mind of the teacher or his congregation, where he who preaches on the Sunday pursues his trade during the rest of the week, we see no ground for exempting him from the burthens which the state imposes on the rest of its subjects. But the Barrister might, if the object had been of sufficient importance, have addressed to the legislature calm "Hints" on that question, without any admixture of invective against the characters and doctrines of the sectaries concerned.

When a Socinian professes a great alarm for the safety of the establishment, such a profession wears a very suspicious aspect. A Socinian, if sincere, must, of all dissenters, be most hostile to the church of England. He must deem it idolatrous; and the ten Commandments must instruct him that idolatry is a grievous sin. When, therefore, a Socinian sounds the alarm that "the church is in danger," it behoves us to be on our guard. We think, in this instance, we perceive the Barrister's object. If he can *divide*, he *may* perhaps *conquer*. If he can inflame against each other the two

descriptions of clergymen whom he pleases to distinguish as the *evangelical* and the *moral*, a great point will be gained. Let the clergy of the establishment beware: let neither party call in the assistance of a common foe.

For our part, we do not participate in the Barrister's real or affected alarm. We think we see a prospect of better times for the church: we think we see the clergy returning to those doctrines which were the glory of the Reformation, and have hitherto been the bulwark of the church. Let them pursue this plan; let them preach both the doctrines and the precepts of Christianity; let them exhort their flocks to holiness, because they "are bought with a price;" let them be "instant in prayer," exemplary in their lives, constant in the performance of their duty; let them warn their people from the pulpit, and admonish them from house to house; let them thus (remembering that the weapons of their warfare are not carnal) fight "the good fight of faith" with an humble reliance on the blessing of God; and they will overcome all their adversaries. Let them take their stand on the "Rock of Ages," and they shall not be moved.

Sermons on various Subjects. By JOHN BIDLAKE, Chaplain to their Royal Highnesses the Prince of Wales and Duke of Clarence. London: Murray. 1808. 8vo. pp. 329.

WE know Mr. Bidlake only as an author, and, as an author, we have no actual acquaintance with him by means of the present work. By an advertisement, however, subjoined to this volume of sermons, and by casual information of the same kind, we find, that the preacher is likewise a philosophical writer, a historian, a poet, and a dramatist. We should not have been induced to select the present sermons as a subject of critical examination, had they not appeared to us to contain a specimen, in one form, of what is called fashionable pulpit-divinity. In justice, however, to this department of theology, we are ready to admit, that the specimen is but an unfavourable one, if we consider the great though misplaced excellence not seldom to be found in the sermons of fashionable divines. The epithet fashionable (a most grotesque one as applied to religion,) expresses something the same with, but far lower in the scale of moral degradation than, the term popular, in its bad sense. It implies *that* popularity which is confined to the middle and higher classes of society, and is attained, on the one hand, by an accommodation to the taste and sentiments of the worldly or corrupt part of those classes, and on the other, by a suppression or neutralization of such principles as interfere with their taste and sentiments. But this genus of theology contains under it a variety of distinct species. One species of fashionable divinity may be denominated the *metaphysic*; by which we are far from understanding any thing like the metaphysics of Dr. Clarke or Bishop Butler. The metaphysics which we intend are of a far more inviting description: they have far less direction to any practical result, and require far less exercise of attention or ability to comprehend. With these advantages likewise, they flatter the hearer with the notion that something eminently profound or sublime is communicated; and the favoured disciple of a doctrine which distinguishes him, not only from the vulgar, but more especially from what is deemed the methodistical part of the Christian community, thinks himself entitled to share in the honours of his master, and blesses his fortune, that he has found a refuge from the fetters of holiness, and the fears of futurity, in the moral theory of Dr. Adam Smith. It is by no means our intention to insinuate, that even sound and religious metaphysics are the proper subjects of the pulpit. But this style of preaching

can never become, strictly speaking, fashionable. And we must admit, that the pulpit metaphysics which *are* fashionable may be found in every varied degree of flippancy and pernicious tendency. We shall presume upon the application of this last observation to the succeeding cases.—The next species of fashionable preaching to which we shall advert, might perhaps, but very imperfectly, be designated by the epithet *moral*. The preacher, who excels in this department, exhibits some of the attributes of the Divine Being with much justice, and more impressiveness of manner. In stating the general nature, and some of the particulars, of human responsibility, he is often highly energetic. He does not decline, but is even anxious, to introduce and recommend some of the doctrines and duties of Christianity; and, in particular, the character of our Saviour, as presenting a perfect example of holiness and benevolence; and his acts, as being those which became a divine person humbling himself to humanity and suffering for man's salvation. How greatly is it to be regretted, that where so much is right, there should remain any thing, much more many things, that are wrong! And how is the reflection embittered, that the good, instead of counteracting and destroying the bad, has a manifest tendency, and the general effect, to recommend and establish it! It will be perceived, that the whole of the preceding commendation is guarded, and *that* from necessity, with a view to the characters intended. If, however, we had restrained our praise only in consideration of subordinate defects, we should have regarded our caution as of an invidious description. But the defects alluded to are of a rank and influence to threaten, or perhaps rather secure, the ruin of the whole system. In considering the Divine attributes, although the Divine holiness is not overlooked, it is yet never enforced, as going that depth into the heart, and as applying to those fundamental principles of action, which are plainly insisted upon in the word of God. The Divine justice, in a variety of important aspects, is displayed and inculcated; but in that which dooms to death and wrath, not only the notorious and insolent sinner, but him that continueth not in all things that are written in the law, it is totally neglected. In short, the persons here concerned have no just conception of the nature and magnitude of sin; of its malignity, of its power, of the peculiar seat of its residence, of its desert. It is with them, and in their doctrine, a considerable evil; and in the instances of thieves, blasphemers, murderers, drunkards, profligates, an atrocious one. In their invectives, indeed, against such characters, there is something apparently vindictive and inexorable. With that just, sober, profound view of sin, which in a great measure diminishes the relative differences of sins, and brings the holiest of men to almost the same confessions and the same self-accusations, the same despair of forgiveness in themselves, and the same view of the necessity of that mercy which in all its parts and progress is divine, as they would select for the chief of sinners: with such a view of sin, if they have any acquaintance, they most certainly do not discover it in their preaching.

From views such as these must follow an extremely inadequate notion of human responsibility; and that aspect of it which carries with it the most terror, will be represented as applying, not to the whole world, to every individual, but only to the more shameless and atrocious offenders, who abound principally among the lower orders. And with such views, what can be, and what is, the idea entertained and inculcated concerning our Saviour? He may be perfect, both in his character and in his precepts; the value of his death, as an atonement for sin, may be asserted: but it is the absolute *necessity* of that atonement, as

being in the highest degree essential, not only to our happiness, but to our redemption (not preservation) from the extreme of misery, that must be held and proclaimed, in order to represent in any adequate degree the doctrine of the Gospel. On the system here censured, the office of the Holy Spirit, the conversion of the soul, and the maintenance of a holy conversation amidst all the assaults which it will experience, can as little be represented according to truth. And what important doctrines are these! And what must that teaching be, which asserts them by halves only, or does the next thing to overlook them entirely, if it does not (which is sometimes the case) calumniate and impugn them! But in the fashionable divinity here described, it is not defect alone of which we have to complain; we complain, and *that* heavily, that what may sometimes occur of sound doctrine is often (whether from levity, or by way of making amends, if the orthodox sentiment be of an offensive nature and strongly expressed,) flatly or virtually contradicted by some subsequent representation perhaps in the course of the same sermon.

We shall now mention a third species of fashionable pulpit oratory, which ranks far below the one just described; and, by way of giving it a name in some way suitable, we call it the *florid*. Now we are very far from intending to say, that every theological production, either of the pulpit or the press, is to be condemned as defective or pernicious merely because it is florid; although we must confess ourselves to be no admirers of that style, even in its best application. There is little danger, however, that good divinity will ever become what we now mean by the epithet fashionable, in whatever dress it may appear. The florid divine, in our present use of the term, is intended to signify the preacher, whose only or chief object, in the discharge of an office peculiarly apostolic, is to amuse his audience, and procure reputation, or rather admiration, to himself, as effectually as the intractable nature of his materials will permit. The subject matter of his discourses is (it must be) something connected with religion; but the connection, even if it be pretty close, may form the groundwork of discussions, details, and declamations, very remote from the doctrines which are peculiarly Christian, and directly hostile to their spirit. The principal aim of these preachers, is to be sentimental and pathetic; to make their audience admire and weep. No humiliating, mortifying, or alarming truths, as personally applicable to the congregation then present, are ever produced without a palliative or antidote; and never pressed with seriousness and earnestness. The Christian preacher is instructing those who stand in no need of instruction: indeed he hardly dares to assume so great a liberty in form; and when he does, it is usually to call upon their benevolent minds to meditate on the unlimited goodness of the Deity, and on the future happiness to which they are—it is impossible for them not to be—entitled. The atonement of Christ, and the grace of the Holy Spirit, seldom, if ever, form the prominent part of a discourse, but are, generally, as if they ought not to be forgotten, introduced somewhere in a parenthetical manner, and most frequently towards the close, where habit reminds the pastor of the expected ceremony. Perhaps no other circumstance secures to these divine Persons in the Godhead, the great agents in the redemption of man, and to their chief operations, the principal part of the little notice they obtain from those ministers of the Gospel of Christ, who at their ordination solemnly professed, that they were moved to undertake the office by the Holy Ghost. It would be a hopeless, because an endless, task to represent what is defective in divines of this description: simply to state their defects would be

little less than to draw up a complete system of practical Christianity. Sometimes, but not so frequently, their offence is of a more positive kind: and, rather from inacquaintance with any scheme of religion than hostility to any, they will demolish, at least by consequent, some position which they themselves have maintained. But if of any persons, it is true of such, that "they understand not what they say, nor whereof they affirm." The most usual effort of their courage and zeal is to direct a few shafts against enthusiasm; and such shafts! shafts flying in every other direction as well as the right one; where they tend to the mark, not reaching it; and where they reach it, not entering even the undefended skin of the intended victim. The weakest or wildest enthusiast might expose himself to such attacks for mere amusement. Perhaps this style of preaching is more extensively popular among the fashionable world, than either of the preceding. The very want of intellectual excellence, supplied, and more than supplied, as it is, by gaudy and essentially vicious ornament, is suited, in a peculiar manner, both to the mediocrity of ability, and the impatience of inquiry into religious subjects, which characterize what is justly denominated "the world." It is in this class of theology that we place the sermons now before us.

Without troubling ourselves, therefore, or our readers, with a description of any other species of fashionable divinity, or of the different shades which are distinguishable in those which have been mentioned, we will only ask, with respect to all or either of them, whether such preaching, in any reasonable degree of approximation, be the preaching of the Gospel of Christ, the declaration of the whole counsel of God; whether it be intended or calculated to convert sinners, to establish saints, and to lead men in general into the way of holiness and salvation; whether the preachers of such Christianity be real stewards of the mysteries of God; whether they be workmen that need not be ashamed, rightly dividing the word of truth; whether they watch for souls as they that must give account, that they may do it with joy and not with grief; whether they are shepherds after God's own heart, who, when the Chief Shepherd shall appear, shall be owned and rewarded by him, as having faithfully fed his flock? Deeply, however, as we are compelled to regret and reprehend the kind of preaching upon which we have been animadverting, we shall be greatly and very injuriously misunderstood, if our observations be interpreted as the language of triumph or hostility. We fear that too much ground has been given for such misinterpretation. But for ourselves, we must absolutely disown any such principles. We can ingenuously, and in some degree experimentally, say, that we are conscious it would not only be highly unbecoming, but that we have no right, either to cherish or express them. There are not a few faithful clergymen who wasted some of the first years of their ministry in the same unprofitable or pernicious manner which has been specified; and they feel a real tenderness for those who are yet subject to the error which they have escaped, particularly if there be any hope of a similar change in them. This tenderness is not ostentatious and officious, and such as expresses a sense of superiority; but is studiously respectful both to the character and feelings of its object, and desirous of producing the greatest good, if possible, unseen. We heartily wish, that the clergy who belong to the particular class of divines whom we have felt it our duty so professedly and largely to censure, would direct their attention, not so much, certainly not exclusively, to the ruder attacks levelled at them, but to the friendly remonstrances, and particularly to the intentions of the class of their own brethren just

mentioned, who yet cannot cease to be their opponents. It is not their desire (and we wish to identify our own with theirs) to initiate them into any party, or to bind them to the phraseology which may distinguish any party. It is their, and our desire, that these clergymen, some of whom maintain a character highly respectable and amiable, would seriously consider, whether their preaching, in the matter most especially, but likewise in the manner, be really that which is required of a minister of Christ; and, if it be not, that, weighing the high importance and responsibility attached to their office, they would follow faithfully the dictates of a conscience instructing itself by a diligent search into the word of God, and strengthening itself by earnest and continued prayer.

We will now make a few extracts from Mr. Bidlake's Sermons, with a view to illustrate our remarks, and particularly to justify the class to which we have assigned these discourses.

It may be proper to premise, that the first four Sermons are on the Four Seasons; others on the Omnipresence of God, his Worship, the Pharisee and Publican, &c.

Our first extract shall be from the first sermon, on Spring.

"Our subject next directs us to the process of vegetation. This is the season when the earth begins to expand her treasures; this is the season of hope, and elation of mind. The bursting of the vegetable world fills the soul with transporting promise. Innumerable buds swell on the trees, in a variety of soft and beautiful tints; herbs spring from the womb of their maternal earth; the fields are brightened with a livelier verdure softly stealing over the face of nature; man walks forth delighted amidst the cheerful scene, and from these inviting prospects anticipates the fertility of plants, and the abundance of harvests. Not to be elated with such animating objects is to be utterly incapable of sensibility; and not to feel the emotions of gratitude to the giver of all good, is altogether brutal. Who can tread the garden, blooming in all the gradations and varieties of colour, and filling the air with delicious fragrance, and not feel the heart gladdened? Who can partake of such innocent and religious pleasures, for religious well may they be called, and not break forth into praise of the omnipotent Creator? To examine and to delight in the beauties and the excellence of the works of God, is, indeed, true religion; this is rational worship, far more sedate, and far more exalted, than the unmeaning rhapsody of the fanatic. This is communion with the Deity." pp. 5, 6.

Again:

"What mind is there so dull as not to feel rapture at the melody of the grove? the heaven-taught music, which is so evidently the gift of the all-wise Creator, that it is impossible to hear it without experiencing an awakened sense of religion, and which naturally invokes us to the praises of the Father of all mercies." p. 12.*

The reader will perceive, that it is not to the style alone of these passages that we object, but to the wretched opiate, to the minds of sentimental sinners, which they administer. Indeed, so anxious is Mr. Bidlake to prevent any uneasy sensation from arising in the minds of his hearers, that he tells them, "For God to withhold bliss, is in the nature of things impossible, and contrary to every idea that reason suggests of benevolence and perfection." p. 85. See also pp. 94, 95. And in the last paragraph of the second sermon, on Summer, the prospect of future felicity seems held out to all, without distinction of character; although there are indications in other parts of the volume of a contrary sentiment.

At pp. 108, 109, the reader may find a specimen of Mr. Bidlake's powers as a polemic.

The eighth sermon, on the Pharisee and the Publican, we are induced more particularly to notice, because it seems to have become the fashion of late to turn this parable against such as are more religious than their neighbours, and to represent them as the persons exhibited under the character of the proud, boastful Pharisee; as those who consider themselves the exclusive favourites of heaven, and, on the foundation of

an external sanctity of demeanour and conduct, treat the rest of the world, and particularly those who resemble the penitent, unassuming publican, as unworthy of their communion. All besides, who are professors of Christianity, seem to be regarded as the latter character: they make no pretensions to superior holiness, and are apt to think better of others than of themselves. This is the view of Mr. Bidlake, and of others in the present day. But it may be observed, that in this parallel or application there is generally very little particularity of detail, which would certainly mend, and might alter, the view of the subject. Again, the want of real sanctity, and an ostentatious display with respect to outward performances, has not been fairly substantiated against the persons in question. Further, the real character of the publican has been very imperfect represented. A sinner doubtless he was: perhaps not more so than many decent sinners in that, or the present age. But what an emphasis is there in the expression of his penitence and humility! What a deep sense of inward iniquity, of the judgment it deserves, of the misery which must be endured by him who has to answer for it! In what direct, undisguised, and passionate expressions, both of gesture and language, is this sense exhibited! And is this the picture for which the formal, worldly, and sometimes supercilious opponents of those whom they designate as belonging to the methodistical body, would be naturally supposed to have sat; while this body (to whomsoever the name is applied) are the originals of the self-righteous Pharisee, the enemy of internal religion, who places all his dependence upon outward forms, and inculcates them upon others as the whole duty of man? Surely this is too much to be believed. The application, however, here given to this parable, is by no means exclusively modern. In Baxter's Poor Man's Family Book, in the Third Day's Conference, where Sir Elymas Dives is introduced under the character of "a malignant contradicter," a part of his charge against the more serious religionists of that day is---"You say, Stand by, I am holier than thou. And as the Pharisee, I thank the Lord, that I am not as other men, nor as this Publican." Again: "You are the Pharisees, and we are the Publicans: you justify yourselves, and we smite on our breast, and say, God be merciful to me, a sinner! And which of these was justified of God?" Thus will the slightest blush of plausibility induce men, so interested, to allege for their justification a parallel, which, when examined with the smallest attention, and stated with the least justice, supplies the most decisive materials for their condemnation.

To proceed with our extracts, which are selected without any peculiar effort. Let the best construction be put upon the divinity of the following passage, and let the levity with which the highest point of our religion is settled, and settled in what we must call absolute falsehood and delusion, be particularly observed.

"Let us then cultivate all the social virtues. In our transactions with men, let us be generous, compassionate, forgiving, and gentle; then shall we render the passage of life easy and delightful; then after all the storms of our transitory state we shall pass on to that perfect fruition; to that peace which the world cannot give; and which is alone to be found in the society of the blest, and in the presence of our Saviour, and our God." p. 203.

Sermon eleven, is on the One Thing Needful—a most important subject, but shockingly marred in the handling. We look for something more than forced, inflated, general expressions, in order either to the presenting a just view of the subject, or to the impressing its supreme importance on the mind.

The twelfth is a Visitation Sermon; and the most remarkable circumstance in it is an elaborate at-

tack on enthusiasm. It is sufficiently feeble in itself, but it is rendered, if possible, more so, by the author's own voluntary and unsolicited recommendation of enthusiasm.

"There is an enthusiasm which begets fondness; and is the spur of laudable exertion. This we must carry into our professions, or we shall never excel. This is requisite in every science, and in every art, and cannot be dispensed with in the preachers of that religion which is enforced by the most animating motives, and which is connected with such important interests." p. 236.

In sincere charity to Mr. Bidlake, we hope that he will live to regret this, and perhaps some other publications; and that his future instructions, both from the pulpit and the press, will, faithfully and without disguise, represent to sinners their real guilt and danger, together with the only means of deliverance, and effectually urge them to avail themselves of those means, at every sacrifice which the pure and everlasting Gospel requires.

We hope, likewise, that a certain class of hearers and readers, who, if not decidedly religious, are very favourably disposed to religion, and who, under the influence of that character united with much ignorance or levity, indiscriminately admire every thing which appears to be religious, particularly when attended with expressions of affection, may be made sensible, that the first qualification in religion is truth; that it is to no purpose at best, and often to a bad one, to embrace, with whatever sincerity and devotion, a doctrine which is either totally or mainly false; and that, after the truth in the most important particulars is discerned and exclusively adopted, it must extend its influence over the whole life, producing its first effects in the heart, and diffusing itself in salutary streams which may be seen in the outward conduct, and of the benefit of which all connected with them will partake.

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

&c. &c.

GREAT BRITAIN.

Preparing for the press: A republication of Fuller's Worthies, Purchase's Pilgrims, and Hackluyt's Voyages;—a new Life of Torquato Tasso;—and an English-Hebrew Grammar, by the Rev. S. C. F. Frey.

In the press: A full Account of the Art and Mystery of Stereotype Printing, by Mr. Brightley, of Bungay;—splendid editions of Scott's Lay, and Marmion, with Embellishments by Westall;—Historic Anecdotes and secret Memoirs of the legislative Union between Great Britain and Ireland, by Sir Jonah Barrington, Judge of the Admiralty in Ireland;—a Comparison between Paganism and Christianity, in a Course of Lectures to the King's Scholars at Westminster, by Dr. Ireland;—a Narrative of the Life and Conversion to Christianity of the Rev. S. C. F. Frey, Minister of the Gospel to the Jews, written by Himself.

The Rev. Dr. Claudius Buchanan has presented to the University of Cambridge about eighty volumes of valuable Oriental MSS., which are placed in the public library.

Mr. Bowyer has issued a prospectus for publishing Views in Turkey, Syria, the Grecian Archipelago, Lybia, &c. taken from Sir Robert Ainslie's Collection of Drawings, in the same style, and of the same size, as Mr. Bowyer's Views of Egypt.

The intended monument to John Locke has met, it appears, with competent encouragement.

Messrs. Allen and Pepys have laid before the Royal Society an account of a great number of experiments, made with a view of ascertaining the changes produced in atmospheric air and oxygen gas by respiration; from which they infer: 1. That the quantity of carbonic acid gas emitted is exactly equal, bulk for bulk, to the oxygen consumed; and therefore there is no reason to conjecture, that any water is formed by a union of oxygen and hydrogen in the lungs.

2. Atmospheric air once entering the lungs returns charged with from eight to eight and a half per cent. carbonic acid gas, and when the contacts are repeated almost as frequently as possible only ten per cent. is emitted. 3. It appears, that a middle-sized man, aged thirty eight years, and whose pulse is seventy on an average, gives off 302 cubical inches of carbonic acid gas from his lungs in eleven minutes; and supposing the production uniform for twenty-four hours, the total quantity in that period would be 39,534 cubical inches, weighing 18,683 grains, the carbon in which is 5,363 grains, or rather more than 11 ounces troy: the oxygen consumed in the same time will be equal in volume to the carbonic acid gas. The quantity of carbonic acid gas, emitted in a given time, must depend much on the circumstances under which respiration is performed. 4. When respiration is attended with distressing circumstances, there is reason to conclude that a portion of oxygen is absorbed: and we may suppose that life would be completely extinguished on the total abstraction of oxygen. 5. A larger proportion of carbonic acid gas is formed by the human subject from oxygen, than from atmospheric air. 6. An easy natural inspiration is from sixteen to seventeen cubical inches, though this will differ in different subjects; and it is supposed, that the quantity of carbonic acid gas, given off in a perfectly natural respiration, ought to be reckoned at less than at a time when experiments are making on the human subject for the purpose, because in short inspirations the quantity of air, which has reached no farther than the fauces, trachea, &c. bears a much larger proportion to the whole mass required, than when the inspirations are deep. 7. No hydrogen, nor any other gas, appears to be evolved during the process of respiration. 8. The general average of the deficiency in the total amount of common air inspired, appears to be very small, amounting only to six parts in one thousand. 9. The experiments upon oxygen gas prove, that the quantity of air remaining in the lungs, and its appendages, is very considerable; and that without a reference to this circumstance, all experiments upon small quantities of gas are liable to inaccuracy.

Mr. Curwen has made a number of experiments, which concur in proving that by substituting potatoes for corn in the food of man, and still more in the food of horses, a vast quantity of land may be saved, one acre of land in potatoes producing more sustenance than six or seven acres would do either in wheat for man, or in hay for horses; while, if potatoes were the food of horses, it would be convertible in a season of scarcity to the use of man. Mr. Curwen himself feeds his working horses with success on steam potatoes mixed with cut straw. If Mr. Curwen's view of the subject be correct, and we do not perceive any fallacy in it, Great Britain appears capable of supporting at least three times its present number of inhabitants.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A Sermon preached at the Assizes held at Winchester, March 8th, 1809. By the Rev. C. J. Gough Seare, LL. B.

Sermons preached before the University of Oxford, in the year 1806, at the Bampton Lectures. By John Browne, M. A. late fellow of C. C. C. 8vo. 9s.

Discourses on the Genuineness, Integrity, and Public Version of the New Testament. By Lant Carpenter, LL. D. 1s. 6d.

Errors respecting Unitarianism considered, &c. &c. A Discourse by Lant Carpenter, LL. D. 1s.

The Nature, Origin, and Effect of the Creation by Jesus Christ considered, in a Discourse by the Rev. Russel Scott. 1s.

The History of the Church of Christ. By the Rev. Isaac Milner, D. D. Vol. IV. Part 2. 8vo. 10s.

Sermons, chiefly designed to enforce Christian Morality. By the Rev. Thomas Gisborne, M. A. 8vo. 8s.

An Investigation of the Definition of justifying Faith, and the Doctrine of a direct Witness of the Spirit held by Dr. Coke and other Methodist Preachers: by the Rev. Melville Horne, Minister of Christ Church, Macclesfield. 12mo.

A Sermon on the Prevailing Corruptions of the Age, preached in the Parish Church of Fulham. By the Rev. W. Pochett. 1s.

The Necessity of Religion and Virtue to National Happiness and Prosperity, a Sermon, preached at the Scotch Church, Wood-

wich, on the General Fast, Feb. 8, 1809. By the Rev. Wm. Vessie, A. M.

MISCELLANEOUS.

The Manures most advantageously applicable to the various Sorts of Soils, and the Causes of their Beneficial Effect in each particular Instance. By Richard Kirwan, Esq. Foolscap 8vo. 2s.

A Treatise on the Properties of Arches, and their Abutment Piers. By Samuel Ware, Architect. 1s. 6.

Asiatic Researches, vol. ix. 8vo. 12s. 4to. 1l. 5s.

An Essay on the Various Orders of Logarithmic Transcendants; with an Inquiry into their Application to the Integral Calculus, and the Summation of Series. 4to. 12s.

The New Encyclopædia; by William Enfield, M. A. Vol. 1, containing Astronomy, 4s. 6d.

Pinkerton's New Modern Atlas, containing Maps of France, the West Indies, and Japan, No. I. 1l. 1s.

The Retrospect of Philosophical, Mechanical, Chemical, and Agricultural Discoveries. No. XVIII. 3s. 6d.

Abridgment of the Philosophical Transactions, from their Commencement in 1665 to 1800. By Drs. Hutton, Shaw, and Pearson. 18 vols. 4to. 38l. 6s. 6d. boards; large paper 65l. 14s.

The Bricklayer's Guide to the Mensuration of all Sorts of Brick-work. By J. W. Dearn. 8vo. 7s.

Memoirs of British Quadrupeds. By the Rev. W. Bingley. Vol. 1. 8vo. 18s. large paper 1l. 15s.

An Engraving, by Heath, from a Picture of the late Mr. Russel, of William Wilberforce, Esq. M. P. 1l. 1s.

An Historical Survey of the Ecclesiastical Antiquities of France, with a View to illustrate the Rise and Progress of Gothic Architecture in Europe. By the late Rev. G. D. Whittington. Royal 4to. 1l. 6s.

The British Gallery of Portraits, No. I. Atlas quarto, 1l. 5s. imperial folio, 1l. 16s.

A Set of Plates to illustrate the Scripture History; designed by Mr. Craig, and cut in Wood, by Bewick, Nesbit, Branston, Clennel, and Hole. Ninety-nine Subjects, printed in demy quarto, 16s. royal ditto, 1l. 5s. ditto, on Chinese Paper, 1l. 11s. 6d. ditto, imperial quarto ditto, 1l. 15s.—Eighty-one Subjects, demy octavo, 10s. 6d. royal ditto, 1l. 15s. on India paper, 1l.

The Historic Gallery of Paintings and Portraits; containing correct Copies, in Outline, of the Works of the most celebrated Painters; with Critical Remarks, and a Biographical Memoir. 4 vols. 8vo. 4l. 16s. large paper, 9l.

The Thames; or, Graphic Illustrations of Seats, Villas, Public Buildings, and Picturesque Scenery, on the Banks of that noble River. Engraved by William Cooke, from Original Drawings, by Samuel Owen, Esq. No. I. 4s. 6d.

The Life of Alexander Nowell, Dean of St. Paul's. By Ralph Churton, M. A. 8vo. 1l. 1s.

Letters on Ancient History, exhibiting a Summary View of the History, Geography, Manners and Customs of the Assyrian, Babylonian, Median, Persian, Egyptian, Israelitish, and Grecian Nations. By Miss Wilson. 8vo. 10s. 6d.

A Collection of Scripture Sentences for committing to Memory. Selected by C. E. Richardson. 18mo. 2s. 6d.

The Practical Surveyor, being a Treatise on Surveying, designed for the Use of Schools. By the Rev. J. Furnass. 8vo. 10s. 6d.

The Elements of English Education. Intended for the Improvement of Youth of both Sexes, with Maps and Wood Cuts, &c. By John Brown. 12mo. 5s.

Exercises in Religious Knowledge; for the Instruction of Young Persons. By Mrs. Elizabeth Hamilton. 2s.

Grammaire de la Langue Italienne, par Cajetan Polidori, Natif de Toscane. 8vo. 5s.

Observations on the Historical Work of the late Right Hon. C. J. Fox. By the Right Hon. G. Rose. With a Narrative of the Events which occurred in the Enterprize of the Earl of Argyle in 1685. By Sir Patrick Hume. 1l. 5s.

The Annual Medical Register, comprising a Review of every Publication relating to Medicine and Surgery, which appeared in 1808; with a Sketch of the Discoveries and Improvements in those Sciences, &c. By a Society of Physicians, 8vo. 9s.

Proceedings of a General Court Martial held at the Horse Guards, on the 24th and 27th of March, 1792, for the Trial of Captain Powel, Lieutenant Seton, and Lieutenant Hall, of the 54th Regiment, on several Charges preferred against them by William Cobbett, late Serjeant-major. 2s. 6d.

The Travels of Humanus to the Temple of Happiness, an Allegory. By William Lucas. 12mo. 6s.

A Descriptive Catalogue of the Oriental Library of the late Tippoo Sultan, of Mysore. To which are prefixed Memoirs of Hyder Ali Khan, and Tippoo. By Charles Stewart,

Esq. late Major of the Bengal Establishment. 4to. 1l. 4s.

The Gentleman's Veterinary Monitor, and Stable Guide; a concise Treatise on the Diseases and Management of Horses. By Yorick Wilson. Royal 18mo. 3s. 6d.

Letters of Lady Rachel Russell, from the Manuscript of the Library in Woburn Abbey; to which are prefixed an Introduction, vindicating the Character of Lord Russell, and his Trial for High-treason, extracted from the State Trials. 8vo. 10s. 6d. large paper, 13s.

Palestine, a Poem recited in the Theatre, Oxford; to which is added, the Passage of the Red Sea, a Fragment. By Reginald Heber. 4to. 12s. 6d.

The Speech of James Stephen, Esq. in the House of Commons, March 6, 1809, on Mr. Whitbread's Motion, relative to the late Overtures of the American Government. 3s. 6d.

Elements of Reform, or Account of the Motives of the Advocates for Parliamentary Reformation. By William Cobbett. 2s.

RELIGIOUS INTELLIGENCE.

DISTRESSES IN SWEDEN.

The London committee, for relieving the distressed inhabitants of Sweden, have published a farther account of their proceedings. They mentioned, in a former report, that they had engaged an able and experienced physician, Dr. Domeier, to go to Sweden, who took with him a considerable quatity of medicines, some fumigating machines for the hospitals, together with portable soup for the starving inhabitants. The details communicated by Dr. Domeier, exhibit a shocking view of the sufferings of the Swedes in general, and especially of the dreadful state of their hospitals; and shew that the sum of misery is incalculably great, and the cries for relief proportionably loud and urgent.

"My first occupation," says Dr. Domeier, in a letter from Gottenburg, "has been to examine the state of the general military hospital; and it is painful to me to avow, that I have hardly seen a more disorderly one in my life. A gentleman's stable in England is cleaner, and has better air, than the military hospital at Gottenburg. Some of the patients wear hospital gowns, others their regimentals, others common dresses. When a patient dies, another, through want, immediately wears his gown, without its being washed. So you may imagine what a colour it acquires, and what dirt it accumulates. Some patients have dogs with them in the hospital; in other wards, you find soldiers with their children. The diet, in general, is not good. They get nothing but water to drink. No vegetables to eat. Only five ounces of meat, and black, coarse, tough, indigestible bread. The wards are heated with stoves. The windows never opened. The ventilators constantly shut. The rooms overloaded with patients. The beds put so close, that there remains no room to place a chair. Many beds contain only cross separations, so that four patients are placed in the same bedstead. The room is not washed, and, I am afraid, not swept; so that the air, in such wards, is infectious in a high degree."

"I am just returned," he writes again, "from Kangolf, Marstrand, and Kladesholmen, where I saw poverty and misery in their most hideous shapes. I saw, in the same room, dead amongst the living. I saw, in a bed, hardly large enough to receive one person, man, wife, daughter, and son; of whom one was dying, a second raving, a third tortured with cruel pains, &c. I saw six patients in one room, with an equal number of soldiers,—and what do I say?—A room! The entrance into it is about four, and the room itself about five feet high. Two small skylights are in the roof, which immediately cover the habitation.—The beds—if rags, black, hard, and heavy from dirt, deserve this name—are fixed at the sides of the room.—Provisions, if they have any, are placed in the same space, which serves also as a kitchen; and its floor, is covered with dirt like a street. The heads of the persons—or skeletons, I should rather say—are covered with vermin; and the body of these ghosts is in that respect only different from their head, that it is plagued by a different species of vermin. Their hands and joints are covered with itch; and they are so weak that they have not so much power as to shew me their tongue out of their mouth.

"In Marstrand, the only physician died some months ago of the reigning disease, the typhus fever. There is a small hospital, only

lately established, to which you are led by the scent, and in which both sexes are received in the same dirty room. When Mr. Arvidson arrived, after the death of his predecessor, at Marstrand, he found, amongst other disorders, sixty corpses unburied in the different parts of the military hospital, and the sick, not only in, but also under the same beds. I have also made my report to General Armfeldt, about the unhealthy quarters of the soldiers, even in the King's barracks at Carlstein, where one hundred and fifty men are in a room with one window, and where they dry linen in the same room, &c. In the military hospital at Marstrand, are only a few surgical instruments, and those few seem to be calculated only for butchers, but not for surgeons. If every thing in the hospitals were the reverse of what it is, they would be useful. In their present state, people may die in them, but can with difficulty recover their health."

The Rev. Isaac Lagus, rector of the Finland National Church, in Stockholm, thus writes. "For Dr. Domeier, the English physician, necessary steps have been taken by our government. He will be welcome wherever he goes, and he is longed for every where. God grant that the corn for seed, which your committee so kindly have sent, may also come safe. Proper arrangements are taking for the gratuitous distribution of it among the poorest of the peasantry; and may the fields that British charity thus sows, be protected by Him, who governs the seasons: so that the grateful reaper may, in the day of harvest, sing forth His praise with a glad heart, and when he clasps the ripe burthen in his lifted arms, bless those, who pressed him, though a stranger, to their friendly bosoms! The two hundred pounds which we sent to Gefle, are gathering fresh blessings on the donors. To-day we remit somewhat more than that sum to Umea, where misery is at its height."

The Reports of the committee may be had of Ambrose Martin, Esq. 24, Charlotte Street, Bloomsbury Square; Joseph Reyner, Esq. 50, Mark Lane; the Rev. Mr. Brunnmark, 25, Wellclose Square; or of Mr. Joseph Butterworth, 43, Fleet Street.

REFUGE FOR THE DESTITUTE.

The object of this society is, as we have already informed our readers, to provide a place of refuge for persons discharged from prisons or the hulks, unfortunate and deserted females, and others, who, from loss of character, or extreme indigence, cannot procure an honest maintenance, though willing to work. For this purpose premises are engaged at Cuper's Bridge, Lambeth, competent to the separate accommodation of the sexes, and capable of any further extension. Here every attention is paid to their morals, and suitable admonition and religious instruction are afforded them. The males and females are lodged and employed in apartments which are entirely distinct: the males, in splitting fire-wood and working in the garden; it being intended that other useful trades and manufactures shall be adopted as the numbers increase: the females, in knitting, spinning, making clothes and household linen, washing, &c. &c. As an incentive to good conduct, a certain portion of their earnings is set apart, and allowed them if they depart with credit to themselves; and premiums are distributed to such as behave in a manner peculiarly exemplary. If their conduct prove unexceptionable, reconciliation to their friends is attempted; or proper situations are sought for them; further rewards being bestowed on those who are found to persevere in good conduct. The institution is under the direction of a committee, who meet every Wednesday at the Refuge; and is constantly inspected by visitors and sub-committees. The committee have engaged a chaplain, who attends every Sunday to read prayers and preach, besides attending, during the week, for the purpose of religious instruction.

The committee occasionally afford temporary relief to persons, until they can obtain parochial or other assistance; and they trust, that, as the funds of the institution increase, they may be enabled to put an end to the plea of necessity, urged by the idle and profligate characters that infest our streets. During the short period the institution has been opened, down to the end of last year, 235 persons have applied for admission or relief. Of these, 100 have been admitted, 59 relieved out of the house, and 76 not considered as proper objects; 54 of those admitted are now in the house. Of those who have left the house, some have been restored to their friends; and others placed in situations wherein they are enabled to gain their livelihood.

An establishment of this kind has long been wanted, where the penitent criminal, the deserted female, the helpless labourer, and the famished stranger, may find employment, support, and instruction. For these, a refuge is at length actually opened; and when it is considered that it receives those to whom no other refuge from vice and misery is open, and supplies them, not only

with sustenance, but with moral and religious instruction, we trust that there will be a general disposition in the friends of humanity and religion, to give it their support.

One guinea paid annually constitutes a governor, and ten guineas paid at once, or within one year, a governor for life.

LONDON MISSIONARY SOCIETY.

We give our readers an abstract of an account, lately published by this Society, of the state of their missions.

In OTAHEITE are twelve missionaries, two of them have wives. These persons have continued to instruct the natives in that and some neighbouring islands, notwithstanding many discouraging circumstances which they have had to encounter. "Their labours among the adults," it is said, "have not been so useful as they wished; yet their endeavours to instruct the children and youth are more promising."

In SOUTHERN AFRICA, Dr. Vanderkemp and other missionaries have laboured with success. The settlement called *Bethelsdorp*, at which the doctor has resided, has lately flourished. It contains about 600 persons, whose civilization and religious improvement are said to be advancing. The neighbouring Caffres discover a growing desire for religious instruction. It is the purpose of Dr. Vanderkemp to leave Bethelsdorp to the other missionaries, and to attempt a mission more in the interior of Africa, or in the island of Madagascar.—The missionaries at *Orange River* are busied in teaching the people to build houses, and cultivate the soil; as well as in instructing them in the Gospel of Christ. Seventeen persons had been baptized. The natives had suffered from the small-pox; but the introduction of vaccination promised to eradicate that disease. The mission to the *Namaquas* is said to go on well. Mr. Kicherer has charge of the Dutch church at *Graaf Reinet*, where he has an opportunity of preaching to a great number, not only of the colonists, but of the natives.—When the news of the abolition of the slave trade reached the Cape, the joy was great; and a public day of thanksgiving was observed.

In ASIA, several missions have been begun. At *Vizagapatam*, Messrs. Cran and Desgranges are employed in instructing the heathen. They have begun to translate the Evangelists into the Telinga language. They have also printed catechisms, &c. in that tongue, in which work they are aided by a converted Bramin. They preach every Sunday to the Europeans in the fort; and superintend some large schools of native children, which they have established. In the *Tinevelly* district, Mr. Ringletaube is engaged in visiting the small congegrations of Christians scattered over the country, and occasionally in instructing others. He has acquired great skill in the Tamul language. Mr. Vos, formerly a minister of Ceylon, is appointed to the Dutch church at *Negapatan*, where he enjoys an opportunity of being useful among the native inhabitants. Two missionaries are on their way to the country of the *Birmans*, and one to *Seringapatan*; and two are employed in the island of *Ceylon*. Another missionary, Mr. Monison, reached *China*, which was the place of his destination, in September 1807.

Although Mr. Frey, who formerly laboured among his countrymen the JEWS, under the patronage of this society, has withdrawn himself from their connection, they have determined to continue their endeavours for the benefit of that once-favoured race. Ministers are engaged to preach to them; and essays written by Mr. Ewing, of Glasgow, and other tracts, have been published for circulation among them.

In AMERICA, Mr. Pidgeon labours as a missionary among the inhabitants of *New Carlisle*, in *New Brunswick*.

In the WEST INDIES, two missions have been begun: one at *Tobago*, where Mr. Elliott, the missionary, is permitted, on many of the estates, to preach to the Negroes, not a few of whom, it is added, have shewn a great readiness to receive instruction:—and another at *Demarara*, of which we gave an account in our last number.

MISSIONS OF THE UNITED BRETHREN.

From the periodical accounts of these missions, lately published, it appears that they were in general progressively advancing.

The total number of Christian Esquimaux at the three settlements formed by the brethren on the coast of LABRADOR, was, towards the close of the last year, about 230. A variety of interesting particulars respecting them we are obliged at present to omit, for want of room.

The settlement near the CAPE OF GOOD HOPE, at *Baviansklooof*, or, as it is now called, Gnadenthal, flourishes greatly. The congregation consists of 547 persons; besides whom there are about 300 Hottentots residing at the settlement, and under religious instruction. One of the missionaries thus writes—"What we lost in Governor Jansen, God has given us again in Lord Caledon: when we called upon him, he assured us of his

friendship and good-will to our mission." His Excellency proposed to the missionaries to form a second settlement, at a place which he offered to grant them, urging the benefit which would attend the extension of their labours among the Hottentots. The missionaries agreed to send two of their number to reside at the place pointed out by Lord Caledon until they should learn the pleasure of their brethren in Europe, by whose determination their measures must be finally guided. On the 18th of February, 1808, his Excellency visited Gnadenthal, in company with Lord Blaney and a general officer, and inspected the whole economy of the settlement. The Hottentot children welcomed him by singing some verses, which seemed to afford him pleasure: he expressed surprise at their sweet and musical voices. A party of the men then approached, and one of them stepped forward and addressed his Excellency in a short speech, expressive of joy at his safe arrival and his condescension in visiting the settlement; and of the fervent prayers of the Hottentot congregation, that God would bless him, and enable them to be faithful and obedient. Lord Caledon thanked them, and assured them of his favour and protection. In the evening, he and his suite went to church; and next morning he took leave, with many expressions of kindness and good-will.

We must defer, till another opportunity, any farther extracts from these accounts.

MISSION TO TARTARY.

Letters from Karass have been received, dated in January last. Mr. Brunton, the superintendant of the mission, was recovering from a severe illness; but he had lost his wife, who, in November last, died of an abscess in her lungs, full of the faith and hope of the Gospel. Since last July, a considerable number of the following tracts had been circulated. 1. Advice of a Friend to a Mohammedan, in 52 pages 8vo. 2. The Principles of the New Testament, in 14 pages 8vo. 3. Letter in Defence of St. Paul's Apostleship, in 7 pages 8vo. 4. A Catechism, in 56 pages 8vo. 5. St. Matthew's Gospel, in 50 pages folio. These tracts had excited much attention and inquiry among the people, and some hostility among the Mohammedan doctors. They had prohibited the people from reading them; but this had only led to their more eager perusal. The Gospel of St. Matthew seemed to be much prized, and well understood.

HIBERNIAN SOCIETY.

This society have directed their attention to the establishment of Schools on the plan pursued by Dr. Bell and Mr. Lancaster. They have also employed some preachers in that country, to instruct the people both publicly and from house to house. And they have done much in the way of supplying the Irish poor with the Scriptures. They have transmitted to Ireland, in all, about 2000 Bibles and 3300 New Testaments.

PERSECUTION IN JAMAICA.

We stated, in our last, that the King had disallowed the act of the Jamaica legislature, which had evidently been framed for the purpose of extinguishing every effort to extend the blessings of Christianity to the poor slaves in that island. It may not be unacceptable to our readers to see the official report and order made on this occasion.

"At the Council-chamber, Whitehall, the 23d of May, 1809.

"By the Right Honourable the Lords of the Committee of Council appointed for the consideration of all matters relating to Trade and Foreign Plantations.

"To the King's most Excellent Majesty in Council.

"May it please your Majesty,

"Your Majesty having been pleased, by your Order in Council of the 26th ult., to approve of a Report of this Committee, submitting that an act passed by the legislature of the island of Jamaica in the year 1807, entitled 'An Act for the Protection, Subsisting, Clothing, and for the better Order and Government of Slaves, and for other Purposes,' should be disallowed, as containing a clause contrary to the principles of toleration prevailing in this kingdom, and as being the more objectionable, as an act to the same effect had been disallowed by your Majesty at a former period, and no provision had been made by the legislature of the island for clergymen of the established church. The lords of the committee, adverting to the circumstance of this act being a second attempt by the legislature of the island of Jamaica to pass a law of this nature, and foreseeing the inconvenience that may arise from a recurrence of this practice, are humbly of opinion that an additional instruction should be given to the several governors of your Majesty's islands in the West Indies, restraining them from giving their assent to any law or laws concerning religion being passed, until the same shall have been first transmitted to your Majesty, through one of your Majesty's principal secretaries of state, for your Majesty's royal consideration; unless a clause or clauses be inserted

in such law or laws, suspending and deferring the execution thereof until your Majesty's pleasure shall be known thereon.

"And the lords of the committee having prepared a draught of such additional instruction, humbly take leave herewith to lay the same before your Majesty, for your royal approbation."

Instruction issued in pursuance of the above Report.

"Additional Instruction to the Governors of his Majesty's Islands in the West Indies.

"It is our will and pleasure, and we do hereby require and command, that you do not on any pretence whatever give your assent to any law or laws to be passed concerning religion, until you shall have first transmitted unto us, through one of our principal secretaries of state, the draught of such bill or bills, and shall have received our royal pleasure thereupon; unless you take care, in the passing such bill or bills, that a clause or clauses be inserted therein, suspending and deferring the execution thereof, until our will and pleasure shall be known thereupon."

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

After having had to record, year after year, the uninterrupted progress of Bonaparte's arms, it is some consolation to be able to announce that he has sustained, on the borders of Hungary, an important check, if not a signal defeat. The French armies were permitted to cross the Danube without molestation, in their route from Vienna to Hungary. But they had no sooner made good their landing on the left bank, than they were attacked by the Austrian force under Prince Charles, who employed means at the same time, which proved completely effectual, for destroying the bridges that had been erected to connect the right bank of the river with the island of Lobau, which stands in the middle of the stream. The battle lasted from three in the afternoon till night put an end to it, both armies retaining, during the night, nearly the same position they had held before it commenced. While the combat was suspended, Bonaparte contrived to bring to his aid, by means of boats, almost all the troops that he had at Vienna, so that the whole French force which entered Austria, one division excepted, was now concentrated for a grand effort. At four in the morning (of the 22d of May) the battle recommenced. It appears to have been fought with astonishing fury; and Bonaparte himself admits, that the valour of his soldiery, and the consummate skill of his generals, were never more conspicuous than on this occasion. What, then, must have been the efforts of the Austrian army, and the military talents of their commander, which rendered these unavailing? The French were forced to quit the left bank of the Rhine, and to retreat to the island of Lobau, in the middle of the river, across the only bridge which remained entire. The loss sustained by the contending armies is not exactly known; but it must have been prodigious. When we consider the motives by which both sides must have been impelled to every possible exertion of heroism, it will be obvious, that two armies, of 70 or 80 thousand men each, could not have been closely engaged for eighteen hours (reckoning both days), without suffering greatly. One village was taken and retaken twelve times, after as many desperate conflicts. And Bonaparte admits, that, when at last reduced to the necessity of condensing his whole force, with the view to make good his retreat across the bridge, the Austrians continued for some hours to play upon his army thus condensed with 200 pieces of cannon.

This unexpected reverse affords a hope that it may please the Almighty Arbiter of the fates of nations to place at length some bounds to Bonaparte's domination. At the same time, the experience we have had of the extent of his resources, and the fertility of his genius, necessarily mixes with that hope much anxious doubt and apprehension.

We are but slightly informed respecting the events which have succeeded the above battle. The bridges which joined the island of Lobau to the right bank of the Danube, were repaired by the French, but were a second time destroyed. It is said that they

have once more been re-established. Bonaparte has called to his aid the army of Italy, while the Austrian army that was opposed to it is about to join prince Charles. Both sides are evidently strengthening themselves for a fresh encounter, which will probably decide the fate of the war.

The Tyrolese are once more in a state of insurrection. A report has been spread, but probably without foundation, that Prussia has again taken the field against France. Colonel Schill, who had collected a considerable body of partizans in the north of Germany, and had obtained some successes, was attacked in Stralsund by a body of Dutch troops. The battle was fought in the streets of that city; and Schill is said to have been killed, and his troops defeated. If, however, the French should sustain a second disaster similar to that which has already befallen them, we doubt not that Germany will furnish many successors to the gallant Schill, and that Bonaparte will find his foes to multiply as he retreats.

Russia has made a formal declaration of war against Austria; but none of her forces have as yet appeared on the theatre of action. She seems at present to be occupied by her projects on the side of Sweden. The regent of that kingdom complains, that, although he has proposed, both to Russia and Denmark, the most equitable terms of accommodation, they have rejected his overtures. Hostilities therefore have recommenced, and fears are entertained even for the safety of Stockholm. The object of Russia is probably to possess herself of the whole of the Swedish dominions, and without this she will probably not be satisfied. A formal abdication of the Swedish throne has been published, signed by Gustavus.

In Spain and Portugal, as far as we can judge, the war proceeds very languidly. The French made a sudden irruption into the Asturias, and had very nearly got possession both of General Romana and the bishop of Oviedo. The state of defensive preparation in that province may be estimated from the circumstance, that, although the invading body consisted only of 5000 men, they passed through the province without meeting any resistance. The present is obviously the time, if the Spaniards and Portugueze are really in earnest, by a powerful, vigorous, and concurrent effort, in conjunction with the British, to attempt the expulsion of the French from their peninsula. Bonaparte has such full employment on the Danube for all the troops he can draw together, that he will probably be unable to reinforce his armies in Spain, at least till the Austrian war is decided, if unhappily it should be so decided, in his favour. But we fear that the supineness and indifference of the population both of Spain and Portugal, and the imbecility and improvidence of their governments, of which we have had already such fatal experience, will again render abortive this flattering expectation. The hope of a successful result appears to us to depend on making a compulsory levy of such an extent as would at once overwhelm the French force remaining to the south of the Pyrennees. And to that measure of necessary vigour we apprehend that the governments are too weak and vacillating to resort.

UNITED STATES.

The amicable arrangement that had taken place between Mr. Erskine and the American Government, appears to have diffused a very general joy throughout America. We fear, that, when the disapproval of that arrangement by his Majesty shall reach America, the disappointment, and consequent exasperation, will be proportionably great. Mr. Erskine certainly seems to have acted most unwarrantably. The instructions which were given him by Mr. Canning have been made public. The conditions on which alone his Majesty will consent to withdraw his orders in council of November 1807, are distinctly stated to be:—1st. That America shall withdraw the interdiction of its harbours to ships of war, and all non-intercourse and non-importation acts, so far as respects Great Britain, leaving them in force with respect to France and the powers subject to her; 2d. That America renounces, during the present war, the pretension of carrying on, in time of war, any trade with the enemy's colonies from which she was excluded during peace; 3d. That Great Britain shall be at liberty to capture all such American vessels as may be found attempting to trade with France, or any of the countries subject to France. Mr. Canning adds, that the two first of these conditions were proposed by the American Government itself, and that, with respect to the third, Mr. Pinckney had given it as his opinion that there would be no indisposition to comply with it on the part of his government.

An account has arrived of the meeting of congress. Mr. Madison, in his Address, congratulates them on the friendly relations which have been re-established with Great Britain; and expresses a hope that the French Government will be disposed to measures equally conciliatory.

GREAT BRITAIN.

PARLIAMENTARY PROCEEDINGS.

THE concluding days of the session of parliament, which is now closed, have been characterised by circumstances arising in some measure out of that important subject, of the charges against the Duke of York, on which we have already so largely commented. We shall here advert to these more recent topics. We touched on one of them (namely, the bill to prevent the sale of seats in parliament) in our last number. That bill, after much amendment (*amendment*, we only mean, in the parliamentary sense of the term), has now passed. The ministry themselves appear to have become extremely desirous that it should pass. It was, indeed, impossible not to see that something was wanting, in order to quiet the public mind, after the singular occurrence which took place on the 12th of May. On that memorable day—a day which has been termed by one of our vehement reformers a new era in the constitution—a member of the house, having antecedently brought a charge which was discountenanced on the ground of its being too indefinite, renewed the same charge in explicit terms; pointed it at two members present, who were high in his Majesty's councils; offered to prove at the bar the points on which he dwelt, pleading former precedent for the regularity of his present proceedings; and professed a willingness, at the same time, to vary his course in any manner which might be suggested by persons better acquainted with parliamentary usages than himself. The charge was, that of the sale of a seat in parliament by two leading members of the government. One of these leading members had before been accused of having offered to exchange an Indian writership for a seat in the House of Commons; but he had on that occasion been exempted by the House from censure, on the declared ground of his not having proceeded to effect his acknowledged purpose. The purpose in this second instance had, as every one seemed to know, been executed. The Secretary of the Treasury was affirmed to have received the money for the seat; and the individual chosen was said to have resigned his seat (though this fact has been controverted) in consequence of his not agreeing with the ministry in the affair of the Duke of York.

A large majority in parliament voted against entertaining the accusation, now so pointedly and directly brought; and it is manifest that, under these circumstances, the sale of seats in parliament, which was neither avowed nor denied by the ministry, was become a subject on which popular orators without doors would be able to declaim with unspeakable advantage; since the House of Commons had proclaimed their unwillingness to meet the question. This was no light matter. It was not one of those questions of temporary policy, which are forgotten as soon as the ever-changing aspect of political affairs has varied. It was not a subject of mere party contest. It was a topic which would often return, and which would furnish a most popular argument for parliamentary reform; which also touched (as we took the liberty of observing in our last number) the great principles of morality. It affected the character, not of this ministry alone, but of all ministries; and not only of all ministries, but of the constitution; for certainly the constitution knows of no selling of seats. It assumes that all elections shall be free; and accounts this freedom to lie at the very foundation of our liberties.

The doctrine laid down by the Speaker of the House of Commons on this subject, during a debate in a Committee of the whole House on Mr. Curwen's bill, was so clear, and so exactly corresponds with our own views, that we shall make in this place a large quotation from his speech.

"The question now before us," he observed, "is no less than this, whether *seats in this House shall be henceforth publicly saleable?* A proposition, at the sound of which our ancestors would have started with indignation; but a practice which, in these days, and within these walls, in utter oblivion of every former maxim and feeling of parliament, has been avowed and justified.

"We are now, however, come to a pass from which we have no retreat. Upon this question we must decide, aye or no. To do nothing, is to do every thing. If we forbear to reprobate this traffic, we give it legality and sanction. And unless we now proceed to brand and stigmatize it by a prohibitory law, I am firmly persuaded that even before the short remnant of this session is concluded, we shall see that seats in this House are advertised for sale by public auction: and we shall have brought a greater scandal upon parliament and the nation, than this country has ever known since parliaments have had an existence.

"That the influence of property in main-

taining civil order is of the highest importance, no man living can doubt: it is the firmest cement to all the relations of social life, it gives stability to the state, and prosperity to the empire. That the possessors of property may, and must, and ought to have a predominating influence in the election of members to serve in this House, I think is equally clear. But, that, abandoning all their legitimate rights of influence, and laying aside all the virtuous and generous motives of friendship, affection, and the fair preference of talents and integrity to fill places of such high public trust, they should go to a shameless and open market; that they should sell the attachment of their friends, neighbours, and dependents, for dry and sordid gain; and sell it to utter strangers, of whose qualities they can have no other estimate than the weight of their purses; this does indeed appear to me to be a great political evil, and a great public grievance. It degrades and debases the habits of the higher ranks of life, who confess their own sense of the nature of these transactions, by the concealment with which they seek to cover them; it taints also and contaminates the general character of parliament: and it furnishes the most formidable weapons to those who are professing, and I am willing to believe sincerely professing, to *reform*, but as I fear, are, in truth and in fact, by the tendency of their endeavours, labouring to subvert the entire system of our parliamentary representation.

"That these practices are a high parliamentary offence, every page of our history, statutes, and journals, appears to me to bear evidence. It is essential to the very idea of elections, that they should be free. Such is the ancient language of the statute of Westminster, in the reign of Edward I.; such also is the modern language of the Bill of Rights; and by a statute in the second of William and Mary, it is not enacted only, but declared, that for the Lord Warden of the Cinque Ports to nominate or recommend any member to serve in any port or place within his jurisdiction, was a violation of the freedom of parliaments, and contrary to the ancient laws and constitution of the realm."

"But, sir, beyond this:—Practices of this description are not only offences by the law of parliament, they have been long since adjudged to be criminal by the common law of the realm. The bribery of voters was adjudged by the Court of King's Bench, in the early part of the present reign, to have been a common law offence, even though no precedents could be adduced to shew it, and to have been punishable as such long before its increased prevalence made parliament deem it necessary to restrain it by special statutes. And in like manner any previous agreement or compact to controul the votes of electors (even although the electors are not themselves bribed) has been adjudged to be illegal upon general grounds of policy and jurisprudence."

"What, therefore, it remains for us to do, is plain. And as our ancestors, when they found the censures of parliament, and the decisions of the common law, were insufficient to restrain the growing practice of bribery to voters, proceeded to superadd the cumulative penalties of the statute law; so also it is for us, who have before us such flagrant proofs that the traffic in seats has broken through the existing checks, to put it down by a new prohibitory law.

"And now, Sir, we are brought to the last consideration, Whether we can by any safe and practicable remedy suppress the mischief? And of this I have no doubt, if with sincerity and diligence we apply ourselves to the task."

Having cited cases to establish his different positions, and made some remarks on the particular provisions of the bill, he proceeded to state it as his opinion that the different parties concerned in such a traffic should be deemed guilty of a misdemeanour.

"Upon the whole, Sir," he added, "that for which I am most anxious is the establishment of the principle; being firmly persuaded that honourable minds, which may have hitherto deviated from what I think was the strait path of their duty, or may have been made to vacillate by the practices which they saw prevailing around them with impunity, will shrink from them with abhorrence, when they find them condemned by a specific law; and other men, if actuated by motives less honourable, will be restrained by fears not less efficacious."

The bill in question was opposed by many leading persons in the opposition, and chiefly on the ground of its not having sufficiently provided against the exchange of seats in parliament for offices under the government, the prohibition of such exchange being restricted to cases in which an "express" contract for such exchange should have taken place. It was therefore considered as tending to increase the influence of the Crown, since the Treasury alone would now possess the means of granting a recompence for the transfer of influence in the rotten boroughs. The bill passed in the House of Lords by a great majority.

Another discussion of no small importance, to which the affair of the Duke of York may be considered as having contributed, related to parliamentary reform. Many of the meetings held to thank Mr. Wardle have urged this point, as well as a reform in the expenditure of public money. Sir Francis Burdett has lately explained himself on one of these points, and Mr. Wardle on the other. Both these gentlemen had been charged with spreading loose, and not very intelligible, doctrines on these two subjects in popular assemblies; and they both, nearly at the moment of the expiration of the session, have published their respective manifestoes. The measure submitted by Sir Francis was far from moderate; but there was a remarkable moderation in his manner of propounding it; and his motion merely went, for the present, to the object of engaging the House to take *into consideration* the state of the representation early in the ensuing session. The magnitude of the change which this new reformer has suggested, is likely, as we conceive, to operate more powerfully against parliamentary reform, than any argument of the adversaries of the measure. Sir Francis advises us to make a new division of the country, to supersede, if we understand him right, the present system; to spread the representation equally over the surface of the kingdom, granting to every individual who pays any direct taxes to the poor, the church, and the state, the right of voting, and taking the votes in every parish. All those disgraceful practices which attend our present elections, would, as he assures us, be put a stop to if his plan should be adopted. "No bribery, perjury, drunkenness, nor riot—no opportunity for mock patriotism would remain—no leading attornies galloping about the country, lying, cheating, and stirring up the worst passions among the worst people—no ill blood engendered—no demagogueing—no charges of any kind—no expence, legal or illegal—no Grenville act." "Three descriptions of persons only would have to complain;—the borough-mongers, the lawyers, and the king's printer." In short, he seems to think that all electors would instantly become pure, all representatives honest, and all governments wise and good. The golden age, to judge from his manner of describing the scene, would return. A sort of political Millennium would commence. Party spirit would be no more; competition for place and power would die away. "The wolf would lie down with the lamb." "Ephraim would no longer envy Judah, nor Judah vex Ephraim." We find ourselves utterly unable to realize to ourselves, even in imagination, this splendid dream. Man, as we conceive, will still be man. Laws will still be necessary to restrain him. The very definition of the right of voting, which Sir Francis proposes, will, as Mr. Perceval observed, be still open to doubt in many cases; and indeed it is observable, that, in one particular, this reformer has a little indicated his own jealousy of the new scheme of representation; for he proposes to couple with it a law for shortening the duration of parliaments; thus plainly implying, that even *his* representatives will not be to be trusted for the whole of the hitherto accustomed period.

But the subject is too large to have justice done to it by these cursory remarks; and before we conclude, we must also advert to the economical reform of Mr. Wardle.

This gentleman had remarked, in a great popular meeting, that if the parliament were such as it ought to be, he was persuaded that the whole property tax (amounting to 10 or 11 millions annually) might be saved. He was called upon in the House of Commons to make good his words. He therefore, on the day before the prorogation, enumerated a variety of articles in which he assumed that a great saving might be made. The disbanding of the foreign corps in British pay (a body of above twenty thousand men), was one of the points on which he most eagerly dwelt. This force he represented as unconstitutional; and he quoted ancient authorities in favour of his assertion. The extraordinary times in which we live have created, as we think, an occasion for many measures of defence (and the fortifications, also censured by Mr. Wardle, are among the number) which would have been reasonably objectionable in the days of our ancestors. It should, moreover, be recollected, that the troops in question were many of them, subjects of his majesty, as elector of Hanover; that they had fought in our cause, and, if not taken into the British service, would have been left to the mercy of the enemy; perhaps would have been compelled to enlist in the armies of Bonaparte, and led forth under his banners to the contest against our own troops at Corunna or Vimiera. Can there then be a doubt, either of the humanity or the expediency of this measure? In the navy, Mr. Wardle stated that one third of our expenditure might be saved; and he founded this estimate on an expression of a gentleman once at the Board of Admiralty, who, in an eager argument in favour of Earl St. Vin-

cent, the first lord, under whom he was placed, had hazarded this hasty expression. A reduction of our establishments constituted one leading part of the economy which was recommended. But a great variety of points were briefly touched. On most of these the Secretary of the Treasury immediately offered his own practical remarks; and the general subject will again be brought before parliament in the ensuing session.

We will briefly advert to one or two other points of some moment.

In consequence of a message from his Majesty to both Houses, an addition of 100,000*l.* has been made to Queen Anne's Bounty, for raising the value of small livings; and a similar addition will probably be made for several successive years. We regard this as a most important measure.

An addition of 1,000*l.* per annum has been made to the salaries of the puisne judges. This also we consider as a highly proper, and even necessary, application of the public money. The complete independence of the judges is indispensable to the security of the subject.

A bill brought forward by Lord Erskine, for preventing cruelty to animals, we are sorry to say, has been lost in the House of Commons.

His Majesty's Speech, which it remains for us to notice, will be read with interest; and especially that part of it which intimates an intention, now we understand about to be carried into effect, of sending a considerable British force to the Continent. The Speech is prudently silent on the topics which have so much occupied the Parliament, and agitated the country. Indeed, delicacy, as well as prudence, may have suggested silence, on the painful subject of charges against the son of the Sovereign.

NAVAL INTELLIGENCE.

One of the French men-of-war which escaped from the Saintes, near Guadaloupe, was taken, as we mentioned in our last number, by a ship of Admiral Cochrane's squadron. The others have arrived in France. The Saintes are now in our possession.

An Order of Council has been issued, interdicting American vessels from trading to the island of Walcheren, or to the coast south of that island; and confining the trade to Heligoland to British ships.

DEATHS.

Rev. Thomas Bargus, rector of Reedwith Barkway, Herts, and vicar of Treyford, Sussex. He was in the commission of the peace for the county of Hertford; and, while officiating in that capacity, was seized with convulsive spasms, and died in a few hours.

At Burton, Northamptonshire, aged 76, the Rev. Samuel Batwick, upwards of fifty years rector of that parish.

At Louth, aged 66, Mrs. Uvedale, relict of the late Rev. Robert Uvedale, D. D. rector of Langton, near Spilsby, co. Lincoln. She was the daughter of B. Langton, Esq.

At Much Marcle, near Ledbury, aged 46, the Rev. James Roberts, D. D. one of the chaplains to his Royal Highness the Prince of Wales, rector of Abbey Dore, and vicar of Much Marcle, both in Herefordshire.

At Dedham, Essex, the Rev. T. L. Grimwood, rector of Brandeston, Norfolk.

ANSWERS TO CORRESPONDENTS.

CANDIDUS; H.; R. E.; OXON, are under consideration.

We do not mean to insert the paper of A FRIEND OF FAIRNESS, &c., both because we think him entirely, we had almost said, absurdly, wrong, and because we do not wish to avert his threat of publishing against us in another form.

We shall be glad to restore the paper mentioned by Mr. Ingram, as soon as we find it. It has hitherto eluded our search.

THE

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RELIGIOUS COMMUNICATIONS.

LIFE OF BERNARD GILPIN.

(*Concluded from p.* 350.)

MR. GILPIN's natural parts were very good. His imagination was lively, his memory retentive, and his judgment solid. By unwearied application he had amassed a great store of knowledge; but it was chiefly such as had some relation to his profession. His temper was naturally warm; but, through divine grace, he was enabled to correct this infirmity. Though his disposition was serious, yet he was usually very cheerful, and his behaviour was almost always frank and affable. He was a candid interpreter of the words and actions of other men; and when he spoke of them, he was particularly careful to say nothing which might prove unnecessarily hurtful to their reputation. To the opinions of others, however different from his own, he was very indulgent. He regarded moderation as one of the most genuine effects of true religion in the heart. He was therefore an enemy to all intolerance: and though he thought the opposition of the dissenters to the established church to be wrong, he thought it equally wrong to molest the quiet separatist. His regard to truth was strict and undeviating. He disdained all those little arts and evasions, which men are apt to vindicate on grounds of expediency; and his character in this respect came at last to be so well understood, as greatly to enhance his weight and influence with all who knew him. The lustre of his other graces was much increased by his unfeigned humility. To conquer pride, is one of the highest triumphs of religion; and this conquest his religion achieved in a very signal degree.

One of the most remarkable features in the character of Mr. Gilpin, was his conscientiousness. Motives of personal convenience or present interest appeared to weigh as nothing with him. When he entered on the care of a parish, it immediately engrossed his main attention, even to the exclusion of his favourite pursuits of learning. He had naturally a strong propensity to retirement; but thinking the life of a recluse to be opposed to the principles of Christianity, he resisted this inclination, and would hardly even afford to old age the needful repose. Of popular applause, as far as it respected himself, he was regardless; he valued it, however, as a means of usefulness. The good-will of his people he felt to be one step towards gaining their attention; and on that account he prized it highly. He was bold in reproving vice; and his unblameable life, and the seriousness and tenderness of his address, strongly enforced all he said. Knowing the low capacities and limited information of his people, he studied to adapt both the language and the arguments of his sermons to their apprehensions; and hence the effects of his preaching are said to have been often very striking.

When Mr. Gilpin first undertook the care of Houghton, he saw that the duties of the pastoral office were very generally neglected. The greater part of the clergy paid no attention whatever to the spiritual concerns of their flock; and of those who were not chargeable with the

utter disregard of their ministerial obligations, many expended their zeal in vehement opposition to the sectaries, and in defending the external constitution of the church from their rude attacks; while others were almost wholly occupied in discussing the more abstruse and speculative points of religion. Few manifested a due solicitude to see their people growing in faith and holiness. Mr. Gilpin's first care was to gain, if possible, the affections of his parishioners. To this end, without using any servile compliances, he "became all things to all men." He was kind and courteous to all. He bore with the infirmities of the weak, the violence of the passionate, and the doubts of the scrupulous. He was at the same time unwearied in his pastoral labours. He was not content with reading the prayers of the Church, and delivering a discourse to his people from the pulpit: he instructed them in private, and from house to house; and encouraged them to apply to him in all their doubts and difficulties. His sympathy won their hearts; and even his reproofs were given in so gentle and friendly a manner, that they did not offend in the degree which might have been expected. He devoted himself, in a peculiar degree, to the improvement of the younger part of his flock; thinking it a more hopeful task to rear them in habits of piety, than it would be to turn them from habits of vice when once contracted. For all who were in affliction, he entertained a lively concern; and he was so well skilled in the art of administering consolation to them, that he was always hailed in the house of mourning as a messenger of good. In short, as a minister of Jesus Christ, the progress of his people in the knowledge and love of God was his grand aim; and success in this object constituted the great source of his happiness.

Mr. Gilpin, however, did not confine his labours to his own parish, extensive as was the sphere of his exertion. Every year he used regularly to visit the most rude and uncultivated parts of the northern counties, where he endeavoured to call the savage borderers, among whom hardly any other man would willingly have trusted himself, from their predatory course of life and irreligious habits, to a knowledge of God, and of their duty both as citizens and as christians. His warm and affectionate manner, joined to the plainness of his style, arrested their attention; and his efforts among them proved highly beneficial. In these excursions, which he generally made about Christmas, as he had then a better chance of finding the people disengaged, he often suffered great hardships, through fatigue and the severity of the weather. But he underwent all cheerfully, in the hope that it might please God to make him the instrument of good. His disinterested labours among them produced a general veneration of his name, even on the part of those who did not profit by his ministry. In consequence of this, when on one occasion his horses were stolen, it was no sooner known that they belonged to Mr. Gilpin, than the thief returned them, confessing his crime, and declaring that he did not dare to retain them after he had discovered who was the owner of them.

Nor were Mr. Gilpin's endeavours to civilize this people limited to itinerating among them. He used every year to bring several of their children with him to Houghton, and there he educated them at his own expense; a practice which tended much to lessen the prevailing barbarism.

In his charities he was liberal—nay, considering his means, I might almost say, profuse. Indeed, in his distributions he had no measure but the extent of his income. He called no part of it his own, but readily bestowed it for the service of others, not as if he were granting a favour, but paying a debt. His extraordinary benevolence gained him the title of *the Father of the Poor*, and made his memory revered for many years in the country where he lived. He appropriated sixty pounds a-year,

sometimes more, to the maintenance of poor scholars at the university. Every Thursday throughout the year, he caused a quantity of meat to be dressed for the poor; and had a supply of broth prepared for them daily. Twenty-four of the poorest were his constant pensioners. He always kept a stock of clothes by him, that he might clothe the naked while he fed the hungry. And he took particular pains to inquire into every case where he suspected distress, that the modesty of the sufferer might not prevent his obtaining relief. But the use to which he applied his money still more freely than to any other, was that of encouraging the exertions of industrious people, especially of those who had large families. When they lost a horse or a cow, and were unable to repair the loss, or were about to settle their children in the world, his purse was always opened to aid them. He likewise paid great attention to the state of the jails, and was not only anxious to give the prisoners suitable instruction, but to relieve their wants. He has been known to carry his charity so far, as, on the public road, to take off his cloak, and give it to a half-naked traveller: and on another occasion, when he was travelling, one of the horses in a team that was passing having suddenly dropped down dead, he presented the owner, who was much dejected at his loss, with the horse on which his servant rode; and the man hesitating, "Take him, take him," said he; "you shall pay for him when I demand the money." For his parishioners and their families, he kept, at certain seasons of the year, three open tables,—one for the gentlemen, one for the farmers, and a third for the labourers. Besides which, strangers and travellers always found at his house a ready welcome. At the same time, well knowing that frugality is the true support of charity, he regulated all his expenses with the utmost care and strictness. So much struck was the great Lord Burleigh with the whole of Mr. Gilpin's domestic arrangements, particularly the methodical appropriation of his time and property; and with the rare union of economy and hospitality, of simplicity of manners and generosity of conduct, which he displayed, as well as with the superior nature of Mr. Gilpin's enjoyments, and the extent of the benefits he conferred on others; that he is said to have exclaimed, on leaving Houghton after a visit, "There is the enjoyment of life indeed! Who can blame that man for not accepting a bishopric? What does he want to make him greater, or happier, or more useful to mankind?"

It may be proper to remark in this place, that in detailing the itinerant exertions of Mr. Gilpin, and his particular acts of charity, it is not my purpose to hold him out as the indiscriminate object of imitation. As times and circumstances vary, we must vary the expressions both of our zeal and charity. It is the spirit that actuated him which I am chiefly anxious to recommend: and I have recorded the instances in which that spirit was displayed, rather to prove the strength of principle which produced them, than to point them out as indicating the best mode in which the same principle may be now exerted.

But no part of his character deserves more to be recorded, than his fervent piety. This indeed was the source and support of all his other virtues. Religion he regarded as his main concern on earth. The attainment, therefore, of holiness, both of heart and life, became his chief, his invariable study. In all his investigations of religious truth, he considered himself as pursuing the means of acquiring a greater conformity to the will of God. And when his views, whether they had respect to his belief or his practice, were once settled by a diligent examination of Scripture, they became from that time his principles and rules of action. All about him

was Christian, formed on such motives and directed to such ends as Christianity requires. It was his daily care to do the will of God; and on his providence he placed an undeviating reliance in every changing circumstance of life; being easy, resigned, and even cheerful, under the heaviest trials. Such trials he viewed as sent by God, to bring us to a sense of our misconduct, and to quicken us to a more devout and holy life: he therefore made them the occasion of more than ordinary assiduity in examining his past life, in order to discover in what point of duty he had been chiefly defective.

But, amidst all this progress in the divine life, one is struck with the humility, nay, with the abasement of soul, which appears in some of his letters. His distrust of himself seems to have kept pace with his confidence in God; and the grief of mind which he expresses on the occasion of any failure in duty, or any transgression of the law of God, gives a lively idea of a heart deeply humbled, and even broken, on account of sin.

An extract from one of Mr. Gilpin's sermons still extant, will afford the reader some idea of his doctrinal views.

"After that our first parents," says the preacher, "through disobedience and sin, had blotted and disfigured the lively image of God whereunto they were created, and might have lived alway in a conformity to the will of God; man was never able to apply himself to God his Father's business, nor yet so much as to know what appertained thereto—'the natural man,' saith St. Paul, 'perceiveth not the things of the Spirit of God'—till Christ, the very true image of God the Father, did come down and took man's nature upon him; which descent, as he declareth, was to fulfil for us the will of his Father; that 'like as by the disobedience of one man many were made sinners, so by the obedience of one (Christ) many might be made righteous, what time as he became obedient unto death, even the death of the cross.' Which obedience, lest carnal men should challenge to suffice for themselves, howsoever their life be a continual rebellion against God and his holy will, such as there be a great number and hath been in all ages, St. Paul wipeth them clean away, saying, 'Christ hath become salvation,' not to all, but 'to all them that obey him.' Let no man, therefore, flatter and deceive himself. If we will challenge the name of Christ's disciples, if we will worthily possess the glorious name of Christians, we must learn the lesson of our Master,—to be occupied in our heavenly Father's business; which is to fly our own will, which is a wicked and a wanton will, and wholly to conform ourselves to his will, saying, as we are taught, 'thy will be done.'"

"Such," to use the language of Mr. William Gilpin, of whose account I have availed myself throughout the whole of this sketch; "Such was the life and character of this excellent man. A conduct so agreeable to the strictest rules of religion, gained him among his contemporaries the title of the Northern Apostle. And indeed the parallel between him and St. Paul was striking. His quitting corrupt doctrines, in the utmost reverence of which he had been educated; the persecutions he met with for the sake of his integrity; the danger he often ran of martyrdom; his contempt of the world; his unwearied application to the business of his calling; the extensive field in which his labours were employed; and the boldness and freedom with which he reproved the guilty, whatever their fortunes or their stations were; might justly characterize him a truly apostolical person." S.

To the Editor of the Christian Observer.

IN the sixth volume of the Christian Observer, p. 90, the criticisms of Mr. Frey on Matt. ii. 23, "He shall be called a Nazarene," were

offered to the public; and it appeared from his statement, that the passage was a great stumbling-block to the Jews. Permit me, therefore, to offer to your consideration the following observations on that text.

First. The word Ναζωραιος signifies both a Nazarene, and a Nazarite, as is proved by Parkhurst in his Greek Lexicon. Hence it may be inferred, that when the Messiah was called a Nazarene, he was at the same time actually styled a Nazarite, although he received a name which no man understood but he himself.

Secondly. The appeal to the *prophets*, that the Messiah was to be called a Nazarite, is neither a quotation from any *one prophet*, nor an exclusive reference to any inspired writer. It is a general appeal to more than one prophet.

Thirdly. The argument of the Evangelist in proof that the Messiah should be called a Nazarite, may be of the same nature with that contained in Matt. ii. 15; that is, it may be the application of a type, and not of a prediction solely relating to the Messiah. Comp. Hos. xi. 1.

Fourthly. This leads us to consider whether the Nazarite may not be an eminent type of the Messiah. Let us first consider the character of Samson. "The child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines." (Judges xiii. 5.) Still it cannot be *demonstrated* that Samson was a type of the Messiah, however probable it may appear to Christians. I shall therefore pass on to the next great Nazarite.

It must be observed, that during the time of the Judges the children of Israel possessed neither a series of prophets nor of Kings. (Acts iii. 24; xiii. 20). In short, their condition before the birth of Samuel seems most strikingly to have corresponded to their state immediately before the advent of our Lord. But now a regular series of anointed prophets and kings was to commence. How naturally, then, may we expect a grand typification of the sublime offices of God's Anointed! And so, in truth, shall we find a remarkable prefiguration of the Messiah in Samuel, the second Nazarite, the first of the series of anointed prophets. Let the reader only compare the songs of Hannah, and of the blessed Virgin, and observe that the name of the *Messiah* is for the first time found in the song of Hannah; and he will be led to think that the Nazarite Samuel, the first of the anointed prophets, was a grand type of the Messiah. The word *anointed* (1 Sam. ii. 10) comprehends the kings and prophets of Israel, and signifies the royal and prophetical offices of the Messiah. The Jews themselves do not deny that the Messiah was here intended. See Patrick's striking remarks on the place.

It is probable that the typical history of Hannah and Samuel is applied by Isaiah (ch. liv.) to the Messiah. Comp. ver. 6, with 1 Sam. i. 15; and 1 Sam. i. 11, with Rev. xii. 5.

Thus I trust it appears, that the Nazarites, who delivered Israel from the Philistines, were successively types of the Messiah; and Samuel especially a figure of him, as born miraculously into the world, and separated to God from his mother's womb. How properly then is the reference to the prophets made in Matt. ii. 23! The evangelist touches the string which communicates with the harp of Hannah; and, lo! the songs of Hannah, and of the mother of our Lord, harmoniously celebrate the glad tidings of the Messiah, and each is illustrated and confirmed by the other!

I shall only add, that I cannot persuade myself that it was altogether by chance that the charge against St. Paul, of being a Nazarene, was attended with such circumstances, as might almost lead one to doubt whether the sect of the Nazarenes, or that of the Nazarites, which word properly signifies

sect or heresy, was intended. I have been sometimes tempted to think, that St. Paul in his apology seemed to point out that the Christian was the *true spiritual Nazarite;* seeing that St. Paul was apprehended in the act of purifying himself as a *Nazarite.* But here I pronounce not.

I should be happy to have the sentiments of any of your correspondents upon this text, as from its situation, in the very threshold of the Gospel, it has frequently been a stumbling-block to unbelievers.

PHILO-JUDÆUS.

FAMILY SERMONS. No. VII.

1 John v. 18.—*Whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.*

IN these words St. John describes the happy state of one who is born of God. Observe the term: *born of God,* and *begotten of God.* It is not said that all mankind keep themselves from that wicked one, so that he toucheth them not; on the contrary, the whole world is said in Scripture to be under his dominion: he is "the god of this world," "the prince of this world," "the spirit that ruleth in the children of disobedience." They only who are begotten of God, are redeemed out of the world, are freed from Satan's yoke: they belong to another kingdom, have another prince to reign over them, are subject to other laws, and are delivered from the power of Satan.

Here, then, we have a grand point of difference, between those who are true Christians, who are truly baptized with the regeneration of the Holy Spirit; and those who, though they have been outwardly baptized and are called Christians, are still of the world. These last are subjects of Satan; are guided by him; led captive by him at his will; and will dwell with him for ever, if not saved by the power of Christ. The others were once indeed in this state; they were servants of sin, without God in the world; but they are now delivered from it, and are become the servants of Jesus Christ. They have renounced the devil and all his works; and they look on themselves as now bound to serve another master, even Christ, with their bodies and souls, which are his. Agreeably to this, at our baptism we all solemnly promise to renounce the devil and his works; that is, we refuse, we forsake, we cast him off, so as to have no farther concern with him; and we declare, that from this time forward, through divine grace, we will serve him no longer.

What melancholy thoughts present themselves to us while we consider the *origin* of Satan, his work, and the power he has over the world. Satan and his companions were once bright spirits before the throne of God; holy and benevolent, loving God, and beloved by him. But they sinned; and having sinned, they could not be permitted to stay in heaven. The harmony of that place would have been spoiled, its glory would have been darkened, its happiness would have been ruined, had one sinner remained there. Sin is like a pestilence, which spreads havock and ruin through the noblest works of God. It is an awful sentence, but it is a just one, that nothing unclean or unholy shall be suffered to enter heaven. It is a just one; because we see what misery one sin has brought upon this earth. It was a paradise, it is now a desert;—it was the abode of peace, happiness, innocence, and purity; it is now polluted by every crime, and filled with every misery, a scene of ruin and guilt, and a school of preparation for hell itself. The wicked themselves must think it unreasonable that they should, in their present state, be admitted into heaven. The happiness of heaven would be at an end, if sinners were to be admitted into it. Our nature must be changed, divine grace must be communicated, and the soul must be

sanctified, before we are permitted to enter into that holy place. Satan was cast out of heaven for one sin; Adam for one sin was driven from paradise; and how can those, whose sins are innumerable, expect to gain an entrance into that very place which is the seat of the throne of God? How necessary, then, is that change which baptism signifies; and how necessary is it that we should fulfil the vow, made in baptism, of renouncing the devil and all his works!

The devil and his angels, when driven from heaven, set up their empire upon the earth. He found our first parents innocent and happy in paradise: he tempted them, they fell, and were expelled from paradise. The glory of God was withdrawn from the world, and his presence taken from man. Man became a wanderer upon the earth. He begot children in his own likeness. His first-born son became a murderer, thus shewing that he was of his father the devil. The earth was soon filled with violence and crimes of every kind. Satan set up his throne in it, and the nations of the world yielded themselves willingly to his government.—Oh that I could sufficiently impress on the minds of my fellow-sinners, the misery of such a state of subjection to Satan! Has he indeed set up his empire in the world? May it be said to be his own, on account of the numbers in it who are subject to his power? Do we see that every child of man is prone from his youth to do the works of the devil; that he shews himself to be born with a sinful nature, and therefore with a resemblance to Satan? And is not this an awful state? Does it not loudly call for the compassionate regard of every feeling heart? Men are accustomed, indeed, to make very light of the devil: his name is familiar in our mouths, and serves to point a joke, or heighten our mirth. Such is our profaneness!—a very striking proof how much men are under the power of Satan, when it is so little matter of grief to them; when they can so sport with the damnation of hell, and make so light of the power of Satan. But reason, as well as Scripture, gives us a very different view of the matter. Allow only that there is such an evil spirit; that his business is to tempt, to accuse, to go about like a roaring lion, seeking whom he may devour; that all who remain under his dominion are to be shut up with him in torment for ever:—allow but this, and can there be any thing more afflicting and melancholy? A servant of Satan—and such, alas! are all, till Christ has made them free—is here doing the works of Satan, fulfilling the same designs, partaker of the same nature, influenced by the same desires, growing more and more into a likeness of him; in short, becoming more and more fit to be a subject of the prince of darkness in hell, the peculiar place of his kingdom. What can be more afflicting, than that there is such a state, and that we are all subject to it?—But from this state it is the business of Christ, and of his Gospel, to set us free. The end of our admission into Christ's church by baptism, is to deliver us from Satan's dominion, and to make us subjects of Christ, children of God, and heirs of the kingdom of heaven. In the regeneration, of which baptism is a figure, we are taught to consider ourselves as separated from Satan, and as having renounced his power and authority. We "renounce the devil and all his works."

Now, it is true that all sin is the work of the devil, as far as his tempting us to it may make it *his*. It is also true that there are certain sins, such as pride, malice, envy, and the like, which may more properly be called his, because they were in him first, and in the worst degree. Nevertheless, by the *works* of the devil, as distinguished from the lusts of the flesh, I conceive is meant such sin as has a peculiar reference to the devil's kingdom, all those sins by which the devil supports his dominion. This, indeed,

is only taking a somewhat different view of the same thing; for all sin, of every kind, tends to support the power of the wicked one. He therefore who is born of God, and of whom it may be said that "he keepeth himself and that wicked one toucheth him not," seeing that it is by sin that the devil maintains his authority over us, has resolved, through divine grace, that he will practise no sin, and that neither in him, nor by his means, shall Satan hold dominion in the world. He perceives that it is by the general countenance given to sin that Satan upholds his power: he therefore takes care that neither by his example, nor influence, shall that power be supported. Seeing, further, that the devil maintains his influence by various lying artifices, such as superstitious usages, idolatry among the heathens, false worship among the papists, infidel doubts, faith in charms, and such like; he not only will not give into these things himself, but he does all he can to discourage them in others. He likewise not only has no hand in those persecutions against the Church of God, by which the devil attempts to support his kingdom, but he is anxious to forward every appearance of true religion and grace in others, and to encourage them in a sincere and open profession of the faith of Christ crucified. Conscious, also, that it is by ignorance that the devil chiefly prevails, his kingdom being a kingdom of darkness; the true Christian endeavours, as far as it is in his power, to make the Bible known and read, and to bring all men acquainted with the truth as it is in Jesus. He instructs, as far as he is able, his children, his servants, his dependants, in the knowledge of God. In fine, he uses all his authority and influence in opposing the designs of Satan, and putting a stop to the increase of his kingdom; being firmly resolved to consider himself no longer as his servant, but as bound to resist him, to renounce his works, and to allow himself in nothing by which Satan labours to keep possession of his government over the world.

Thus much for the explanation. Let us now come to the improvement.

1st. Have we thus renounced the devil? Can it be said of us, that in this sense we keep ourselves, and that wicked one toucheth us not? In order to answer this question, let us inquire whether we have ever been led to see, by the light of Scripture, how absolute a dominion he holds over the world, and how he leads all those, who are not delivered by Christ, captive at his will? Have we seen ourselves to be in this state by nature? Have we examined our hearts, and been astonished and grieved to find how much power the prince of darkness has held over us? Has this examination filled us with dread; with an earnest desire to be delivered from his power; with a hatred of his suggestions? Has it put us upon inquiring diligently into the power of Christ to save us from his yoke? And has it made us endeavour to win others from his kingdom to become subjects of the Lord? Have we, in short, seen, hated, and forsaken the kingdom and works of the devil? This cannot be the case if we are still living in the commission of any known sin; for the Scripture declares, "whosoever committeth sin, is of the devil," belongs to him, is his servant and subject: and "whosoever is born of God, sinneth not, and that wicked one toucheth him not." Here, then, is a test. Are we not only free from the outward and more gross sins of drunkenness, swearing, sabbath-breaking, impurity, covetousness, revenge, lying, &c. &c.; but are we labouring to purify our thoughts and affections; to be holy, as He who hath called us is holy; pure, as He is pure? Can we say that sin is the great enemy whom we are daily engaged in combating; that we do not allow it any harbour in our breasts;

that it is our daily endeavour to overcome it; that for this purpose we seriously read the word of God, we pray earnestly, we watch against our corrupt nature, and we seek to be renewed in the image of Christ our Master? If God, who searcheth the heart, knows that we can justly say so, it is well; we have then reason to hope that we have passed from death to life, and are no longer servants of Satan, but subjects of the Lord Jesus Christ.

But if the case be different with any of us; if conscience testify to any that he is living in sin, then is he still of the devil; for the word of God declares that all such persons are under the power of the devil, are indeed his children, his property. And is it not plain that this is the case? For is not every sinner doing the work of the devil, and promoting his cause and interest in the world? He encourages others in sin, perhaps forces or deceives them into it; tempting and enticing them to commit it, laughing at their scruples, and turning into ridicule those who inquire what they must do to be saved. In short, he is engaged, as the devil is, in promoting sin in the world, in discouraging true godliness, and in weakening, or overturning, the laws and authority of Christ. Does the sinner care, though Satan have the upper hand in the world? Is he at all distressed that Christ is so little known and loved? How plain is it that he is under the dominion of Satan and doing his work!

And now, what says conscience to this inquiry? Are we, or are we not, renouncing the devil and all his works? If we are not the declared enemies of the kingdom of Satan; if we live in the practice of sin; if our examples encourage it; if we are opposers or despisers of serious godliness; it is manifest whose subjects we are, and that we have not yet separated ourselves from Satan and the works of Satan.

And now, shall I need to say any thing more to such as are convinced in their own consciences, by what has been said, that they are the servants of Satan? To think of being in subjection to him who is the avowed enemy of God, and who finds his pleasure in our ruin; to think of serving his interests, of being employed by him as instruments in promoting his designs in the world, and opposing those of God and Christ; to think of hindering and wounding the cause of that gracious Saviour, who came and died to save us;—to think of this, what need of arguments? What can be said more? Oh! if men would but think who it is they serve, and what dishonourable services they are employed in, they could not be easy; they would by grace change their master, and flee unto Jesus to deliver them from the power of the devil. May the Lord God Almighty enable you to do so.

And as for those described in the text as born of God; if there be any such here, I would ask them, Can you, the children of God, the followers of that Saviour who hath delivered you from the snares of the devil; can you stand by and see these your brethren led captive by Satan, employed in his work, and going down to his dark and dreadful habitation? Can you see this, and not mourn over them, and pray for them? If you have any love for Christ, or for them; if you wish to see them with you in the bosom of Abraham, pity them, and pray for them. You know their time is short: how suddenly may they be cut off! And how dreadful will it be for them to appear at the tribunal of Christ, as the friends and servants of Satan, and his enemies! Surely you cannot be lukewarm or indifferent in such a cause. It is the cause of Jesus; it is the cause of Jesus against Satan. Why are we so backward in our Master's service, when the servants of Satan are so bold in their master's cause? Let us look at our children, our friends, our neighbours, our fellowmen: and if we value their eternal

interests, let us stand forth on the Lord's side in a wicked world; let us plead his cause, and try what we can do to advance his kingdom. If it be but a little, yet, in such a cause, it is honourable to do any thing. Consider that the world is divided between the two parties, and that there is a warfare between them: which part will you take? And remember how unfit you will be to be owned by Christ at the last day, if you do not now labour to promote his cause in the world.

To the Editor of the Christian Observer.

I CANNOT but commend the general spirit of liberality which is manifested in the pages of your miscellany. You have professedly given a free admission to temperate discussions of various doctrinal sentiments in religion; and many papers and reviews of books have appeared, which clearly shew, that you take considerable interest in these debates. Though I am not very fond of an over-"highly rectified spirit of orthodoxy," in popular and ministerial addresses to mixed audiences; yet it is allowable, I think, especially where instructors themselves may wish for information, to enter into these subjects more minutely, in treatises professedly adapted for doctrinal illustration. I must request it to be distinctly understood, that I value doctrines, and lucubrations on them, only so far as I deem them calculated to inspire a right spirit towards God, and to produce upright conversation. I must therefore acknowledge, that some persons have given too much time and importance to these subjects, without sufficiently proving and insisting upon their practical utility. If the mind be not spiritually enlightened, as well as the judgment informed; if the heart be not savingly changed, the affections fixed on God, the passions properly subdued, and the conduct reformed; it is of little avail to have just notions; as they will only increase our awful responsibility, without enabling us to give our account with joy.

I feel pleasure in perceiving that the Christian Observer is so much of a mind with myself in this particular; and I augur favourably from this circumstance, that a few shades of difference in our judgment on some points, of confessedly minor importance, will not impair that charity, which "hopeth all things, and thinketh no evil."

You have occasionally given encouragement to, yea invited, the different combatants on the Calvinistic controversy, to enter the lists and deliver their opinions, in a Christian spirit, on that subject. And I have no great fault to find with the manner in which you have generally sustained the office of umpire, which you have assumed, between those parties. You have judged, and perhaps rightly, that the more they know of each other's sentiments, the nearer they will approach; at least, may be led to think and to speak less unfavourably of those who differ from them. There is, however, in my judgment, a little obliquity to be found in your censorial chair. You do not act quite fairly in dictating the *mode*, as well as judging of the *execution*. It doubtless ought to be competent to any person to choose his own ground, and to adopt any method (supposing it to be fair) which is best adapted to prove his point. If this is not allowed, the field of exertion is greatly narrowed, and a whole park of artillery may be laid aside as useless. This certainly cannot be considered as equitable in any person professing only to give the gymnosophists fair play, and free scope for their different powers. You will probably perceive that I allude to your pretty constant endeavour to discourage what you are pleased to term philosophical reasonings in matters of religion; and you especially have an eye to the way in which Jonathan Edwards,

and, after him, many persons called Calvinists, have attempted to establish their ideas of free-will and moral agency. Very few papers bearing this image are found in your magazine; and the reason may easily be guessed at, from the frequent hints of disapprobation which you throw out. I have, however, for many years weighed this subject well, and in all directions, and find no reasonable objection against its introduction. And sure I am, that the Christian Observer, who philosophizes in almost every other mode upon religious subjects, should be the last to forbid it*. No evil can arise, if it be not made too much of, resorted to on all occasions, or taught in a scholastic manner in the pulpit.

The advantages of this system are great and many. In the first place, Euclid's theorems do not bear a more demonstrative character: in the second, it embraces and reconciles the *whole of Scripture*, in its full, plain, literal meaning. What may be called the Gospel of the Scriptures, every one allows to be most congenial to the spirit of these doctrines. But, whatever surprise it may create, there are no "Anticalvinistic texts" upon this system. The law and government of God; the end of law, and the necessity and use of means; are easily proved to be consistent *only* with this scheme. There perhaps will be *insulated* texts, which will have their difficulties whatever system we embrace, and if we adopt no system at all; but certainly there is no *class* or number of texts, which do not bear with all their weight on the various but corresponding pillars of this building. The wild notions of some, who call themselves Calvinists, sufficiently refute themselves; and their antiscriptural phraseology ought to alarm the fears of every one who embraces them. This system may fairly be called a moderate species of Calvinism; and is *that alone*, so far as I know, which stands on "*both its legs*:"—All good is of God, all evil of ourselves*. The Arminian system, its advocates confess, is attended with difficulty: I would say, with insuperable difficulty. And your own milder scheme is nearly as embarrassing when it meets the Scriptures. Even the Christian Observer is obliged to "qualify" the doctrine of election, before he can receive it heartily †. In the third place, the effect of this system in the Christian world is a high recommendation. It is a sword with two edges. The opposite errors of the self-justiciary, and of the antinomian, as well as the wildness of fanaticism, never met so complete a refutation. The most successful modern writers, both in and out of

* There surely is a wide difference between philosophizing respecting the designs and operations of the Almighty, and the abstract truths which are revealed in Scripture; and philosophizing respecting the motives and actions of man, and the effects produced by certain views of religious truth on human conduct. The former, we conceive to lie beyond the proper province of reasoning, and to rest entirely on the Divine declarations: the latter, being the subject of observation and experiment, may very fairly employ, and indeed ought to employ, our reasoning faculties. EDITOR.

* It is not a little remarkable, that some of the champions of Arminianism in our own days—we particularly allude to Wesley and Fletcher—make this very proposition the basis of their system. EDITOR.

† We are persuaded that our correspondent did not intend to misrepresent what we have said. The passage to which he plainly alludes is contained in our last volume, p. 790. We there say *nothing* of our being "obliged to qualify the doctrine of election, before we can receive it heartily;" nothing even like this. We are arguing against the views promulgated on the subject of predestination by some *Arminian* divines; and, after shewing their inconsistency, we add; "Surely it is better to qualify the general doctrine of predestination, than first to give it the utmost degree of strength, and then to endeavour to obviate objections by making a partial application of it." And if our correspondent is anxious to know what qualification we had particularly in view, we will inform him: it was precisely that qualification which he himself has introduced. "All good is of God, all evil of ourselves." EDITOR.

the establishment, against the above and other dangerous errors of the day, are evidently disciples of this school. I do not, indeed, see how many pernicious errors can fairly be overthrown upon any other principles. Whether or not, however, this should be thought to be the case by the Christian Observer, it is the firm persuasion of a numerous body, that it is so; and that no objections of any amount are found attached to this system. Indeed, there is no weighty objection that can be brought against it, which does not, *as to that very objection*, apply to the Arminian sentiment as well. So that, *in urging it*, the objector *opposes himself*.

You have lately joined the author of "Zeal without Innovation," in lamenting it as a desideratum; namely, a thoroughly able and judicious Calvinistic writer*; one who grasps the whole subject, enters deeply into the question, meets the objections fairly, is decidedly pious, is humbly and fairly subject to Scripture authority, and fearless of the consequences of asserting the whole truth, &c. Without the least hesitation, my mind immediately, upon reading the case alluded to, suggested, Such an author is Jonathan Edwards. *In this opinion*, every person I am acquainted with, who is deeply conversant with that admirable writer, *concurs*. The qualifications demanded by the above gentleman in order to claim even a reading at his hands, are very high, and somewhat unreasonable (as they so rarely occur in the same author); they are, however, as nearly as one could expect, or even wish, found in Edwards. What, therefore, you wish for in a Calvinistic author, Mr. Edwards *is;* and what you so earnestly desire to see performed, Mr. Edwards *has* performed. At least, this is the judgment of all persons I know, who are thoroughly acquainted with Mr. Edwards's writings.—The great thing that *I wish* in this communication is, the *publicity* of this sentiment. It is greatly to be desired that it were universally known, that Calvinists consider it a waste of time in Arminians to raise an outcry, talk high, and make great demands, till they have answered Mr. Edwards's "Essay on the Freedom of the Will." That book, without descending to particulars, is a key *to the whole controversy*. Yet, marvellous as it may appear, it yet remains without any thing which can be called an answer. I earnestly therefore request, in justice to Calvinists of this class, that you will let this testimony stand in your Magazine on their behalf. I am not desirous, sir, of prolonging this debated subject, or of becoming a controvertist myself; but I am exceedingly desirous that an antidote to the demand made by yourself and the author of Zeal without Innovation, may appear in the same vehicle which has carried, with such ostentatious parade, that requisition abroad.

B. K.

P. S. There is another thing which you have taken up against Mr. Edwards, I think very hastily, and very unfairly. In your review of Ingram's Strictures on Malthus, though you have not named him, I suppose you had him in mind; as I do not remember that the precise phrase, "Love to being in general," is used by the continental philosophers, as represented by their historians, Robinson, &c. You have, at least by implication, represented that divine as teaching the same doctrine (on that particular point, the nature of virtue) as those anarchical philo-

* Our correspondent again misrepresents us, unintentionally we doubt not. We did not say that we wished for some judicious *Calvinistic* writer, who should grasp the whole subject, &c.; but that we wished to see some writer, who (without systematically embracing either Calvinism or Arminianism) should grasp the whole subject, &c., "and meet the main difficulties on the Calvinistic question in a way satisfactory to those who regard with equal reverence every part of holy writ," Vol. for 1808, p. 791. EDITOR.

sophers taught; and have insinuated that their conduct was only a legitimate consequence of and practical comment upon his data. But surely nothing can easily be supposed wider of the truth than such an assumption. A little attention to the subject will convince you of this. Whatever exception may be taken to the phraseology of Mr. Edwards, 'tis manifest that *love to God* is the sum and substance of his whole performance; and that he considers all affections, however refined, modified, or combined, as not having the nature of (scriptural) virtue, which do not include it. Certainly this is far enough from being the doctrine of the French atheists. They pretended, indeed, to something like general benevolence; yet that benevolence never reached to the great and first Being, hardly so much as in pretence. There cannot be, then, two positions, either doctrinally or practically considered, more diametrically opposed to each other, than that of Edwards on virtue, and that of the French reformers.—What you say of the heathens knowing that virtue must begin at individuals before it can embrace the whole, does not seem, though it were true, to be in point; for Edwards does not so much speak of the propagation of virtue, or of the *manner* in which it makes its way among or *towards mankind*, as of its *nature*. And in this I think he is perfectly right. Few persons will be disposed deliberately to affirm that any thing is strictly holy or virtuous, which has not the love of God for its object.

Our correspondent may be assured, that to the best of our recollection we have never refused to admit into our pages any vindication of the theological system of Jonathan Edwards. His own is the first attempt at such a vindication with which we have been favoured. We have, on the contrary, suppressed several papers, the object of which was to censure the views promulgated by that divine. One of these papers we think ourselves called upon, by our professions of impartiality, to raise from the dust in which it has lain for the last six years, in order to form some sort of equipoise in the present case. It will at least mark our desire to hold the scales in this controversy with an even hand: and it will afford an additional motive to candour, by shewing how very differently the same subject may be viewed by two men, both of whom are evidently possessed of good sense, upright intentions, and pious minds.

To the Editor of the Christian Observer.

August 21st, 1803.

A SERMON lately fell in my way, which is published with large notes by the resident tutor of the Homerton academy, Mr. Smith, entitled "the Divine Glory displayed in the Permission of Sin." It brought to my remembrance a kind of waking reverie, which I wrote about two years ago, and now send to you, because, if you judge it unworthy of further notice, it may however suggest to you a subject, which *you* will know how to improve. The characteristic danger of the present day seems to be, a *systematic* dissolution of moral obligation.

I am, Sir, yours,

C. L.

A FRAGMENT.

"He hath poured wisdom over all his works." *Apocrypha.*

"Thou that dwellest in the gardens, cause me to hear thy voice." *Cant.* viii. 13.

"Being fond of botanical researches, I frequently take a walk in the extensive gardens and valuable nurseries of ——, where all that is useful or pleasant, for food, or medicine, or innocent recreation, is to be found. One day I was much surprized at finding one of his head gardeners engaged, with several of the most diligent under-labourers,

in cultivating, under a large forcing-frame, a plant, which I apprehended to be, not merely a weed, but a weed of the most poisonous kind. On expressing my surprize, I was assured by them that I had wholly mistaken the nature of the plant in question, which, they said, was so valuable, that could it be brought to spread over the whole garden in a state of sufficient maturity to bear fruit, its virtues would richly repay all the pains necessary to its culture. Finding them fixed in their opinion, I determined to make my inquiry of the master himself, from whom I knew the secret qualities of no herb or plant was hidden; and in my way to the house I was strengthened in my first apprehensions by some of the other gardeners, who considered their colleagues in an error respecting the true species of the plant they were so assiduously rearing. Upon my application to the master, he fully confirmed the truth of what the last group of labourers had asserted; and added, that the plant was the *most noxious* of any that grew, as it chiefly spread under ground, and, throwing its roots to a great distance, drew the nourishment of the earth from the other plants, besides twining its fibres round their roots and thereby destroying them. Perceiving my surprize that he should permit such a weed to be introduced into his nurseries, and, still more, to be fostered by one of the most faithful and laborious of his head-men, which had induced many to join in the culture; he condescended to explain to me the matter thus:—'This plant has long infested the garden and nurseries; but as its chief progress has been under ground, my people hitherto have little understood it: many of them confound it with a plant of a species entirely different, but with which its first leaves bear a near resemblance. It is originally an exotic, and requires some peculiar coincidences of season and soil to bring it to maturity in our common ground. I have therefore winked at the error of my good servant, and permitted him to employ a few days in a work which I shall afterwards turn to advantage: for when this plant is brought to its perfection, all its latent qualities being disclosed, my labourers in general will come to the acquaintance with it which they need, in order to its extirpation. They have hitherto rested in a very superficial knowledge of its appearance and properties; and whilst they considered it as a weed of no importance, would never have taken the pains they are now using to ascertain its growth and tendencies. This is at present the more necessary, because some evil-minded persons, who take every opportunity of a breach in our fences to rob and plunder, and, what is worse, to destroy and root up (if possible) all the plants in the nurseries, have of late taken peculiar pains to cultivate this noxious plant all around the outworks of my garden, and have even presented some seeds and cuttings to my people, as a valuable present, with the design of causing the roots so generally to spread, that our fruitful plantations may again become a barren heath, and our improved lands a desert.'" "*April* 1801."

The above was an excursion of mind, in a waking hour of the night, in consequence of considering Mr. Jonathan Edwards's Treatise *on the Will*, so much approved (and justly so, according to their principles) by Dr. Priestley, Mr. Godwin, and many infidels of different degrees and descriptions, who unite in considering *philosophical necessity* as a proper basis for their several systems. Yet what man more earnestly desired, or was more sincerely devoted to, the progress of the kingdom of God on earth, than Mr. Edwards? Were then his prayers, his sorrows, his labours, for this great object of his heart, not accepted of his Master, or in any degree rejected? Surely not. Will

they not rather be answered beyond his hope; though (partly) in a way very opposite to his intentions and expectations? "*My thoughts are not your thoughts,*" saith the all-wise God.

SOME REMARKS ON THE CONDITION AND PROSPECTS OF THE JEWS.

Translated from Cunæus's Account of the Hebrew Republic *.

God was pleased to select the Jews from the rest of mankind, as a royal priesthood, and a peculiar people, until the arrival of that momentous period, when the promised and long-expected Messiah appeared in the world. From that time, the Son of God extended those celestial blessings to every nation, which had been before confined to one; and the penitent believer, in whatever part of the earth he was situated, appropriated them to himself. And here we cannot but feel astonished at the remarkable change which happened. For the great Author of our salvation, who left the glories of the celestial kingdom that he might rescue the human race from the ruin which they had exposed themselves to, was received by the Gentiles with eagerness and joy; but the Jews, who had been instructed by several of their prophets as to the time of the Messiah's appearance, the manner and place of his birth, and various other circumstances relating to his character, could not be convinced that he was come and that he was present among them. Such an infatuation had possessed them! Their eyes were blind; while their mind was intent upon worldly aggrandizement, and refused to behold what was obvious to all. Hence they were rejected and cast off by God: and even to this day they eat, as it were, the pottage of lentiles, and mourn their lost birth-right. Jeremiah says, "The sin of Judah is written with a pen of iron, and with a point of a diamond." And doubtless they did not contribute to avert their punishment, when they said, "his blood be on us, and our children." St. Paul's declaration is very remarkable, in his Epistle to the Romans: "I would not that you should be ignorant of this mystery, how that blindness in part is happened to Israel, until the fulness of the Gentiles be come in." A time will certainly come, when the Jews shall be brought back into the right path, from which they have lamentably deviated. Their sun is not set for ever. The light shall again shine upon them. They have fallen, but not irrecoverably. The prophet Ezekiel has a prediction on this subject: he says, the time shall come when a new heart shall be given them from heaven, and right views, feelings, and dispositions shall occupy their hearts. "A new heart will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh." Then shall that veil be taken away, which Moses was obliged to put over his countenance: for they shall turn to God; who has permitted them to live in darkness and ignorance of the most momentous truths, that he might at length display his infinite mercy towards them. To this event the following words of St. Paul must be referred: "When Israel shall turn to the Lord, the veil shall be taken away."

These circumstances are important, and of such a nature as should prevent us, for the time to come, from detesting the Jews, as the objects of public scorn and hatred; since their hopes are truly glorious and magnificent. St. Paul speaks of them with great affection, and loudly extols their privileges, even while they are deluded by prejudice and ignorance:—"Whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers; and of whom, as concerning the flesh, Christ came." What external

* Cunæus died in the year 1688.

honour can be greater than theirs? Who can number among their ancestors so many patriarchs, prophets, and kings; in short, so many divine and excellent characters, whose names are written in Heaven?

It is true, the Jews of the present day are men of base and degenerate minds; and if we regard their habits and pursuits, we discover nothing dignified and noble. But we ought not to wonder at this. These brilliant qualities of the mind have their increase and decline: manners change with circumstances: the same day which deprived them of their independence and tore the sceptre from their hands, extinguished the magnanimity and natural vigour of their soul. A heathen says, "Jove strips us of half our virtue, when he reduces us to slavery." As those cases, in which dwarfs were formerly confined, not only prevented their farther growth, but really reduced their size; so every species of servitude binds the powers of the soul in fetters, and lessens or destroys its inherent vigour. How could it be expected, that *they* should be great and magnanimous, who for so many ages have been the sport and detestation of the whole world; whom wanton boys would formerly provoke, by taking hold of their coats; and men would not scruple to seize them by the beard; and against whom the rage of all the Cæsars broke loose? Tiberius distributed their young men, under the pretext of military service, through the most unhealthy provinces of the empire. The climate of Sardinia was remarkably pestilential. Here four thousand of them were sent, that they might be cut off by disease. Titus exposed to wild beasts nearly as great a number, when he established shews, at Berytus and Cesarea. Even Trajan, the mildest of the Roman emperors, decreed that they should not read their laws;—a precedent that was followed by many of the emperors afterwards. This was the heaviest affliction of all, and is numbered by the Jews among their persecutions. These severities were exercised by pagans. As for ourselves, who are united to them by closer ties, let us exercise a mutual regard, and remember that we both hear the commands of the same God. St. Paul says, that he is ready to devote his life for their sakes; so vehement is his attachment to that nation. He says, moreover, "If the first-fruits are holy, the mass is also holy: if the root is holy, so are the branches."

It is not my wish to proclaim unreasonably their praises, for I am averse to extravagancies of all kinds; but, unless I am very much mistaken, it is not a little that Christians in these remote ages owe to the Jews. Who was it, but they, who preserved the Sacred Writings entire for us? How many errors would have crept into the Sacred Text, if the Scriptures had been committed to the custody of such men as Lactantius, Augustin, Gregory, or Chrysostom; who, though possessed of genuine piety, were yet unacquainted with Hebrew! Among all those who had any share in the government of the primitive churches, only Origen and Jerom understood Hebrew: the rest did not learn even the elements of that language. Wherefore, if any mistake had arisen from the negligence of the transcriber, they could not have detected it. But with regard to the Jews, it was their only care and study to preserve entire, and free from every alteration, the books of Moses, the Prophecies, and the other parts of the Old Testament. This praise is exclusively their own; no other nation can claim a share of it. In a book of Rabbi Abraham there is a remarkable passage, which informs us that all the copies of the Bible were corrected by one of very great antiquity, which Hillel had transcribed with his own hand, who was president of the Sanhedrim, and a Mishnical doctor of great repute about forty years before Christ. His words are worth quoting: "In the kingdom of Leon they found a Bible, which Rabbi Hillel formerly copied

out with his own hand; and by its authority they corrected all their manuscripts. I myself saw a part of it, which was exposed for sale in Africa, and it had been then written nine hundred years. During this period of the middle ages, the office of preserving and correcting the Sacred Text fell entirely into the hands of the Jews. How easy would it have been for them to have altered and interpolated the Scriptures, particularly in those parts which seemed unfavourable to their prejudices, at a time when the Christians knew scarcely a word of Hebrew! But their veneration for the Bible forbad this. In truth, when I consider the unwearied diligence of the Masorites, I am lost in astonishment. In order to preserve the proper pronunciation and reading, they marked with vowel points every part of the Hebrew Bible, which they had carefully revised and collated;—a task which was executed about the end of the sixth century by them. They not only observed how many sentences and words, but even how many letters, each book contained. Wherefore we are entirely beholden to the Jews, that not one jot or tittle of the Old Testament perished during the reign of ignorance and barbarity in the middle ages. There is some reason for what their Rabbins say, "that the Masora is the fence of the Law." Some persons, indeed, assert, but without any foundation, that the vowel points were invented, and used publicly, before the time of Christ. As for myself, I consider the advantage of having the Hebrew Scriptures entire and uncorrupt to be derived from the labour and care of those Jews who lived long after the destruction of the second temple: for, when they had lost their existence as a nation, they were solicitous at least to preserve from the wreck of their privileges that treasure of inestimable value which they had in their Bible. This part of their conduct deserves our acknowledgment and love. The rest of their proceedings excites our pity. They turn over the leaves of the Bible, and read the letter of it; but it is only a letter to them: they cannot perceive its true import; nor do they seek it. Their own common saying applies to themselves: "What is essential, they make a matter of indifference; what is a matter of indifference, they make essential." And, what is the most deplorable thing of all, they are not aware of their own ignorance and folly. While their misery lies in their ignorance of the truths of the Scriptures, they only complain of their kingdom which is destroyed, of their annihilated power, and other things of a similar nature, of which neither the possession makes a man happy, nor the absence or loss renders him miserable. Seneca makes mention of a woman who was suddenly deprived of sight: "She did not know she was blind, and asked her guardians to let her go into the open air, for her house was dark." The same thing has happened to the Jews. They carry about in their own bosom the cause of their wretchedness. If any interposition from above should restore them to Palestine, they would only change their situation, and not their character. Wherever they go, their ignorance and infatuation follow them; nor will they be delivered from them, until the punishment of their former madness and obstinacy is completed.

MISCELLANEOUS.

To the Editor of the Christian Observer.

I AM a candidate for holy orders; and as the time of my ordination is not very distant, I have endeavoured to draw up some discourses, or rather religious themes, which, till I can make or borrow better, must, I believe, pass for sermons among the obscure congregation who are likely to hear them. My progress, however, in this new species of composition, has been so tardy and irregular, that I perfectly despair of providing even one sermon weekly: especially as I hope, and intend, to read ten times more than I write; and as the duties of a clergyman, detailed by our standard divines, are to be performed, not merely in the church and in the study, but in the houses of his people.

You will not suspect, if you credit the above representation, that I have altogether neglected to consult my seniors on the points connected with my very serious undertaking. I have, among other important inquiries, asked, Whether a clergyman may preach the sermons of others? But the discordant advice received in reply to this has more embarrassed than enlightened me, and, as in a thousand cases beside, I am almost left to think out the matter for myself. Yet of these my counsellors I must except one, who has known me from my cradle; and if his friendship has done me no good, the fault is all my own. He is perhaps my exception on the present occasion, because those whom we love we most willingly obey. You, sir, shall decide between us, when I have put down such specimens of his logic as my memory (too weak on matters of any moment) enables me to lay before you.

You must first be informed, that my friend, who shall be called Chilo, has been in orders fifteen years; and for the first five of these years invariably wrote his own sermons, at the rate of three in a fortnight. He did not compose very quickly; and an inspection of his papers convinces me that his pen moved without a bustle, the letters being distinct, and characteristic of a regulated mind: so that these three sermons consumed a considerable share of his time. And it should be farther considered, that his parish was extensive, and no family in it, within two years of his first coming, was unknown to him. At the end of these five years, my friend made a serious calculation of the probable benefit which his ministry had effected; and, preserving a wise medium between a sanguine and a despondent estimate, he found that the degree of his success was so inconsiderable as to make it necessary that he should, on the other hand, compute the character, and the amount, of the labour which he had bestowed on his flock. In this last procedure he began by calculating the fitness of his public instructions to the end proposed by their means. For this purpose he decimated the sermons of the five years, and thence formed one main part of his estimate, judging that every tenth discourse would be a fair pattern of the rest: and by looking over them chronologically, he had, farther, an opportunity of observing whether practice had gradually improved them.

He has since acknowledged to me, that the result of this inquisition (which, by the way, by a man like him, and on such an occasion, would be inflexibly severe) was truly mortifying. He was ashamed as a scholar; humbled as a Christian; and, above all, as a minister of Jesus

Christ he felt degraded and disgraced. When I say, that he was ashamed as a scholar, I merely mean, that he discovered he had written without making that fair demand upon his understanding and acquirements which an intellectual act required; and the discovery was the more painful, when he reflected that his judgment had been summoned into exercise, but, as he thought, summoned ineffectually, by so serious a matter as the salvation of souls.

His next inquiry was, How is this defect to be remedied? For Chilo is a man not satisfied by substituting the knowledge and confession of sin for practical reformation. It is true, that a review of the sermons of his novitiate brought him this modicum of consolation,—he had preached no radical errors. But this only encouraging part of his discovery chiefly served to increase his regret, that he, who knew what truth was, did so little to recommend it. When he shewed me what he termed his *humiliating manuscripts*, I confess that I was struck with the broad characters of genius, knowledge, sincerity, and earnestness, which he had stamped upon them: and as Chilo allows me such a degree of intimacy as authorizes the disclosure of all my mind, I was compelled to question the opinion he had expressed about his papers; and said, That in my opinion his censure was unmerited and crude. He replied (as far as I can now recollect), "You are not four-and-twenty; and if I am the better judge of the two, I owe it to my seniority, which has given me experience; and experience, whether the word means self-observation, or observation of the world at large, is a very potent aid in sermon-writing. But I have had time too for *reading;* which I cannot look upon as an aid less potent than the other, but more than equal to it. For the first five years of my ministry, I had forgotten, I think Lord Bacon's maxim, *Reading makes a full man.* I had written too much from my own stores, and had some kind of melancholy right to apply to myself Cowper's charge of

> —dropping buckets into empty wells,
> And growing old in drawing nothing up!

The obvious defect of my sermons, and—I mean no comparison—and, I think, of the bulk of modern sermons, is, that they have no detail, no analysis, no anatomy of their subject. We design and etch, but there is no finishing: we treat definite sins, and definite graces, indefinitely. I found, on looking over my five years' heap, that all the good I could impartially expect from them (I mean, instrumentally) would be, that the hearers could be generally apprized of the importance of religion, generally of the ruin of man, generally of the offer of pardon in the Gospel, generally of the influence of the divine Spirit, generally of the practical consequences of faith, and generally of the necessity of using the means of grace. The want is, not that there is no truth, but that there is so little;—that the Gospel is indeed preached, or, at least, not preached *against;* but it is yet a Gospel dim and indistinct;—it is truth, but truth at a distance; seen, but not examined; assumed, but not investigated; and, what is worst of all, not applied. —However, leaving this humbling part of my subject (the consideration of which, nevertheless, ought to be salutary to me, and a warning to you), I must next tell you, that during the succeeding years I have occasionally preached copies, extracts, or abridgments, from such standard divines as were within my reach."—"So then," said I in haste; "it was not you who preached, but Andrews, Reynolds, Baxter; perhaps South, or Tillotson!"—"Nor is it you," replied Chilo, "who wrote those sermons of yours, which you gave me yesterday to correct. It was your nurse; your tutors at school and college; your clerical friends; it was the clergyman by whose ministry you were

first taught to think; it was the divinity lectures at the university;—nay, you owe parts of them to heathen voluptuaries and sophists." Then, marking my looks of surprise, he asked me what my sermons would have been, and whether I could have made them at all, if the nurse had not taught me the alphabet, and if the other persons mentioned had not brought their respective contributions to make me what I was. "This various but not disorderly system of education," said he, "has now its effect; that is, you are properly qualified to teach. Observe, I speak of all your intellectual aids merely as *instruments;* but observe also, that it is the settled economy of Providence to bring about its highest purposes *by* instruments: and a minister of the Gospel himself owes something even of his usefulness to the very persons (the heathens) who were in every respect enemies of the cross of Christ, and which cross, I will even go so far as to say, they assist him to preach! Now, it is most true that some of the divines you mentioned have preached to my parishioners; but I have not filled a given number of sheets with a given number of paragraphs from their writings. To do this, would be to give what the people could not receive, nor was ever designed to be offered them. But my plan has been this; I have noted down in my common-place book such references to the works of these and other writers, as would, when wanted, furnish a basis for a sermon. When I come to build, I endeavour to methodize, abridge, or amplify, what lies before me, according as the *existing state*, the *actual want*, of my congregation, seems to require: for it is a canon in sermon-writing never to be lost sight of, that a clergyman is to write *specifically for his own people:* which rule, well observed, will answer several important purposes; such as, he will habitually consider what they need, and this necessarily connects itself with the duty of *knowing* them, that he may pray, think, and write accordingly. When, therefore, Reynolds or Baxter gave me matter for a sermon, I endeavoured (if I may coin a word) to *localize* it; that is, without altering its doctrinal and practical substance, I adapted it to the degree of knowledge, and to the degree of spiritual apprehension, which I supposed my people to possess."—"But does not your plan," said I, "encourage idleness?"—"Why, if my plan were barely this,—if you want a sermon for next Sunday, reach down Tillotson and copy one, it would be indeed both idle and absurd; but you must remember, that a man may be equally idle in what he would still call original composition, which may be the veriest *sordes* of an idle mind, as such a mind will bestow upon religion itself as little exertion as it would bestow on an idle party. But the plan I am recommending to you, at the first blush of it, supposes industry, fixedness of attention, and the exercise of a discreet judgment; for I take it for granted, that you will read enough to select your aids wisely; and the folios which furnish these are not the books of an idler. Then, if you compose your sermons as I profess to have composed mine, you must seize upon and appropriate the manner of your masters; you must modernize their phraseology, and this without diluting and desecrating their sentiments; you must labour to fill up the interstices occasioned by your endeavours to localize, with matter not *obviously* different from theirs; you must make the *concio ad aulam*, or *ad clerum*, of some prelate of the seventeenth century, come down *ad populum*, and to the people of the nineteenth century, your rude parish in ——shire; you must so interpret abstract reasoning and pure metaphysics, as to apply them in the form of simple practical truth; you must ——." "I see sir," interrupting him in the midst of his fearful lecture, "that it will be

harder to execute your plan than to write my own sermons."—"All the better for that. Here, Lord King's motto, *Labor ipse voluptas*, is eminently apposite: and this labour is part of the discipline which a clergyman, and especially a young clergyman, requires to urge him to exertion. If it does nothing more for him, it will humble him; because, on comparing his own crudities with the transcendant and solid excellence of his instructors, he will be taught to measure, or to guess at, the long distance between them; and the comparison will tend to make him heartily ashamed of the flattery, which, I am sorry to say, many unwise hearers heap upon the first effusions of ignorance and inexperience. It will also gradually enrich his memory with bullion for future expenditure: it will (I all along suppose my pupil to be in earnest with himself) assimilate his mind to his teachers, and make him consider himself as used to dignified society; and this will restrain him from a pernicious familiarity with minor writers. Besides, even allowing that a man in deacon's orders is able to tell the elementary truths of religion, yet, what are you to say in the pulpit, if you preach where there are those whom the Apostle calls 'fathers in Christ;' men who, in another phrase, have reached 'the measure of the stature of the fulness of Christ?' Are you to offer them nothing but 'milk;' and where is the 'strong meat' for your table? I believe, indeed, that, of all others, a true father in Christ will least blame a young man for preaching elementary truth; because he will naturally look for this, and he will be glad to find that a young man, and a young Christian, keeps near the shore: but if the preacher bring something beyond the elements (as some have done, and may do), why, the more welcome: a deep, practical acquaintance with serious godliness comes with peculiar grace from a young man, who, by discovering this, proves that his preparation for the ministry was serious, and his fitness for it beyond the usual measure of grace."

Here I recollected what some clerical friend of mine had urged; namely, that the observation of one's own heart is the grand weapon of a preacher. My friend said, "There is, I think, much truth and much fallacy in that advice. It is true, that a person's knowledge of his own heart is the key which unlocks the hearts of others: but your advisers go upon this, that a man *really* knows and watches himself, which is (especially in the case of young men) an assumption requiring very positive confirmation; and here lies the fallacy; for if, as is more likely, the preacher does not watch, or idly watches (this, perhaps, is a solecism) his own heart, then all his deductions from self-observation must be either totally erroneous, or at best suspicious. He may, indeed, tell all his thoughts, or all the thoughts he dares to tell; but the question is, what is their character, their practical value? Are they mirrors which shew images of fair proportion, or of distortion and deformity? I conceive that my scheme provides against the uncertainty of the one you have just proposed, by introducing a novice to the experience and final decision of aged practitioners. He no longer writes from his own heart as from a spiritual criterion or scale, but his pastoral advice is sanctioned by the most successful of his predecessors; so that if he errs, he errs in the best company. Somebody says, *Mallem cum Scaligero errare, quam cum* (I forget who) *recte sentire;* which I would liberally thus paraphrase—'I had rather err with Archbishop Leighton, than think justly once or twice myself, at the risk of blundering five hundred times.'

"Besides, to speak of writing from the heart, appears to me to involve more self-flattery than your friends are aware of: for if it mean that a clergyman can describe religion by watching the operation of

it in himself, then it is equivalent to a direct assumption of his own sincerity. I have another thing, too, to say about it; which is, if you mean that a preacher can detect and describe sin in others by observing the effects of sin in himself, then it seems to me, that the preacher is competent to perform only *part* of his duty; whereas he is required not merely to anatomize sin, but to explain and direct the progress of active godliness. His instructions, then, must be incomplete. He has something, indeed, for the sinner*; but nothing for the established Christian; nothing, at least, for the nobler part of his character, consisting in the exercise of heavenly affections. It will perhaps be said, that the highest Christians need to be frequently reminded of their former offences; and I do not deny this; but they also need something else: you are otherwise assuring them perpetually of the malignity of their distemper, without proceeding to the means of cure. It is characteristic of the 'faithful and wise steward,' that he gives his Lord's household their '*portion of meat in due season.*'"

I thought that Chilo had made a slip by thus pleading against writing from the heart; because, in the beginning of our conversation he had attributed his better judgment, in part, to self-observation; and I now hinted at inconsistency. His explanation was; "I certainly said, that my judgment, if superior to yours, had been, in a manner, gained by self-observation. But mark this; many of the somewhat questionable positions in my five years' heap I now pronounce to have arisen from an immature, partial acquaintance with my own spiritual character. Some of my opinions are a kind of slough, which I trust I am gradually shuffling off: some portion of them has long hung loose and ragged, and shreds of them are left among the brambles. It is one thing to write from the heart; another, whether the heart furnish materials fit to be extracted and used. My error was, that I was too easily satisfied with my own stores, when I might have had better. I wrote from the mind of a novice, without duly taking care to authenticate my instruction by shaping it according to the experience of others."

There was one circumstance which struck me, which was, that Chilo had not referred me to the Bible as my guide, but to the writings of uninspired men; and I did not now delay to state the fact with some expression of surprise. My friend had anticipated the objection ready to play against him, and remarked with a smile, that my sacred jealousy was, on this occasion, more commendable than well-timed. "You cannot suspect," said he, "that I am classing Usher with St. Paul, or wish you to think less with St. Peter than with his commentator Leighton. The Bible is a minister's pole-star; and yet, to continue the metaphor, the navigators of to-day learn the uses of that director from the navigators of yesterday; so that this luminary might shine in vain, if there were none to demonstrate its importance. I would urge you to identify your modes of thinking on religious subjects with those of our great divines, from a conviction that *they* are the most safe interpreters of the inspired book. By a kind of action and re-action, the Bible has been finishing their spiritual characters, while they (I speak with reverence) have imparted to the Bible new dignity and glory. They have called upon mankind (and not quite

* "You may spare your reflections, 'that ministers are but men, ministers are but like other men,' and the like, when I assure you we deny it not. We have all the same great interest at stake. We often speak the more earnestly to you, lest, while we preach the Gospel to others, we ourselves should be cast-aways; and many times describe the working of a deceitful, wandering, slothful, worldly mind, by taking the copy from our own."—*Witherspoon's Exhortations to the People, subjoined to an Ordination Sermon*, Works, i. 234.

in vain) to unite with them in honouring the fountain of their own honour, and have despised their own writings, except so far as they illustrate and enforce the revelation of God. You must not be startled when I remind you, that even the Scriptures themselves are received by us on human testimony; they have reached our times without the aid of miracles, and are subject to the same species of examination as is employed with regard to works merely human; they must be explained by much the same kind of criticism as would interpret Herodotus or Livy. You will find that the most seraphic and the most successful divines have been also the most learned; and their expositions of the Bible have been luminous in proportion to their erudition: while the practical influence of godliness in their hearts has taught their readers the necessity and the right use of human knowledge. If all our living instructors would read the Scriptures with the assistance within their reach, we should not hear of preachers *handling texts in a new way;* nor would these novelists find more in the Prophets and Evangelists than Isaiah or St. Luke authorizes them to look for. Even a slender portion of knowledge will keep a student for the pulpit from discovering undiscovered truth in the apparatus of prophecy or of parable. If you would know the value of the Bible, *one* way of ascertaining it is to be intimate with those who have valued it before you; nor would I recommend you to touch, or to transcribe from, any theologian, who did not direct as he has been directed by the inspired volume.

In the midst of our conversation, Chilo was summoned to attend a sick man, who, according to the report of the messenger, appeared to be then feebly struggling with death, although the physician had predicted that he would linger another month. My friend hastily informed me, that the case of this person was spiritually very peculiar, and that he wished the poor creature had been visited by a more skilful casuist than himself. On leaving the room, he said, "When you are called to the beds of the sick and dying, I can assure you that more knowledge and experience than a young clergyman, though of unquestionable piety, can rationally be expected to possess, will be required for the discharge of a branch of duty which demands all presence of mind, readiness of expression, discernment of character, and prompt application of the truths, the threats, and consolations of the Gospel." Here he left me; but I foresaw (and he afterwards told me that I was correct) that he would apply all he had said concerning the necessity of preaching from others, to the necessity of *talking* also from others; and it is obvious, that what enables a clergyman to speak wisely in public, will render him capable of giving good counsel in the house, or in the field; to individuals in domestic retirements, and in the chambers of sorrow, languor, pain, and death. I confess, sir, (and I would that my conviction on this point were as deep and practical as the confession is easy and obvious!) that my view of the clerical profession seems to include every sentiment but that of hope; nor can I catch at the encouragement thrown out, as I think inconsiderately, by some persons, that such a view as mine argues a slavish and self-righteous mind. With the pastoral charges to Timothy and Titus before my eyes, and these awful injunctions virtually repeated and amplified by the ordination offices of the church, and by the writings of divines who actually performed what they recommended to others, I can ill admire any advice which wears the shape of a wish to qualify the serious requisitions of an apostle and of apostolic men, and which seems to hide the sternness of truth, lest a young man should be daunted by its aspect. I have, indeed, seen but little of mankind, and only know enough of my own heart to suspect what offer themselves as the deci-

sions of my understanding; but I think, that not merely among the unthinking, but among such as scarcely deserve an epithet so humiliating, there exists a disposition to lower the high practical tone of the Gospel to the indolence of our nature: and it is well, if those whose office most requires exertion, are not infected by the sin, against which their acts of public duty so frequently warn others. Alas! unless the imposition of hands, or rather, the divine unction that renders an external ceremony efficacious, impart a large measure of grace to such a candidate for the ministry as myself, my addresses to sinners, as far as I depend upon my own stores for their formation, must be delineations of my own character; pictures of my own vanity, indolence, and selfishness. Oh how unfit to guide others; to lead them, beyond an intellectual apprehension of the consequences of sin and of the advantages of religion, to an inward conviction of the reality of godliness, and to a practical acquiescence in the truth *'as it is in Jesus,'* with all its heavenly train of the graces of the Christian character, and to the privileges connected with them, and those privileges stretching out into eternity!

I am afraid, sir, that I am tedious; and will therefore add little more than remind you of the exclamation of an ancient father of the church, who, when reading some scriptural description of a believer's character, cried out, *"O God! is this true! or, are there no Christians!"* If I have obtained a just view of the economy of grace, I nevertheless conceive, that every believer is, in the course of his spiritual life, brought to a direct, unqualified confession, that all the accusations of his own conscience, and all the implied or express charges of others, especially of such as are best acquainted with him, are perfectly correct; or rather, that they describe but a portion, and an inconsiderable portion, of the evil inherent in his heart, and evident in the deranged state of his affections and the actual sins of his life.—But I must not touch these subjects farther. They have led me astray from the main design of this communication, which, you now may have reason to believe, proceeds from one who has every thing yet to learn.

INCEPTOR.

To the Editor of the Christian Observer.

IT cannot but be gratifying to a truly philanthropic mind, to reflect upon the many and various charities that have been set on foot during the last half century; and perhaps there is not any more deserving public patronage, than that lately instituted for the instruction of the *Deaf and Dumb*; a class of unfortunate fellow-beings who call loudly for our pity and commiseration: and it affords a melancholy reflection to be informed, that numbers are refused admittance for want of sufficient funds for its support. But may we not soon hope for more pleasing information? That the deaf and dumb are capable of being taught, will appear from the following interesting account of the success which attended the teaching of a young lady by the Rev. Mr. Dutens, which I send you in his own words, if you think it deserving a place in your very valuable work.

D. E. F.

—"Having never received any instruction, her opinions were not affected by the customs and prejudices of the times; she judged of every thing by her reason only: she was therefore astonished at all she saw, and was utterly unable to comprehend the conduct of most of the persons about her. She had hardly been four months in the house, when I understood her signs so well, that I could carry on a conversation with her more intelligibly, and with greater facility, than I could in any other language but my own in the same time; and having made this progress, I took singular pleasure in

conversing with her. To me it was a sort of a study of the book of nature; and she, who had never before met with any one possessed of sufficient patience and complaisance to converse with her, evinced inexpressible satisfaction. She had many inquiries to make; and her questions were so pertinent that they opened my eyes to a thousand things to which I had never attended, and which then, for the first time, appeared to me to be absurdities. I endeavoured, as well as I could, to solve the difficulties which she on all occasions suggested; but that was not always in my power: and those which were founded upon her ignorance of our principles, gave me greater embarrassment than such as arose from her own reason. One day, for instance, we were reasoning upon the subordination necessary to good order; and from one thing to another, she led me, in spite of myself, to the Supreme Being, who governs all. I tried to avoid this subject, as too sublime for her capacity; but she possessed a natural logic, which never suffered her to abandon a question that she had not almost solved: She therefore gave me no rest, till I had explained to her the nature of the Supreme Being. I told her, that He is the author of all that exists; that it is He who governs the universe, regulates the course of the stars, and is the first cause of all that happens; who created man, sustains his existence, judges his actions, and rewards or punishes him. All this was communicated to her by signs, corresponding in her mind to these expressions; and she understood tolerably well every thing that I had said. She asked me, whether this Being was good? for that was the character which she valued most. I answered, "Yes." "Ah! why then," replied she with quickness, "has he caused me to be born deaf and dumb; me, who never offended him? He has sent me into the world imperfect! He has never loved me from my birth; and I cannot understand why." It was impossible for me to lay before her all the reasons which might have satisfied her objection; but she acquiesced in what I said, and replied, that since it was so, she was content, as all had their lots assigned to them. At another time, when the night was uncommonly fine, she came running to me, took me by the arm, led me to a window, and making a sign for me to look up to the sky, joined her hands, and entreated me to do the same, and adore the moon and stars. I was greatly surprised at this idea, and begged her to explain herself. She gave me to understand, that when her mother took her to church, they bid her join her hands, look up, and pray; and that seeing nothing above her but the sun, moon, and stars, she had imagined that the prayers were addressed to them, and in consequence of that had always addressed hers accordingly. I assured her it was to that Supreme Being who made and who governs all things, that men offered up their vows; and that those objects which she worshipped, were the work of his hand. She asked, why he did not allow himself to be seen: I replied, that I would explain that hereafter, but that I first wished to enable her to understand me better; and I began to consider what means I could adopt to facilitate still further the interchange of our ideas. I applied to a professional man, named Baker, who by a method of his own had taught Lady Inchiquin and her sister, and some other pupils. I saw some of his scholars; and was astonished at the facility with which they understood what I said, by observing the motion of my lips. They also answered me. Though not perfectly satisfied with my progress, I was not discouraged; and resolved to begin by communicating ideas to Miss Wyche. She was not long in learning to write; to her, it was, at first, nothing but drawing. I afterwards made her understand the meaning of words, by placing objects before her, and writing their

names at the same time, shewing her that one was the sign of the other. She wrote *fan*, and a fan was brought; *watch*, and I drew out mine; *feather*, *hat*, &c. In short, every thing which strikes the senses was easily learnt. Such verbs as *to walk*, *to run*, *to jump*, *to touch*; and such adjectives as *long*, *short*, *straight*, &c.: all these required only the trouble of representing each of those actions or qualities, and writing its name at the same time. But when my object was to make her comprehend general and complex terms, I felt myself greatly at a loss. *Duty*, *obligation*, or *faith*, could not be expressed by signs; and I was obliged to find occasion for the use of them, in order to make her understand the words. I borrowed money of her, to give her ideas of *loan*, *debt*, and *payment*. I affected not to put faith in what she had told me, to explain the word *believe*; and by small degrees I increased her dictionary so much, that in six months she was able to make herself understood, by writing, to those who were not familiar with her signs.

"My young pupil evinced the strongest desire for instruction. She felt that, by adding to her ideas, she enlarged the sphere of her existence. It was no easy task for me to solve all her doubts, and to explain difficulties which had occurred to her before she knew me. She frequently recurred to our former conversations concerning God. She always testified the most profound respect in naming him, but as constantly wished to know why he would not allow himself to be seen. I told her, that he is present every where, though invisible to us. This astonished her much: she considered a long time; and concluded by thinking the thing impossible. She informed me of her doubts; and I endeavoured to direct her attention to the mental part of herself; but she could not understand me. I placed myself in the attitude of a man when he is thinking, and made a sign to her to do so: then touching her forehead, I asked her if she did not find that something was passing in her different from bodily action; if she did not perceive in her head feelings quite different from any thing she ever felt in her hands and feet. She understood, however, nothing of what I said: and fearing that it was her own fault, she became extremely uneasy: she entreated me, with clasped hands, not to be discouraged; and putting herself into the same attitude as before, with her head leaning on her hand, and her looks fixed in the air, she begged me to proceed. Still that day we made no progress. She wept much at what she imagined was her fault, and went to bed in the utmost affliction. The next day, after breakfast, she told me that she had dreamed all night that we were walking together in Kensington Gardens. I instantly seized that opportunity of continuing my lesson of the evening before. I made her understand that there was no reality in that idea, as we had been separate all night. She was convinced of this. I then wrote down the name of *imagination*, or *dream*, for what had passed in her mind during the night: she understood this perfectly, and immediately related to me all the extraordiry dreams she had had for ten years past. I listened to her with patience, delighted with having found the thread which was to lead me from the labyrinth in which I was involved; and when she was completely familiarised with the idea of *dream* and *dreaming*, *imagination* and *imagining*, I told her, that to *dream* was to imagine when asleep, and to *think* was to imagine when awake. She had scarcely seized this distinction, when something extraordinary appeared to be passing in her mind. She became absorbed in thought; but by her countenance, which was very expressive, I easily perceived what was the case. I never saw any thing more interesting and more animated than her face at that mo-

ment. The ecstasy, the rapture that she felt, as she was suddenly struck with this ray of light, which illumined her mind, can neither be painted nor described. She gave way to expressions of joy amounting almost to transport. At length, fixing her attention upon me, she told me, with an incredible volubility of signs, that she perfectly understood me, and immediately gave me fifty unequivocal proofs. She recollected all that I had said and done the preceding evening, and applied it most ingeniously to her present situation. When I perceived that she understood the matter clearly, I substituted the words *to think*, instead of to *imagine when awake*, which I told her had the same signification; and added the word *mind*, as equivalent to *thought*. She was not long in accustoming herself to these ideas: she shewed unwearied attention to all the operations of her mind. I afterwards made her remark the prodigious quickness with which her thinking faculty, or mind, could fly from one place to another, &c. She admired all this, and was greatly surprised that she had never before reflected upon it. She then understood how great a difference there was between the operations of the body and those of the mind; and she was sensible that there must be also a difference in their natures. These principles being thus thoroughly established, we returned to the consideration of the nature of the Supreme Being. I told her, that God is a mind, or spirit, but one of infinite perfection; that there are no limits to his power, &c. She approved what I said; and seemed deeply affected with love and respect, for a Being all-powerful, and no less good than mighty. It will be easily perceived, that this conversation did not pass without difficulties: and that, on a subject so abstruse, it was necessary to employ all imaginable means to make myself understood. My pupil lost no opportunity of convincing me that she comprehended me; and I found myself amply recompensed for the zeal which I had shewn for her instruction, by the progress she made, as well as by the pleasure I received in tracing her ideas on all subjects. She possessed a natural good sense, which guided her admirably well in all points of reason and justice; but she had so little idea of the laws of civil society and morality, that it was not easy to make her comprehend the impropriety of any thing that was in opposition to her inclination."

I shall not attempt to make any reflections which offer themselves from the above narrative, but hope you will consider it sufficiently *interesting* for insertion in the Christian Observer.

REVIEW OF NEW PUBLICATIONS.

A Body of Theology, principally practical. In a Series of Lectures. By ROBERT FELLOWES, A. M. Oxon. In two Volumes: Vol. I., pp. 549; Vol. II., pp. 530. 8vo. London: Mawman. 1807.

THESE volumes have given us greater pleasure than any of the former productions of Mr. Fellowes's pen, and, indeed, greater than we ventured to expect. The author's mind seems to have been softened, or wearied down, into a more benign character, than that by which he was formerly distinguished; and in reading the "Body of Theology" we sometimes almost forget "the Anti-Calvinist," "Religion without

Cant," and even the "Poems." Not that we are greatly satisfied with Mr. Fellowes, even in his present reformed appearance; and our first objection, is to the title of his work. In a body of theology we should naturally expect an entireness, together with an order and proportion in the constituent parts, which we shall in vain look for in this publication. To such a style of divinity, we conceive that Mr. Fellowes, right or wrong, is not very partial; and we are rather surprised that he should raise the expectation of it in the very title of his work. It may be alleged, that the title is restricted by the words "principally practical:" but divinity which is *wholly* practical is capable of being reduced to a system; as capable as the doctrinal division. The expectation, however, of something practical, was a cheering prospect in an author, from whom we could reasonably look for nothing but acid polemics and Socinian theology. We were aware, that theologians even of this class are capable of writing with great force and justice on some topics of Christianity, particularly those which lie in the province of morality; and that a reader of judgment, by supplying some omissions, by no means unimportant, and, more especially, by supplying the proper and only adequate foundation to the whole, might peruse a body of theology even by Mr. Fellowes with improvement. We are ready to acknowledge, that large portions of the present work have, with the suggested qualifications, considerable merit in this way.

The author has, as he professes, declined beginning his work with any attempt to prove the being of a God, because he thinks "that his existence is already more logically evinced in the works of creation, than it ever has been, or ever can be, by the arguments of men." There seems to be much justice in this view of the subject. We cannot help thinking, that it must have been the intention of God, reasoning *a priori* from his acknowledged perfections, to make the most decisive and convincing argument or arguments for so fundamental an article of religion as his own existence, almost instantaneously evident, and not dependent upon those remote and abstruse deductions which are necessarily confined to persons of education, of peculiar mental acuteness, of reflection, leisure, and study. The human mind appears to have it in its very constitution to perceive the certainty of the divine existence as soon as that truth is proposed: and we question whether any evidence on the subject, more certain, as well as more direct, and of universal comprehension, can be found. We do not, indeed, undervalue any real evidence, on a subject of such moment; and it is desirable, if possible, to meet and confute sophistry on its own ground: the more metaphysical method, however, of treating the subject, is in very few instances suitable to the pulpit. We mention this in particular because the present lectures, although not in the form of sermons, were, we have little doubt, in the first instance, delivered as such by the author in the church. He has likewise given a hint to those who may be disposed to use them in the same way: and his manner of doing this leads us to imagine that the custom, among a certain class of divines, of preaching printed sermons, almost as soon as they are published, is much more common than we had suspected. Although we would not condemn the practice in every existing or supposable case, we think the liberty which a clergyman allows himself in this particular should be very circumscribed; for, doubtless, it is to the exertion of his own personal ability, be it what it may, that a Christian pastor is engaged; and *that*, if it be moderate, and well employed, is, from every circumstance of place and person, capable of being far more profitable than

the productions of others, however excellent, or even superior. We need hardly mention the inlet which such a practice, even when most sparingly admitted, affords to indolence; the necessarily injurious effect of detection to the congregation; and the almost as injurious one of even successful concealment to the mind of the preacher. There is, it will be obvious, a very wide difference between the practice here censured, and that suggested by a correspondent in a preceding part of this number.

Mr. Fellowes has fairly acknowledged his obligations to Barrow and Butler; and, indeed, the first seven lectures, on the Moral Government of God, Life as a State of Probation, the Divine Administration, the Necessity of the Christian Revelation, and a Future State, are very little more than an expansion of the more popular parts of the Analogy. Those parts are, in our opinion, sufficiently plain in the original; and perhaps they are of a description not to be made intelligible, by any management, to the understanding which cannot apprehend them as there exhibited: this enlargement of the size and price of the work might, therefore, have been spared.

In the lecture on a Future Life, Mr. Fellowes seems to indulge in no small licentiousness of speculation when he represents (pp. 147, &c.) the day of judgment as nothing more than an allegorical figure for what takes place at the death of each individual. The author informs us in a note, that he has written a work expressly on the subject of our Saviour's frequently adapting what he said to the opinions, even erroneous, of his contemporaries. He expresses, however, his weariness of controversy, and anticipates so much opposition to the sentiments contained in that work, that he discourages any hope in the public to see it in print. From the given principles of Mr. Fellowes, we think we could, without much difficulty, put our readers in possession of the whole substance of his manuscript; and we have no doubt that his expectations of a vigorous opposition, should he be prevailed upon to publish, are not ill founded. So, at least, we hope and believe. The general subject is a very extensive, and not a new one. The learned divine well knows, that the principle in question is the foundation of the whole system of Farmer and his party, concerning the demoniacs of the New Testament. On the particular subject concerned in the part of Mr. Fellowes's work now before us, he appears to have no notion of any thing in the composition of man existing in a future state, but pure spirit. He seems to have no conception of the distinction which Scripture teaches, and inculcates, between the present gross body, and the spiritual one with which believers shall be invested in the future state of bliss and glory, and, by consequent, the impenitent, in their future condition of misery. In the latter part of the first Epistle to the Corinthians, St. Paul has asserted the distinction which is generally adopted, in terms which, we think, no one can mistake or resist, who is not previously wedded to an opposite system; and it is certainly not very consistent with the pacific character of which Mr. Fellowes now professes to see the value, and which he has in this work tolerably supported, to brand his opponents on this subject with the opprobrious title of "theological materialists." We so far agree with a very celebrated materialist and Socinian, as to think that matter has fallen under greater odium than it deserves, and that there may be modifications and organizations of matter consistent with exalted happiness and dignity. The current opinion among Christians is, we believe, that the spirits, both of the righteous and of the unrighteous, immediately upon their departure enter into a state suited to their respective characters and to

the judgment finally to be pronounced upon them. For this opinion they allege, the parable of Dives and Lazarus, the speech of our Saviour to the penitent malefactor on the cross, and the expectation expressed by St. Paul of being with Christ immediately upon his dissolution. Mr. Fellowes, however, converts all these instances into an argument for his own peculiar view of the subject. We certainly do not suppose, that the scriptural description of the proceedings of the day of judgment is to be taken literally: we would not contend for the actual existence of books in heaven. But we have no doubt whatever that the solemn representations of that day, figurative as we acknowledge them to be, are intended to convey the idea of something widely different from a collection of separate processes on the death of each individual, as it takes place; and that some ulterior and universal solemnity is designed, answering more accurately to judicial procedures on the largest scale among men, than to any other human or earthly transaction. We shall perhaps, at no great distance of time, have to examine in what manner Socinians manage scriptural figures and metaphors.

On the Crucifixion, Mr. Fellowes has made some important and striking observations; as much so as his principles would admit. But we shall have to refer to this part of the work in another place. On the Future Judgment likewise, as taught by the Christian Scriptures, on Moral Reformation, on the Imitation of Christ, and other subjects, Mr. Fellowes has written what may profit those who have discernment and inclination to separate the precious from the pernicious. The lecture on Prayer, towards the end of the first volume, has merit. We extract the following passage.

"When we are perplexed with doubts or bewildered in error, when scruples of conscience distress and embarrass us, when we know not what way to take, or what resolution to adopt, then is it not right to pour forth our souls in humble supplication for light from the Father of Lights, begging him not to suffer us through ignorance, prejudice, or any false bias, to deviate from the truth, but to lead us in the way everlasting?

"Nothing is more usual than for conscience and interest, or what commonly goes by that name, to pull different ways. I use the word *interest* in its common acceptation, as signifying the present apparent good of the individual without reference to his future; for rightly considered, I have no doubt but that the real interest of every individual is always in unison with his moral duty. But as conscience often pulls one way and interest another, we have, when this happens, the most urgent need to implore the Father of Spirits for strength to maintain our integrity and not to suffer the delusions of some temporary advantage to make us do what he forbids. To pray for strength to resist any particular temptation, with a sincere desire to attain it, is, in fact to overcome it. For, God will not suffer us to be tempted above that we are able to bear; and if we resist the devil, or any particular temptation, whatever it may be, it will flee from us. The reason why men are so easily overpowered by the temptations of illicit pleasure or dishonest gain, is that they do not with any constancy oppose their force by those moral considerations, which teach us, that no pleasure or gain is worth having, which is not to be had without transgression. And, when men are tempted, if they do at all pray against the temptation which assails them, they too usually do it without sufficient fervour and perseverance, or else without any steadfast resolution practically to resist the incursions or to counteract the wiles of the enemy." pp. 497—499.

At pages 503, 504, the conclusion of the first part on Prayer, we find Mr. Fellowes asserting spiritual influence, although in a manner and with limitations that are unscriptural.

"That a certain degree of the influence of the holy spirit of God is still imparted to the soul, and, that that influence concurs with our natural endeavours to increase our growth in true righteousness, will, I think, be hardly disputed by those who believe in the universal presence and wisdom of God, with his infinite concern for the welfare of his creatures; though the manner in which this influence is conveyed, or the mode in which it acts, is secret and unknown. But, I think that Scripture and reason will com-

bine to prove, that this divine influence is communicated to us, in proportion as our hearts are fitted to receive it. Now, as prayer tends, by fixing our thoughts and employing our attention on everlasting objects, to make our souls less earthly, sensual, and gross, to cheer us with hope, and to warm us with charity, it seems probable that it is one of the principal secondary means to be employed for the attainment of that favour which comes from above. And, hence, we have the strongest inducement to pray without ceasing, to cherish the spirit, and to cultivate the habit of devotion, as it causes the spirit of the eternal, invisible, the only good and wise God, to abide in us." pp. 503, 504.

We cannot shut this volume without directing the attention of our readers to one passage, which they will understand. It is doubtless meant to serve as an apology for those who, like Mr. Fellowes, have thought it their duty to impugn the very doctrines of which they had solemnly professed their belief, and which they had solemnly promised to maintain.

"Besides allotting stated intervals in every day to the exercise of devotion, it certainly behoves us to be constant in our attendance on some public worship, of which the use is not more sanctioned by authority, than it is approved by reason. Our Saviour himself, appears regularly to have attended the public worship in the synagogues and temple of the Jews, though there evidently were many frivolous ceremonies, and some superstitious practices, connected with that worship, which he disapproved; and though he designed, from the first, gradually to abolish the ritual institutions of the law. But, for the sake of public peace, and the good of others, he complied, for a season, with forms, in the use of which he could not reasonably or heartily acquiesce; but, while he appeared to countenance them by his presence, he evinced his disapprobation by his censures, and exposed their futility by his doctrine." p. 512.

At page 522, fifth line from the bottom, the word *gratitude* should be inserted after the word *than*.

The subjects with which the second volume begins, are, the Love of God, and the Love of our Neighbour, each occupying two parts. We take a pleasure in noticing what is praiseworthy in Mr. Fellowes, and we therefore lay before our readers the following description of the supremacy which the love of God should hold in our affections.

"If we really love God we cannot love any thing so much as God. For the love of God will not endure a rival in our affections. The love of God can either not abide in us to any saving purpose, or so as to model our conduct after the pattern of the divine perfections, if it do not reign the sole sovereign in our soul, the supreme arbiter of our will and affections, keeping all our inferior appetites and passions, subject to its benign and salutary controul. If we covet wealth or honour, if the lust of pleasure or any worldly thing have the ascendant in our desires, and occupy the place of distinction in our hearts, we cannot love God so much as we ought to love him; for we are to love God with all our heart and all our soul. We are to love nothing more than, and nothing so much as God; the love of God must not share a divided empire in our breasts with the love of the world; for the two affections are quite opposite and incompatible. They cannot exist together; and no attempt to reconcile them will ever be successful. If then we would fix in our souls that love of God, which passeth knowledge, which is the summit of delight, and the perfection of morality, we must endeavour to curb all our inferior appetites and not to let the lust of perishable things have the dominion over us. The love of God does not preclude all other attachments; it prevents only their excess; it keeps them in subjection to a reasonable self-government; and renders them subservient to our greatest good." pp. 14, 15.

We could also transcribe much, with satisfaction, from the lectures on the Love of our Neighbour.

The lectures on Charity (which is considered as confined to man) abound in excellent observation. We could not forbear, in the perusal of this part of the work, from comparing its spirit with that of a certain periodical publication with which our author is generally believed to be closely connected, and which, under its present management, seems to understand the nature of charity for no other purpose than that of more effectually and atrociously violating it. If the be-

lief be well founded, we trust that the conductors of the Review in question will derive some benefit from Mr. Fellowes's admonitions.

The lecture on Self-examination contains likewise much that is good.

Pp. 308—311 contain some reflections on the bitterness of religious controversy, which we shall be happy to consider as a pledge of the author's amendment in that particular. We forbear the invidious employment of turning them against his former, and, we hope, repented conduct.

In the lecture on Slander we find the following expostulatory question: "And, in our own times, have not the genuine principles of liberty been calumniated, as tending to produce nothing but proscriptions and massacres, anarchy and confusion?" pp. 329, 330.

Admitted: but are there not two views of the subject? And might it not as justly be asked (which Mr. Fellowes has not done), Have not the genuine principles of *loyalty*, in our times, been calumniated, as tending to produce nothing but tyranny and oppression, slavery and ruin? We mention this, as marking a certain bias in the mind of Mr. Fellowes.

Mr. Fellowes seems to write with feeling on the subjects of "Detraction," and "Rash Judgment." There is likewise a lecture of some interest and severity on "A busy, meddling Disposition." In a former part of his work, the author had given due honour to Industry. In the lecture on Patience, and towards the close, there are some original observations on the sensibility of our blessed Lord to his sufferings.

Having, as we conceive, done full justice to the meritorious parts of Mr. Fellowes's present production, we now feel it our duty to give the entire result of our judgment respecting it. And we must say, (we wish it were in our power not to say,) that, together with much of what is valuable, there are omissions, so important, so fundamental, so emphatic; there are likewise some contradictions to sound doctrine, so decisive and pernicious; that, as a whole, we cannot wish it success in any quarter; neither can we in conscience recommend it to the perusal of any reader, who has not previous information and integrity sufficient to guard him against its numerous errors. That we may not be accused of making this unfavourable decision without adequate ground, let the reader be referred to the unqualified declaration, "The only condition of salvation is obedience to God's commandments." vol. i., p. 363. Let him read what Mr. Fellowes teaches concerning sin, vol. ii., p. 114:

> "Before any particular vice can obtain the dominion over us, or subject our reasonable nature to its controul, it must not only have gained admission into, but have fixed its residence in, the heart. It must have made the will obsequious to the tyranny of the sensations. Now no victory over our moral nature so complete as this can be acquired by any one act of sin; it must be the result of many particular acts, which operate in succession; and of the last of which the force is increased by that of all the preceding."

The question, Mr. Fellowes should know, is not, whether gradual advances in iniquity be not necessary to produce a character of superlative wickedness: on this all are agreed: *nemo repente*, &c.: but, what is the original state of the human heart? But let the reader proceed to something more explicit and illiberal: "Man was not born, as some system-mongers would make him, a man-hater, but a social being, a lover of his species." And we may assign the cause of certain effects, Mr. Fellowes further observes, "without recourse to the groundless supposition of an innate ill-will or inbred malevolence, to account for the enormities of our conduct." pp. 130, 131. Mr. Fellowes will still further inform the reader, on this subject, that "the nature of Christ was, in all respects,

if we except sin, which is not a natural but acquired state of human nature, like our own." p. 407. Respecting the Atonement of our Lord and Saviour, let the reader consult Mr. Fellowes, and he will find, that the sufferings of Christ, so pathetically set forth in the first volume, in the lecture on the Crucifixion, were endured only "for our benefit and example; to teach us, that affliction conduces greatly to the good of man," &c. p. 210. Mr. Fellowes will instruct the reader again, on this important subject, that "the ends which God seems to have proposed in sending our Saviour into the world, were, that he might give us a full assurance of a happy immortality after death, and teach us what it was necessary for us to do, in order to fit ourselves for so glorious an inheritance." p. 436. And this is all. Not a word about sin as the cause of our Saviour's sufferings; of the abolition of sin as the end: none of those emphatic scriptures adduced, which declare this cause and end of his death. What a disheartening void presents itself to the eye of an intelligent Christian, when a system of Christianity is proposed to him, which enounces, and even supposes, nothing of the corruption of the human nature, of the atonement made by the Son of God for the sins of man, of the divinity of the Saviour; but, either by studied silence or direct denial, overturns all these doctrines, together with all their dependencies!

We earnestly hope, that Mr. Fellowes will be induced to consider the ground of our censures with impartiality and seriousness, and that he will make the progress, which, although unusual, sometimes happens, from Socinianism to Christianity. We hope his weariness of controversy will engage him to draw his future divinity from the genuine wells of salvation, the sacred Scriptures; and that, in this study, his profiting may be great and rapid, and appear unto all. We shall be among the first to congratulate him upon such improvement, and among the last to reproach him with former defects.

Practical Sermons. By the late Rev. Joseph Milner, M. A., Master of the Grammar-School, and Vicar of the Holy Trinity Church, in Kingston upon Hull. Vol. II. London: Cadell and Davies. 1809.

It is with unfeigned pleasure that we introduce to the notice of our readers a second volume of Sermons by the late Rev. Mr. Milner of Hull. In presenting them to the public, we are persuaded that the friends of their much respected author only fulfil the wishes of a large proportion of the religious world, whose approbation may be anticipated from the favourable reception which his previous writings have experienced. The present volume is offered to the public by the original editor of the first *, and is introduced by a brief, but interesting, Preface, in which he states the two leading objects which he had in view in selecting the sermons before us from the mass of the late author's manuscripts. One of these objects was, to give a just and fair specimen of Mr. Milner's ordinary *manner*, or style of preaching; in which the editor conceives that he has succeeded still better than before, and which will therefore give an increased interest to the present volume. The other and the more important object, was, to select such sermons for publication as in the opinion of the author himself, were he now alive, would be best adapted to the spiritual condition and "the existing circumstances" of his audience. Although unacquainted with the religious state of the town of Hull, we are so well aware of the corrupting influence of

* The Rev. W. Richardson of York. For an account of the first Vol., see the Christian Observer for the year 1809.

commercial prosperity, that we have no doubt as to the justice and propriety of the concluding observations of the editor, which we insert, both as a pleasing specimen of the pastoral spirit of the writer, and as affording an admonition to other places which may, in these respects, be in a similar state of religious declension.

"The editor certainly knows that during the latter years of Mr. Milner's life, his mind was deeply affected on account of the religious declensions and divisions which he saw taking place in the town of Hull. He thought he perceived a proud, worldly spirit, and the excessive love of gain eating out the love of Christ, of his cause and people, in many who had once seemed to walk humbly with their God, to be zealous for the truth, as it is in Jesus, and to provoke one another to love and to good works. He beheld with grief the awful progress of gross wickedness and vice, of lewdness and impiety in that place. These evils he ascribed to its rapid increase in commerce, in wealth, in population, in buildings, and in luxury. Against this subversion of religious principle and practice he failed not to lift up a warning voice, and had he lived to see how widely the mischief has been extended within the last ten or twelve years, he would have cried aloud and not spared to tell the people their transgressions and sins. But his honest heart grieves no more, sighs no more on account of the abominations of the age. This righteous man has, happily for himself, been taken 'from the evil to come.' He is gone to that place 'where the wicked cease from troubling, and where the weary be at rest.' He is spared the anguish and sorrow, felt by his surviving friends, at the sad effects of commercial prosperity on the one hand, and of the check which it has received from desolating and corrupting judgments on the other.

"The tongue, indeed, which was ever ready to rebuke and exhort with all long-suffering and doctrine, lies silent in the grave; but, though dead, he yet speaketh in these Sermons. He calls to the numerous flock, once committed to his charge, to repent and do their first works. Many of these discourses are exactly suited to their case, and even more applicable to the present circumstances of his parish, than they were at the time when they were preached. The sermon, with which the volume concludes, composed and delivered not long before his decease, may be considered as his dying testimony to this great truth, that 'to be carnally-minded is death, but to be spiritually-minded is life and peace.'" (Preface.)

The general character of Mr. Milner's sermons is so well known to most of our readers, and we have on a former occasion so fully expressed our own sentiments respecting them, that it might perhaps be sufficient to refer to that article, and to assure the public that the present volume is at least equally valuable with the former. But Mr. Milner is an author of no common merit and ability; and the perusal of the sermons, now presented to the world, has suggested to us a variety of reflections, which we trust our readers will deem neither uninteresting nor unimportant. These we shall now proceed to lay before them.

The sermons which compose this volume are thirty-three in number, and comprise most of the important practical subjects which enter into the spirit, and form the character, of the real Christian. It is not our intention, because it would lead us far beyond our limits, to enter into a particular examination of every one of these discourses. It will rather be our business to notice the principal topics which occur in them, and to point out their characteristic excellencies and defects.

There is, in the first place, one general impression, which the sermons before us are in the strongest manner calculated to produce; and that is, of *the reality and infinite importance of true religion.* There is an air of seriousness and solemnity diffused through every discourse, which powerfully arrests the attention of the reader, and almost forces upon him a conviction of the momentous nature of the subjects which the author is discussing. The value of the soul, the reality of eternal things, the vanity of the world, the near approach of death and judgment, of heaven and hell, are brought before the mind with such strength of reasoning, and liveliness of colour-

ing, that even a careless reader must, one would conceive, be constrained to pause and reflect, and be convinced, at least for a time, of the unquestionable and unspeakable importance of real Christianity. We shall have occasion, in the sequel of this article, to advert to the *peculiar cause* of this most valuable general impression of Mr. Milner's discourses, and shall therefore proceed to give a few extracts in support of this first observation. For this purpose, we cannot do better than refer to the first two sermons in the volume, on the momentous question of our Lord, "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" We quote from the introduction to the first of these discourses.

"If any consideration can overcome that profane and careless indifference, with which many are now accustomed—to *hear* did I say—or to *seem* to hear the great doctrines of the Scriptures; it is that view of their infinite importance, which the sentence of the text exhibits. We are alive after trifles 'light as air,' which however important they may now seem to us, will presently leave us naked and destitute, and in a few years, at most, will be of no use or consequence to us; and oh! how do we slight the consideration of eternity, though all our bliss depends upon it!

"This proneness to slight eternity, this excessive attachment to the things of time, is a certain proof, that man is in a fallen state by nature. In arithmetic we know, full well, the difference between seventy and millions, and though no man has an adequate idea of eternity, yet the negative idea itself, that it never, never shall have an end—this of itself causes us clearly to understand, that there is no sort of comparison to be made between the largest number, that ever was actually reckoned, and eternity: imagination is lost in conceiving of its extent: and all time, and all the events of time, appear as nothing in comparison. How is it, then, that men can spend weeks, and months, and years, with the main stream of their thoughts running after this world, and hardly allow themselves in any serious thought after the eternal state!

"In worldly things, we think it wise to spend time beforehand, in preparing for any new scenes we may have to enter on. A seven years' apprenticeship is not thought too long, to prepare a youth for a trade, which he may never live to enter on, and in which, perhaps, he may never have any profit or success. Surely, all is wrong with us by nature; the most holy of God's people must be sensible of it, if they carefully look into themselves. It is so far from being natural to us to weigh eternity in any practical sense, that it is very difficult to be brought to any deep and serious thought of it at all. Set apart some time for the business—how slowly move our thoughts! how like a fable or a dream appears the revelation of Scripture! Confirmed, though it be, with miracles and prophecies, and every internal mark of truth, yet how little is it believed to be true! How little are we affected with ideas of the fulness of joy and pleasures at God's right hand for evermore! and the lake of hell, that burneth with fire and brimstone for ever—how little does it move us!"

"Let me beg your earnest attention. The subject is alarming, I own. But will hell be charmed away, by our ceasing to think of it? There is an impudent profaneness in the times, which will not allow men to think that hell has any existence; but to say that it is *eternal*, this they will not endure: they think it unjust. I know none more likely to obtain the heaviest punishment there than such fearless reasoners, who shew themselves so unmeasurably arrogant as to set up *their* reasoning against God's word. Are you judges of the quantity of evil there is in sin? No man can say it. You cannot then judge of the propriety of the degree of punishing it. It is surely above reason, and revelation alone must determine.

"Let me beg of you then, brethren, to attend to what far more concerns us—to weigh the case stated in the text. Bring it home, each man, each woman—and may the Spirit of Christ be with us; and quicken, and illumine our dull, dark souls, while we consider—1st. what it is to lose the soul in hell, and—2d. what is the emptiness of the gain of all the world: whence we may—3d. apply to the conscience the infinitely weighty question of the text." p. 3, 4.

We admire the awakening simplicity and exact propriety of this division of the subject. Instead of entering into any metaphysical arguments to prove the value of the soul, the author strikes at once into the heart of the inquiry, and considers

the dreadful consequences of losing the soul in hell. After this very awful account, Mr. Milner proceeds to state the misery of a lost soul, from the view of its total separation from God, the only source of happiness; of its positive punishment; of its friendless condition; and of its having neglected the most precious of all remedies. We add the concluding passage of this sermon, as comprising in few words a sufficient reply to those who object to the eternity of future punishment.

"*This misery is eternal.* It would alleviate the sense of woe, if the man could think, after suffering as many years as there are blades of grass, and sands on the sea shore, and stars in the firmament added together, he might then come from the place of torment. But the torment, after all, *still to begin!* Who can tell, indeed, what it is to "dwell in everlasting burning!" Shall we be told, that such and such great names are of another opinion, and deem hell torments not to be eternal! Will their reasonings help out of hell those who once find themselves there? What is the way to settle this matter? Surely mere reasoning on the mercy of God, set in opposition to his other perfections, must be an impious boldness. Do men consider that the justice and purity of God is as infinite as his mercy? and especially that reason must be here an impudent caviller, taking upon her what is vastly unbecoming? For the Scripture revelation of the eternity of future torments is so plain, and so void of even any thing like hints to the contrary, that I suppose were it not for this imagined contrariety to reason, men would never have pretended to bring any thing from Scripture against the doctrine. Let several chapters towards the end of Revelations, and particularly the solemn declaration in the last chapter, "he which is filthy, let him be filthy still, and he that is righteous, let him be righteous still," be well considered. This representation takes away all idea of any change after this life taking place in the state, or on the hearts of men, and the eternal punishment of the wicked will appear as true and real as the happiness of the righteous. Read the latter part of the ninth chapter of St. Mark's Gospel. Three times does our Lord say, "Where their worm dieth not, and the fire is not quenched." Read his account of the last judgment —"These shall go away into everlasting punishment, and the righteous into life eternal." On this scriptural ground I rest the matter. May we all hear, be in fear for ourselves, and flee from the wrath to come." p. 14, 15.

In the second sermon, the emptiness of the gain of the whole world is admirably set forth. We have room only for the following passages:—

"Can riches feed the immortal spirit? Do not we see the more men have of them, the more greedy they are after filthy lucre? Suppose the wealth of all the Indies your own; all the jewels and all the shining ore of the whole earth, what would you do? You would satisfy the demands of nature. So you might, if you were a day-labourer. You could only make Solomon's experiments of pleasures, wine, buildings, servants, musical instruments, and all kinds of delights of the sons of men; and when you looked on all, you would find all vanity. The health of the soul is holiness, conformity to God.—This your wealth would be so far from promoting, that it would hinder it exceedingly. Pride, arrogance, ill tempers, and troublesome imaginations, grow upon men, as they grow in wealth, while their hearts are strangers to God. For 'the prosperity of fools destroys them,' and renders them a curse to themselves, and a burden to all around them.

"What can carnal pleasure do for any man? Who knows not that its end is bitterness and woe? Take your fill of pleasure; withhold nothing from you, that your eyes lust after, and then tell us the result. Let the votaries of pleasure, in this house, confess from their feelings, that happiness is yet a stranger to their breasts. And if riches and pleasures be thus unsatisfactory, when enjoyed, how empty must they appear, when it is considered that man is subject continually to disappointment. And this is the misery of worldly advantages; that though when obtained they never satisfy the soul; yet disappointment is sure to sting the minds of men, and render them exceeding miserable.

"But besides the thousand thousand losses, cares, and mortifications to which all worldly situations are liable, Death, that king of terrors, will soon strip the proudest men of all their greatness. Over hill and dale, over land and sea, their steady eye may pursue the gaudy butterfly of pomp and grandeur. Yet, behold! in the midst of their pursuits, Death, with silent hand, precipitates them into the gulph of eternity. Admit you were master of the whole world; yet we must not admit you are master of your existence here for one hour. And

does not this embitter to the man of this world all his greatness! Must he not now and then reflect with anguish, 'very shortly, how soon I know not, I must leave all these darling objects of pleasure!'

"What has an end cannot satisfy the immortal spirit. At God's 'right hand is the fulness of joy and pleasures for evermore,' and there only. So that let a natural man be asked what he would have, and from the vast variety of the world's goods let him select what is the dearest to his soul—he is miserable still: possession cannot bless him: the least disappointment can torment him, and death will soon deprive him of all." p. 19—21.

The sermon concludes with a powerful application of the text to the consciences of the audience, which we can only recommend to the most serious attention of our readers. Similar views occur in several of the succeeding sermons; particularly in the 6th, on "the World overcome by Faith;" the 9th, "On the different Manner in which the Righteous and the Wicked die;" the 19th, on "the Parable of the Rich Man and Lazarus;" the 24th, on "the Parable of the Rich Man whose Ground brought forth plentifully;" and the 25th, on "the Difficulties attending the Salvation of the Righteous, and Certainty of the Destruction of Sinners."

Those who are acquainted with Mr. Milner's writings will not be surprised, that, in stating the leading excellencies of his sermons, we should next point out *the prominent place which is every where assigned to the doctrines of Grace.* The total ruin of mankind by nature, and their redemption by Jesus Christ, are the two grand topics which, more or less, appear in every sermon. "The inestimable value of Faith in the Righteousness of God and our Saviour Jesus Christ," is the title of the third discourse, on 2 Pet. i. 1, in which that most important subject is plainly yet forcibly discussed. The same doctrine is pursued in the following sermon, from the words of the prophet Nahum, i. 7: "The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him." In these two discourses, our natural state of guilt and condemnation before God; the only and the all-sufficient foundation of pardon and justification; the nature of that faith by which these blessings are obtained, and the peace which flows from them; are not only clearly stated, but most feelingly and powerfully described, and applied to the conscience and the heart. We extract the following passages, as specimens of the manner in which some of these important points are treated by Mr. Milner.

"So rich a subject as this, the very fundamental of our Christianity, and without which the Gospel is a mere name, deserves our most serious consideration; and I am persuaded would be more regarded than it is, if men would think more deeply of death and judgment, of sin, and the holiness of God. But while men have a slight view of sin, and think that a merciful God will readily pardon their enormities, which they please to call frailties, they go on contented with a round of external duties, which they make their righteousness. All this time their hearts are wedded to the pomps and vanities of this wicked world; so that there is a certain previous view of things which every man must have, before he will heartily relish, much less comfortably experience, the gospel-truths I have set forth.

"A man ought to know, that sin deserves death eternal. He ought to be affected in some worthy manner with the view of the infinite majesty and greatness of God. He ought to be practically convinced, that God's ways and thoughts are so much above ours, as to make it no sort of presumptive proof against a doctrine's being true, that it contains in it things hard of digestion to us. He ought to give over making so audaciously free with the mercy of God, as too many do; and to open his eyes, and behold in the world many dreadful symptoms of his divine wrath against sin, displayed even in the present scene of things. And if he considers how severely sin is often punished in this world, in long, awful, and horrible inflictions, he may justly suspect that there is something in sin not so slight as he apprehended. A good and gracious God, 'whose mercy is over all his works,' would not punish it so severely as he does, even here, if it was not an infinite evil." p. 40, 41.

"Surely it is not enough for a man to

say, we must do our best, and then God's mercies may be hoped for. This is a wretched plan of religion. Here are no distinct resting-places for the weary soul; no decisive instruction for a bewildered mind; no guidance and comfort for a burdened conscience. I am persuaded, that none but careless people, however decent they may be in outward conduct, can rest in such views as these. They whose minds have been previously exercised with careful thought, and who have obtained a just sight of human corruption and wickedness, as well as of the Divine greatness and purity, will never rest in a general notion of a Saviour, and call *that* Christian faith. For is it not plain, that immense numbers, who profess this general notion, are as unhappy in sin, and as enslaved in corruption, as deists, or those who avowedly disregard Christianity altogether? But the faith of the Gospel is the instrument of all sanctification, which I have not considered in this discourse, as well as of justification, which I have been considering. It is called a precious thing in my text, and exceeding great things indeed are said in Scripture to be the effect of it—nothing less than the being born again, the total change of a man's state before God, and the bringing him into happiness out of misery. Now may not I appeal to too many, that they know of no such effects of their faith? May not too many justly say, certainly I have not the right Christianity, because I know no good it has done me?

My brethren, a general notion of Christ is not that which the Scripture calls faith in Christ, neither will it be of any more service to a sinner than a general notion of a physician will be to a sick man. The people who were bitten by serpents in the wilderness were not cured by a general notion of the brazen serpent which Moses made. There was a particular looking at the object required of each wounded man, and then the good effect ensued. Thus are we to obtain the healing of our souls. For 'as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him should not perish but have eternal life.'" pp. 42, 43.

The three succeeding sermons are on the Victory of Faith over the three great enemies of the Christian, the Flesh, the World, and the Devil, and are particularly valuable. From the first of these discourses we select a passage, which we think calculated to be peculiarly useful, on Sanctification by Faith in Jesus Christ.

"When the apostle says, 'there are given unto us exceeding great and precious promises,' remember that Christ is the surety of them all, engaged to make them good. By these promises, that is, by trusting in them, and expecting the fulfilment of them, you are to be 'made partakers of the divine nature.'

"There is the more necessity for this faith in Christ respecting sanctification in all its parts, because though you may have trusted him, in general, for your whole salvation, yet if you do not actually depend on him for the mortification of particular besetting sins, you will find their power will be to you very formidable. The world you are in is evil. It corrupts you by its temptations through the lust, that is, the evil nature which remains even in the regenerate. In Christ there is strength and power promised, that sin shall not have dominion over you. And this is one of the most precious promises which belong to those who are not under the law, but under grace. You feel yourselves entirely unable to escape this corruption that is in the world through lust. Reflect, that in Christ there are 'exceeding great and precious promises, that by these,' by faith in these, 'you might be partakers of the divine nature,' the image of God, the mind that was in the man Christ Jesus, in all parts of his lovely image, and so escape this corruption of the world which tempts you through the lusts of the flesh. It remains then that you put the Lord in mind of these promises, and wait on him for their fulfilment. By this method you will find meekness to prevail over anger; patience over impatience; divine fortitude over cowardice; long-suffering over malice; kindness and liberality over covetousness and selfishness; heavenly-mindedness over the love of the world; and to say all in a word, love over hatred.—This it is to put on the Lord Jesus Christ by faith, and so to 'make no provision for the flesh to fulfil the lusts thereof." p. 64—66.

The following passage is at the close of Mr. Milner's view of the victory of faith over the world.

"Lastly. The view of heavenly happiness procured for him, by the blood of his Saviour, has won his heart and secured his affections to him who 'sitteth at the right hand of God,' his forerunner who has provided mansions for him. Hence he overcomes this world with respect to expectations of happiness from it. Man must have

something to look to for his bliss. But he looks in vain, till, by the Holy Spirit revealing the things of Christ to his soul, he sees and tastes how gracious the Lord is, and knows something of what he has laid up in store for him. He is then effectually delivered from the love of this present evil world. He tastes the sweetness of that Scripture, 'Jesus gave himself for us, that he might deliver us from this present evil world according to the will of God our Father.' If he looks at the pleasures of this life, with which the natural man is enchanted, he sees their emptiness, and pities the wretched taste of those who are enslaved to them. At God's right hand, where his Saviour sits, he knows there are 'pleasures for evermore.' Hence he practises sobriety, temperance, and chastity, using this world, as not abusing it; and eats and drinks that he may live, not lives that he may eat and drink. The fashionable amusements in which vain men seek to kill time, have to him no charms. Truly he has no leisure for them; he has other employment for his time and thoughts. This all know, who know what true godliness is. If you say, what, then, must no time be allowed for pleasure? He answers, yes. But these things can give him no pleasure Since he was renewed in the spirit of his mind, his pleasures are heavenly. He reads the promises of his Saviour in his word, and that is an inexhaustible fund of solid pleasure. He meditates on the exceeding and eternal weight of glory, and there is joy which no man can take from him. He converses with his brethren in Christ on the love of Christ, and that is a feast to his soul. He employs himself diligently in the duties of his calling, and labours to do good in his generation, particularly by supplying the needy with that superfluous money which others expend upon their lusts. This is glorifying his God, and this is also a pleasure.

"Another way in which men shew themselves enslaved by the world is, by seeking the honours and dignities of it. But the believer is made a king and a priest to his God, and expects one day to sit with Jesus on his throne, even as he also overcame and sat down with his Father on his throne—what can he want more? What honour or power like this? As to worldly honour, it is dross and dung in comparison of this. If he desires a good name, it is that his God may thereby be glorified among men. If it is not to be had but with the sacrifice of a good conscience, welcome to him contempt and reproach. He will rejoice that he is 'counted worthy to suffer shame for his name.'

"But the love of money is that peculiar evil which makes a man a slave to this world. Nothing can overcome this but faith in Christ and his heavenly treasures. Where this is overcome, there Christianity triumphs indeed. For it must be confessed that the love of money is an evil which sticks very close to the professors of godliness. The remnants of worldly lusts in the regenerate, are here very stubborn, and obstinate, and the heart is deceitful here above measure; because this sober vice can deceive under the specious name of frugality and economy. Nothing, however, can overcome the world, in this respect, but faith in Christ. And where 'Christ dwells in the heart by faith,' he surely will overcome it. Hence the believer learns to be liberal of his substance, and delights to do good with money, as its proper use and end. He seeks 'those things which are above;' for his happiness is hid with Christ in God. Earth can never fill his desires nor supply his wants. Jesus is all his salvation and all his desire: the world is as dross and dung compared with him." p. 84—87.

The prevailing religious views of the author appear of course in the tenth sermon, on "St. Paul's Determination to know Nothing save Jesus Christ, and him crucified." While, however, Mr. Milner enters with his usual warmth and energy into this his peculiarly favourite subject, it is highly satisfactory to observe, that his views respecting it are far from being so narrow and confined as we have sometimes had occasion to lament in writers of similar sentiments, but are truly enlarged and scriptural.

"It were an unfair, an unjust use to make of this text," says the excellent author, "to prescribe from thence to ministers, that their whole discourses must directly relate to nothing else but the wounds, and agony, and sufferings of Jesus Christ. For a man may, in a natural way, be much affected with his sufferings; just as he would with seeing a stage representation of an innocent person suffering under cruel indignities; with no other consequence than the stirring up of natural pity and compassion. It is *the doctrine and use* of Christ crucified, not merely the history of it, which is to make us holy and happy. *And therefore, the preaching of the law, and of repentance, as leading men to feel their need of Christ; and the preaching of good works, and duties as the fruit of faith, are necessary.* But still

you see Christ is the grand subject; all is referred to him: the design of all is that he may be endeared to us, and honoured by us, and may form our capital enjoyment." p. 134.

Connected with the doctrine of salvation by faith in Jesus Christ is that of *the influence of Divine Grace;* and on this important subject there are two sermons in the present volume, which require to be distinctly noticed. The first is on "the Scripture Doctrine of Divine and Human Agency in the Work of our Salvation," from the words of the apostle, Phil. ii. 12, 13. We are not altogether disposed to acquiesce in the opinion of Mr. Milner, with which he introduces this discourse, that the exhortation in the text is properly applicable only to *real Christians.* It is true that it was originally addressed to persons who were all supposed to be, and for the most part certainly were, true believers in Christ; but it is also probable, that some amongst them might not be strictly such; and there does not appear to be any solid reason for the Apostle's excluding them from a share in exhortations. The same argument by which such a confined application of it, as that for which Mr. Milner contends, is supported, would equally exclude unconverted persons, or nominal Christians, from any concern with the general commands to repent and believe the Gospel. In either case the influence of divine grace is necessary to induce men to comply with the exhortation, and they have the same ability for the one as for the other. We deem it more scriptural, therefore, to consider the words of the Apostle to the Philippians as applicable, in common with other general exhortations, to all professed Christians.—The principal aim of the author in this discourse is, to expose the error of those who think that the nature of man is only weak, and standing in need of some assistance from above to work out his salvation; instead of being altogether corrupt and without strength, and requiring, according to the tenth article of our church, which Mr. Milner justly considers as a comment on the text, both a previous good-will, and continual subsequent assistance. This false and unscriptural notion is therefore ably and successfully combated in this discourse. At the same time, we are inclined to doubt the propriety of a few expressions in it, and to fear that they may be misconstrued by some who are not well acquainted with the subject. Thus, when it is said to those who, it may be, are erroneously supposing that they have more *natural* power then they really possess, to work out their salvation, "At present your willing and your doing is your own, arises from mere nature, and comes not from the grace of God: you must not expect that the operations of the Spirit of God will mix and combine with those of your nature: the old man and the new creature will not unite in the work of salvation;"—when sentiments of this nature are directly addressed to irreligious, or, at least, unconverted men, we think they have either some ground to complain of discouragement, or some plausible pretence for indolence and carelessness. We are well aware that any consequence of this kind would be contrary to the real views of the author before us. But it would certainly be better, in our statement of the doctrine of divine grace, to keep still more closely to those of Scripture; which, while it unequivocally declares that it is God only who worketh in us both to will and to do, at the same time calls upon *all* men to work out their own salvation; and consequently proceeding upon the supposition that they are able to obey the call, teaches us to ascribe every good desire, and every religious endeavour, however faint and imperfect, to the gracious Giver of every good and perfect gift.

This highly important, but, in some respects, difficult and intricate sub-

ject, is pursued still farther in the next discourse, on 2 Tim. ii. 19, which is entitled, "The two Seals of God's Foundation, or Privilege and Duty clearly stated." From an expression in this sermon, we conclude that it was not customary with Mr. Milner to introduce the doctrine of election frequently in public, but that for once he had thought it right to set it forth at large. The passage of Scripture on which this discourse is grounded does not appear to us to require such an application as is here made of it, although it may not improperly serve as a foundation for that practical view of the doctrine of election which Mr. Milner was so anxious to enforce. Let those who are fond of charging clergymen of similar principles with indulging in frequent discussions of the doctrine of predestination, observe the following passage from the introduction to this sermon.

"I am not disposed to strive about words to no profit: I advise professors of godliness to avoid those speculations that are too high for them. Much is said in Scripture against it. The passage from whence the text is taken is full against it. I cannot but exhort, again and again, the common people not to busy their heads with matters above their capacity. The self-conceit of shallow men, in this, has done much hurt, both to themselves and others." p. 239.

The explanation of the doctrine of election in this discourse, Mr. Milner professes to found on the 17th article of our Church: and it must be admitted that there is in his statement of the subject nothing crude or violent. At the same time, it is almost unnecessary to say, that the difficulties which seem to us to press equally on both sides of this controverted question, remain as before. When it is said by Mr. Milner, that "God's predestination and election of some souls to glory is so far from narrowing (as is often thought) the way to heaven, that, remove it really, and the way to heaven is shut altogether;"—that "all others have just as good an ability for obtaining salvation by Christ, as they would have had were there no election of grace;"—and that, "if the Lord bring some effectually to heaven, that, surely, is not excluding others;" it is obvious that replies of a very puzzling nature might easily be made, which would involve the whole subject in inextricable difficulties. We must, however, do the justice to the able and pious author of these discourses, to declare our high approbation of the candid and humble manner in which this doctrine is stated in his sermon, and particularly to point out the care which he has exercised to guard it from abuse. From this part of the discourse we extract the following important passage.

"But are any inclined to abuse the doctrine, and say, 'I am one of God's elect, I may live in sin, and yet go to heaven;' let them know that they are wresting the Scripture to their own destruction. These would take one seal without the other, though both ought to go together. And the second is, 'let every one that nameth the name of Christ depart from iniquity.' That is, let every one who professeth to look for salvation by Christ alone see to it, that he answer the character of his elect; that he be holy in all his life and conversation, and abstain from all sin, and hate and fight against it to the end of his life. This connection between election and holiness is very remarkable. They always go together in Scripture. One can scarcely recollect a passage which speaks of election, that does not also speak of holiness. One quotation shall serve instead of many. 'He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.' He does not chuse men, because they are holy; on this plan none would be saved, because all are unholy: but by virtue of his choice of them they are made holy. So far is his electing love from being an enemy to holiness, that it is the cause of all the holiness that is in the world. Take it away, and none will be left.

"The Holy Ghost seems to have foreseen, that the first seal would be abused or misunderstood, and therefore we have here the second seal of God's foundation. And it is at any man's peril to separate it from the first, or to represent the doctrine of election as against holiness. God's election is meant, in its use, as a doctrine to humble men, and

cause them to trust to his grace alone, and not to themselves. It is not meant to allow men to live in sin. Indeed it is impossible that it should. If the holy God chuses any man that he should be holy, (and that is the true election) his evidence that he is one of God's children must be holiness. He must live a good life, and continue so to do, if he mean ever to prove his election unto life, or to stand before God.

"I wish this seal was more attended to by professors of godliness than it has been among us. Some spend all their zeal on points of doctrine, as if the first seal could stand without the second. Others build too much upon inward sensations, or outward duties. And too many of both sorts are worldly, contentious, proud, vain-glorious, careless of brotherly love, selfish, negligent of a good life, not discharging aright the duties they owe to their families and other relations, abusing one another, and not seeing themselves to be equally wrong.' Let it then be observed, that to 'depart from iniquity' is an infinitely surer mark of a child of God than all the zeal about doctrine, and all the raptures in the world. An holy life proves a man chosen of God. The thing itself appears. Holiness must be wrought by the God of holiness. His election proves itself. The other things I mentioned may be wrought by Satan. He can give zeal, he can give joy, and high joy and zeal too, and he often has done it; but one fruit of holiness he cannot produce. See we a man live soberly, righteously, and godly, we see one of God's elect beyond doubt." p. 247—249.

(To be continued.)

An Account of the Empire of Marocco, and the District of Suse; compiled from miscellaneous Observations made during a long Residence in, and various Journies through, those Countries. To which is added, an accurate and interesting Account of Timbuctoo, the great Emporium of central Africa. By JAMES GREY JACKSON, Esq. Illustrated with Engravings. London: Nicol. 1809. 4to. pp. 287. Price 2*l.* 2*s.*

THE enormous price of the work before us, which is at least twice its real value, even when calculated on the present extravagant scale of bookselling, must necessarily limit its circulation. Had we known its cost before we ordered it, we certainly should not have been amongst its purshasers: not because we do not think the book entitled to a reading, but because we think it a duty to discourage such exactions. However, having got the work into our possession, we will endeavour to turn it to account, and leave our readers as little cause as we can to regret their inability to buy it.

The empire of Morocco, or, as Mr. Jackson spells it, Marocco, extends from the Straits of Gibraltar to Cape Noon, which is situated in the latitude of about 27 deg. 40 min. North; being an extent of about 550 miles. Its general breadth, if the Desert be considered as its boundary, is about 300 miles. It is watered by a considerable number of rivers, which, issuing from the mountains of Atlas, traverse and fertilize the plains beneath, till they discharge themselves into the Atlantic. In the winter months, these streams are in general deep and impetuous, being swelled by the rains, and by the melting of the snow on the mountains. In the summer, their waters are drawn off to irrigate the fields and gardens; so as to leave the beds of some of them nearly dry, and almost all of them fordable. Two rivers, which flow eastward from the Atlas mountains, lose themselves in the sands of the great Desert. These mountains, which run from north to south nearly the whole length of Maroeco, are very lofty, and have their summits covered with snow throughout the year: so that in this region may be seen every variety of climate, from the torrid to the frigid zone; and every variety of production to which these different climates are suited. The soil is excellent, and produces in great abundance every thing necessary for the comfortable sustenance of man. Wheat, barley, oranges, figs, grapes, melons, apricots, plums, strawberries, apples, pears, pomegranates, citrons, dates, almonds, lemons, limes,

the prickly pear, olives, beans, peas, Indian corn, cotton, hemp, tobacco, gum ammoniac, gum arabic, gum sandrac, sugar, indigo, and various medicinal plants, grow every where. Bees-wax and honey are so plenty as to form articles of export. The fields are covered with horses, horned cattle, sheep, and goats, the skins of which last form a considerable article of trade, under the name of Morocco leather; and the rivers yield excellent fish. In the mountain of Atlas are mines of copper, iron, lead, silver, sulphur, antimony, and even gold; while in the plains beneath are mines both of salt and saltpetre.

Mr. Jackson very properly devotes a chapter of his book to an account of the zoology of Marocco. The first thing which here particularly arrested our attention, was his account of the hyæna. The lovers of poetry have been accustomed from early years to regard this animal as the "fellest of the fell;" and all who have visited the repository of wild beasts in the Tower must retain an impression of the more than ordinary ferocity and savageness of its disposition. In Barbary, however, the hyæna appears under a very different character. It is described by Mr. Jackson as an animal of a ferocious *countenance* indeed; but in its disposition as so stupid, that a heavy dull person is designated by the term *Dubbah*, which signifies hyæna in Arabic. This account, however, much as it contradicts all the ordinary preconceptions respecting this animal, is confirmed by Mr. Bruce; who says, that though the Abyssinian hyæna is one of the most ferocious animals of which we have any account; yet that this is not the case in Barbary; for he had there seen the Moors in the day-time take this animal by the ears and drag him along, without his offering any other resistance than drawing back.

We pass over the description given by Mr. Jackson of many other animals which are to be found in Barbary, as the gazel (the emblem of beauty with Arabic poets), the wild boar, the leopard, the lion, the ape, &c.; and stop at his description of the heirie, or camel of the desert.

"Nature, ever provident, and seeing the difficulty of communication, from the immense tracts of desert country in Sahara, has afforded the Saharawans a means, upon any emergency, of crossing the great African desert in a few days. Mounted upon the (Heirie) desert camel (which is in figure similar to the camel of burden, but more elegantly formed), the Arab, with his loins, breast, and ears bound round, to prevent the percussion of air proceeding from a quick motion, rapidly traverses, upon the back of this abstemious animal, the scorching desert, the fiery atmosphere of which parches, and impedes respiration so as almost to produce suffocation. The motion of the heirie is violent, and can be endured only by those patient, abstemious, and hardy Arabs who are accustomed to it. The most inferior kind of heirie are called Talatayee, a term expressive of their going the distance of three days journey in one: the next kind is called Sebayee, a term appropriated to that which goes seven days journey in one, and this is the general character; there is also one called Tasayee, or the heirie of nine days; these are extremely rare." p. 39.

"This valuable and useful animal has a ring put through its upper lip, to which is fixed a leathren strap, which answers the purposes of a bridle; the saddle is similar to that used by the Moors, or what the mountaineers of Andalusia make use of. With a goat skin or (a bakull) a porous earthen pitcher filled with water, a few dates, and some ground barley, the Arab travels from Timbuctoo to Tafilelt, feeding his heirie but once, at the station of Azawad; for these camels on an emergency, will abstain from drinking seven days.

"A journey of thirty-five days caravan travelling will be performed by a sebayee in five days; they go from Timbuctoo to Tafilelt in seven days. One of these animals once came from Fort St. Joseph on the Senegal river to the house of Messrs. Cabane and Depras at Mogodor, in seven days." pp. 40, 41.

We extract likewise Mr. Jackson's account of the locust, though not new, because it will serve to illustrate some passages of Scripture which have excited occasional discussion.

"Locusts are produced from some unknown physical cause, and proceed from the Desert, always coming from the south. When they visit a country, it behoves every individual to lay in a provision against a famine; for they are said to stay three, five, or seven years. During my residence in West and South Barbary, those countries suffered a visitation from them during seven years. They have a government among themselves, similar to that of the bees and ants; and when the (Sultan Jerraad) king of the locusts rises, the whole body follow him, not one solitary straggler being left behind to witness the devastation. When they have eaten all other vegetation, they attack the trees, consuming first the leaves, and then the bark, so that the country, in the midst of summer, from their unsparing rapacity, bears the face of winter. In my travels, I have seen them so thick on the ground, as sometimes actually to have covered my horse's hoofs, as he went along; it is very annoying to travel through a host of them, as they are continually flying in your face, and settling on your hands and clothes. At a distance, they appear, in the air, like an immense cloud, darkening the sun; and whilst employed in devouring the produce of the land, it has been observed that they uniformly proceed one way, as regularly as a disciplined army on its march; nor will it be possible to discover a single one going a different way from the rest. In travelling from Mogpdor to Tangier, before the plague in 1799, the country was covered with them: a singular incident then occured at El Araiche; the whole country from the confines of Sahara to that place was ravaged by them, but after crossing the river El Kos, they were not to be seen, though there was nothing to prevent them from flying across it; moreover, they were all moving that way, that is to the north; but when they reached the banks of the river, they proceeded eastward, so that the gardens and fields north of El Araiche were full of vegetables, fruits, and grain. The Arabs of the province of El Garb considered this remarkable circumstance, as an evident interposition of Providence.

"This curse of heaven can only be conceived by those who have seen the dismal effects of their devastation: the poor people by living on them, become meagre and indolent, for no labour will yield fruit, whilst the locusts continue increasing in numbers. In the rainy season they partially disappear, and at the opening of the spring the ground is covered with their young; those crops of corn which are first mature, and the grain which becomes hardened before the locust attains its full growth, are likely to escape, provided there be other crops less forward for them to feed upon.

"In the year 1799, these destructive insects were carried away into the Western Ocean by a violent hurricane; and the shores were afterwards covered with their dead bodies, which in many places emitted a pestilential smell; that is, wherever the land was low, or where the salt water had not washed them; to this event succeeded a most abundant crop of corn, the lands which had lain fallow for years, being now cultivated; but the produce of the cultivation was accompanied with a most infectious and deadly plague, a calamity of which the locusts have often been observed to be the forerunners. The Saharawans, or Arabs of the Desert, rejoice to see the clouds of locusts proceeding towards the north, anticipating therefrom a general mortality, which they call (el-khere) *the good*, or *the benediction*; for after depopulating the rich plains of Barbary, it affords to them an opportunity of emanating from their arid recesses in the Desert, to pitch their tents in the desolated plains, or along the banks of some river; as was done by one of the kabyles of Tuat, after the plague had depopulated Barbary in the summer and autumn of 1799, and the spring of 1800, when these wild Arabs poured into Draha from Sahara, and, settled along the banks of the river of that devastated country.

"Locusts are esteemed a great delicacy, and during the above periods dishes of them were generally served up at the principal repasts; there are various ways of dressing them; that usually adopted, was to boil them in water half an hour; then sprinkle them with salt and pepper, and fry them, adding a little vinegar; the head, wings, and legs are thrown away, the rest of the body is eaten, and resembles the taste of prawns." pp. 51—54.

But these are not the only plagues of Barbary. Scorpions infest the houses, and even the beds, in the towns, and particularly in the city of Marocco;—the musquitoes in innumerable swarms attack the inhabitants, and suck their blood;—serpents whose wound is mortal beset the path;—and the boah, the great snake of the desert, stretching in length from 20 to 80 feet, pursues its prey with a velocity which hardly any animal can escape. Among other reptiles of this description, Mr. Jackson tells us of *domestic ser-*

pents, which are seen moving along the roofs of the apartments, but which never molest the family. To the truth of this statement, all who have been in tropical climates can bear witness; but when Mr. Jackson adds, that these domestic serpents "have been known to suck the breasts of women whilst asleep, and to retire without offering any further injury," he must permit us to be somewhat incredulous.

The inhabitants of this empire are stated by Mr. Jackson to be healthy, and to live to a great age. The population he assigns to it far exceeds the idea we had previously formed: he makes it amount to no less than fifteen millions. This number, however, appears to have been vaguely estimated. We hear something, indeed, of an Imperial Register; but Mr. Jackson does not tell us that he himself had access to it, or in what way he obtained his information. The city of Marocco he states to contain 270,000 inhabitants; Fez, or, as he writes it, Fas, 380,000; and Mequinas, 110,000. One or two others contain 25,000; the rest are inconsiderable. A large portion of his work is occupied with a description of the different towns situated either on the sea-coast or in the interior; but with this account we do not mean to detain our readers, except for the purpose of remarking, that an impression is produced by it of a greater advance in civilization than we have been accustomed to attribute to this African state. We read of cotton manufactories; of docks for ship-building, in which sloops of war are constructed; of mosques supported by 360 columns of marble; of houses built with elegant taste; of palaces of hewn stone, ornamented with marble; of rich gardens, breathing all manner of perfumes; &c. &c. &c. But with all these indications of improvement, our English travellers would hardly be content with the accommodation to be found in the inns of this country. "In the city of Fas are nearly 200 inns, each containing from 50 to 100 apartments, in each of which is a water-cock to supply water for ablution. As the mode of travelling is for every one to carry his own bedding, they do not provide beds in these inns, but leave the guests to make use of what they have got; and if they want any refreshment, they cannot order a meal, but must purchase it at a cook's shop, or procure it at the butcher's, and get it dressed themselves."

The most extraordinary piece of information which we meet with in this part of Mr. Jackson's work, is his account of the ladies of Mequinas. "Nature," he says, "seems to have favoured the women of Mequinas, for they are handsome *without exception*; and to a fair complexion, with expressive black eyes and dark hair, they unite a suavity of manners rarely to be met with even in the most polished nations of Europe." Had not our own country been so highly favoured in this respect, we should dread, if full credit were given to this representation, lest, in the present state of the European continent, the tour of Marocco might become as fashionable as was formerly that of Italy.

Mr. Jackson enters into considerable detail respecting the trade of Marocco, and points out the advantages which might arise from an improvement of our commercial intercourse with that country. The great desideratum here, however, is not to increase either the knowledge or the enterprising activity of the British merchant, but to reform the laws and abate the despotism which prevail in Marocco. The people, we are told, know no other law than the will of the prince; and justice is administered, sometimes indeed according to the laws of the Koran, but at other times as caprice dictates: and the unmitigated tyranny of the emperor proceeds downwards to the lowest of his officers. Those who acquire property can enjoy it but a short time: their money is either extorted from them by the open

hand of power; or some cause of accusation is found against them; and they are stripped of their wealth under the colour of law and justice. The effect of this lawless state must of necessity be to paralyze industry, and to confine the exertions of all classes to the mere supply of present wants. So ignorant is the Moorish government of the first rudiments of political economy, that, with a view to secure a regular supply of food to its subjects, it prohibits at all times, and under all circumstances, the exportation of the necessaries of life, with the exception only of cattle for the garrison of Gibraltar: and Mr. Jackson does not appear sensible of the gross absurdity of this course of proceeding, —a course more likely to produce occasional famine than regular abundance; — for he remarks, that in consequence of this regulation "the expence of maintenance is inconsiderable; so that a large and numerous family is a blessing, and the more numerous the greater blessing." In a country situated as Marocco is, a bad year, however, must be within the range of possibility. We do hear of famines sometimes occurring; and their severity must be greatly aggravated, if they are not wholly occasioned, by such an improvident law.

But while we condemn the impolicy of the Moorish councils, we do not mean to defend our own from the just censures which Mr. Jackson passes on them for the negligence they have manifested in cultivating the good-will of the emperor. He affirms, and with great semblance of probability, that had a due degree of attention been paid by our government to that of Barbary; had proper agents, well acquainted with the language, manners, politics, and prejudices of the Moors, been employed to maintain our relations with the emperor, and to conciliate his regards; we might have influenced in no small degree his commercial policy, and perhaps been the authors of important benefits to both countries. Among other instances of neglect, it is stated by Mr. Jackson, that not long since a very polite and friendly letter was written by the emperor of Marocco to our king, which requested an answer. It remained some months in the Secretary of State's office before it was translated, or any attention paid to its contents;—a mark of disrespect which gave great offence to the emperor, and which, we think, was hardly to be excused, especially in a case which concerned the master of fifteen millions of men.

The concluding chapter of Mr. Jackson's book is occupied with an account of the trade carried on between Marocco and Soudan, or central Africa, and particularly with Timbuctoo (as he spells it), by means of caravans, which cross the great Desert. The account is interesting. This city he describes, on the authority of Moorish merchants, as situated twelve miles north of the Niger, and as being about twelve miles in circumference. It is the great mart of the different nations of central Africa; to which they bring the products of their respective countries, to barter for the manufactures of Europe and Barbary. It is situated in the dominions of the king of Bambarra, who is a black; and its police, which is said to be excellent, is regulated by a divan, consisting of twelve men appointed by the king, who hold their offices for three years. Mr. Jackson states one circumstance, which, after all we have heard and read on the subject, we scarcely know how to credit. It is, that there is here a complete toleration of all religions. Every one who resorts hither for commercial purposes is allowed, he says, "to worship the great Author of his being without restraint, and according to the religion of his father, or in the way in which he may have been initiated."

The following is the substance of the information collected by Mr. Jackson respecting the interior of

Africa. The Niger, which at Timbuctoo is as wide as the Thames at London, overflows, in the same manner as the Nile, when the sun enters Cancer, and fertilizes the surrounding country. Cotton and indigo grow wild here, and honey and wax are abundant. The forests are full of enormous elephants. The mines of gold belong to the sultan of Bambarra, whose name is Woolo, and who resides at Jinnie, about 200 miles west of Timbuctoo. His palaces are supposed to be full of gold. In some part of the country which lies between Timbuctoo and Cashna, there is a race of people whom the Arabs, in speaking of them, compare to the English. About fifteen days' journey east of Timbuctoo is an immense lake, called the sea of Soudan, on which are decked vessels, and the borders of which are inhabited by this people. According to Mr. Jackson, there exists but one opinion among the African traders who cross the continent, with regard to the course pursued by the Niger, or the Nile of Soudan; and that is, that it forms one and the same river with the Nile of Egypt; but where they unite is not accurately ascertained. He adds, "that the Africans express their astonishment whenever the Europeans dispute the connection of these two rivers, and assert that it is a folly to dispute a thing which the experience of succeeding ages has proved to be true." To confirm this representation, Mr. Jackson relates a story, which he seems himself to believe, of a party of seventeen Mohammedan negroes setting off from Jinnie by water, and reaching Cairo, after a voyage of fourteen months, bartering their merchandize at cities near the banks of the two Niles, of which they reckoned twelve hundred in their way, adorned with mosques and towers. In some places, either in consequence of the shallowness of the stream, or the falls which occur in its course, they were obliged to transport their boat for some way over land. When they arrived at Cairo, they joined the caravan for Marocco; whence they proceeded to Jinnie, which they reached, after an absence of three years and two months.

We leave this account with our readers, only remarking, that though we have long been inclined to favour Mr. Jackson's opinion on this subject, yet we have done it with much more hesitation than he seems to entertain, since we learnt that Mr. Parke, whose sources of intelligence must have been at least as good as those of any other individual, was led, by the information he obtained since he begun his last, and we hope yet unfinished, journey, to entertain a different opinion.

We now return to the consideration of some general topics, which are cursorily touched upon by Mr. Jackson in the course of his work.

The condition of the Jews, who reside in considerable numbers in the great cities of the empire, is represented as peculiarly hard. They dare not even enter some places, unless they take off their sandals and approach barefoot: and such was the oppression to which they were subjected in the city of Marocco, that many families emigrated to the adjacent mountains. The Jews, whatever be their condition, must address every Mussulman with the term Seedy, or Signor, or incur the danger of being knocked down: and they are permitted to appear only in such a dress as may distinguish them at first sight. Thus is this once-favoured nation literally "trodden down of the heathen," in this, as in every other part of the world.

The treatment of Christians differs unquestionably from that of the Jews,—probably because there are Christian nations possessing political power, who have the means of bestowing favours and avenging injuries. Still their condition is far from enviable. The more bigoted and fanatical of the Mohammedans are extremely hostile to Christians,

and render their residence in certain towns unpleasant. The Christians pass generally under the contemptuous appellation of barbarians. And bigotry, our author adds, is so prevalent at Fas, that "if a Christian were there to exclaim, 'God is great,' he would be immediately invited to add to it, 'and Mohammed is his prophet;' which if he were inadvertently to utter before witnesses, he would be irretrievably made a Mohammedan, and circumcised accordingly." And yet Mr. Jackson scruples not to represent the government and people of Marocco as tolerant (p. 140). We are at some loss to apprehend what meaning he annexes to the word *toleration*.

Mr. Jackson, indeed, undertakes the arduous task of defending the religion of Islamism generally from the slanders of its enemies; but his defence answers no other purpose than to shew his total inacquaintance with the spirit as well of the Christian as the Mohammedan faith. He affirms the near resemblance of the moral precepts of the Koran to those of the New Testament: whereas, had he considered the subject with common attention, he would have seen, that while every individual sentiment or precept which can bear the test of examination is taken from the sacred code, the effect of them is completely counteracted by the noxious influence of other sentiments and precepts, calculated only to nourish the passions of pride, sensuality, hatred, and revenge. The proof of this were easy, had we room to enter upon it; but we need not go beyond Mr. Jackson's own work, to refute his laboured vindication of Mohammedanism. Charity he states to be the cardinal virtue, and the indispensable duty of Mussulmans. What this charity is, however, of which our author thinks so highly as to bring it into competition with the Christian grace of that name, we may learn from this, that those who possess not 5 camels, or 30 sheep, or 200 pieces of silver, are not considered as bound to exercise it; and even persons of good property are held to have fulfilled all their obligations on this score, when they shall have given sixpence in the pound to the poor. p. 162. To say nothing of the merciless despotism which is the universal attendant of the Mohammedan religion, let us only read Mr. Jackson's own account of the effects produced by it on the character of its professors:

"They are suspicious, deceitful, and cruel; they have no respect for their neighbours, but will plunder one another whenever it is in their power: they are strangers to every social tie and affection; for their hearts are scarcely susceptible of one tender impression; the father fears the son, the son the father; and this lamentable mistrust and want of confidence diffuses itself throughout the whole community. Their pride and arrogance is unparalleled; for though they live in the most deplorable state of ignorance, slavery, and barbarism, yet they consider themselves the first people in the world, and contemptuously term all others barbarians. Their sensuality knows no bounds. By the laws of the Koran they are allowed four wives, and as many concubines as they are able to support; but such is their wretched depravity, that they indulge in the most unnatural and abominable propensities. In short, every vice that is disgraceful and degrading to human nature is to be found amongst them."

Its effects on the happiness of the female sex are likewise deplorable: see p. 152. In short, Mr. Jackson, without at all intending it, has given us, in his account of these Mohammedans, these professors of the *pure* religion of Islamism, an exact counterpart to St. Paul's description of the heathen world at the time when the light of Christianity first dawned upon it. Let the reader only compare with the above extract the last twelve or fourteen verses of the first chapter of the Epistle to the Romans, and he cannot fail to be struck with the exactness of the resemblance. Such is man in his natural state, especially when unenlightened by Christianity.

Nor can we enough adore the goodness of God, for the beneficial effects produced on civil society by that dispensation, even where its best and highest purposes fail of being fulfilled.

After what has been said, it is but fair towards the Moors to state, that Mr. Jackson speaks of them as more sagacious, and as possessing much better intellects, than we in this country have yet been aware of. He likewise represents those of them who are well educated, as courteous and polite, affable and communicative; and all of them as possessing a degree of fortitude, and strength of mind under suffering, which is seldom witnessed among Christians. The profound reverence with which they pronounce the name of Allah (God), is also highly worthy of imitation. They never utter it without solemnity and a pause of recollection. Elementary education is universal throughout Marocco. All are taught to read the Koran; and pains are taken that even the slaves imported into the country shall not remain ignorant of the Mohammedan faith; the more intelligent are taught to read; and those who make such progress as to be able to read and understand one chapter of the Koran, are immediately emancipated: the master exults in having converted an infidel, and liberates his slave, in the full faith of the favour of Heaven.—What an example and reproach to Christians!

Mr. Jackson's account of the state of slavery in Barbary, furnishes, we are happy to say, a satisfactory reply to such as would plead, in favour of the continuance of the British slave trade, that those not transported by us to the West Indies will be sold to a still worse servitude in Marocco. To say nothing of the beneficial effects produced on the continent of Africa by the removal of those incentives to violence and rapine furnished by *our* slave trade, in addition to that of Marocco, it is only requisite to read Mr. Jackson's account to be satisfied that it would be an invaluable boon to the wretched slave to be carried into Moorish rather than into West Indian slavery. For a correct view of the severe and unrelenting system of bondage which is established in the West Indies, we must refer the reader to the former volumes of our work. The nature of slavery in Marocco may be collected from the following extract.

"These slaves are treated very differently from the unhappy victims who used to be transported from the coast of Guinea, and our settlements on the Gambia, to the West India islands. After suffering those privations, which all who traverse the African Desert must necessarily and equally submit to, masters as well as servants and slaves, they are conveyed to Fas and Marocco, and after being exhibited in the sock, or public market-place, they are sold to the highest bidder, who carries them to his home, where, if found faithful, they are considered as members of the family, and allowed an intercourse with the (horrahi) free-born women of the household. Being in the daily habit of hearing the Arabic language spoken, they soon acquire a partial knowledge of it, and the Mohammedan religion teaching the unity of God, they readily reject paganism, and embrace Mohammedanism; their Mooselmin masters then instil into their vacant minds, ready to receive the first impression, the fundamental principles of the Mooselmin doctrine; the more intelligent learn to read and write, and afterwards acquire a partial knowledge of the Koran; and such as can read and understand one chapter, from that time procure their emancipation from slavery, and the master exults in having converted an infidel, and in full faith, expects favour from Heaven for the action, and for having liberated a slave. When these people do not turn their minds to reading, and learning the principles of Mohammedanism, they generally obtain their freedom after eight or ten years servitude; for the more conscientious Mooselmin consider them as servants, and purchase them for about the same sum that they would pay in wages to a servant during the above period, at the expiration of which term, by giving them their liberty, they, according to their religious opinions, acquire a blessing

from God, for having done an act, which a Mooselman considers more meritorious in the sight of heaven, than the sacrifice of a goat, or even of a camel." pp. 247—249.

Before we close our review of Mr. Jackson's work, we feel it to be our duty to reprehend, in strong and pointed terms, the unnecessary introduction of indecent facts and expressions. These might have been spared, without diminishing in the slightest degree the value of the information which his book communicates. And while they remain, we cannot recommend its indiscriminate perusal to our female readers.

With this important abatement, we are disposed to think that Mr. Jackson has been usefully employed in giving to the public the result of his observations in Marocco; and though there is little that is profound in his remarks or striking in his style, or even much that is novel in his facts, yet we think he has contributed enough to our stock of information to justify his appearing in public, provided he had been somewhat more moderate in the price exacted for his labours.

"*The Fountain of living Waters:*" *A Sermon preached before the University of Cambridge, on Sunday, May* 14, 1808. By the Rev. CHARLES SIMEON, M. A., Fellow of King's College, Cambridge. Deighton, Cambridge. Cadell, London. pp. 22. price 1s.

GOOD men, in every period of society, are disposed to think every age better than their own. Vice is an object of their hatred and alarm; and the vices which throng and elbow them in their daily walk are so much more calculated to strike the mind than those which are seen only through the mists of ages, that they impute to the size that impression which should in fact be charged upon the nearness.

In the days of Horace the sentiment of the philosophers was

> Ætas parentum, pejor avis, tulit
> Nos nequiores, mox daturos
> Progeniem vitiosiorem.

And in our own, the deterioration of the age is the constant theme of the preacher and the moralist.

It was upon this subject we presumed lately to state a difference of opinion with a most respectable writer*. We ventured, on the whole, to speak favourably of the present day, and to prophesy good concerning the future†. And although it is certain, and perhaps scarcely to be lamented, (since, as to all practical purposes, states as well as individuals think too well of themselves) that our predictions, like those of the prophetess of old, will make few converts; still we shall continue to praise and to prophesy, in hopes that those who do not esteem the age to be good will feel themselves more imperatively called upon to improve it.

We are led to these observations by the perusal of the sermon before us. It is to us no immaterial testimony to the growing piety of the age, that in the bosom of a distinguished university there is found even a single preacher, and many admirers, of such sound and wholesome divinity as these pages contain. It has been the fate of the University of Cambridge to give birth to various orders of preachers. The lessons of the Reformation sounded from her pulpits, when her sister University was still slumbering in the lap of papacy. At a subsequent period, when the sermons of the religious body had become, on the one hand, barren and enthusiastic, and on the other metaphysical and speculative; when the sermons of the great mass of the clergy had dwindled into mere abridgments of Greek and Roman philosophy; Cambridge gave birth to the new order of preachers described by Burnet; who, if they did not advance the piety of the

* Author of Zeal without Innovation.
† Vide also Review of Ingram.

age, at least rectified its taste*. At the present period, we do not say that Cambridge has taken the lead of the whole nation in the race of reformation, but we certainly have ground for saying that the productions of her pulpit and her press are calculated to convey a notion that she is making larger strides in piety than the twin university. Devoid of any partiality ourselves, we recognise improvement in either quarter with delight; and our unfeigned desire is, that the advances of either may "provoke" the other to nothing but "good works."

It will be sufficiently seen by this preface, that the sermon of Mr. Simeon has our cordial approbation. Indeed, it is in that style of composition which we have so often commended to our young readers: it is luminous and precise; it is sufficiently imbued with Scriptural phraseology, without any infusion of that technical idiom which disgraces and sectarises the discourses of some modern religious writers; it inculcates those evangelical truths in which all pious men are agreed, without touching upon disputed territory: it is bold, without pushing any thing to excess; and is calculated, without necessarily offending the august assembly to whom it was preached, to awe and solemnise it.

Having given it this tribute of applause, the author will not be displeased if we say little of its literary merits. We believe that he aimed at higher things; that he is studiously plain; that he scrupulously rejected every thing which was not calculated to impress and improve. We shall content ourselves with giving our readers two extracts, in hopes that these may render them desirous of becoming acquainted with the whole of the sermon.

The first, which is of a more scientific cast than the rest of the discourse, respects the frequent disunion of theory and practice in religion.

"Religion may be considered as of two kinds, theoretical, and practical. In the term *theoretical*, I include every thing that is necessary to prove the truth of Christianity: and under the term *practical*, whatever is required of those who embrace it. To understand the theoretical part, is desirable; to perform the practical, is necessary. The two kinds, however, are not necessarily united: the theoretical may exist where the practical is disregarded; and the practical may exist, where the theoretical is unknown. Thousands of pious persons have neither leisure nor talent for collating manuscripts, or for weighing the evidences that may be adduced in favour of particular hypotheses: and to say that these cannot be religious, because they are wanting in critical acumen, would be as absurd, as to say that a man cannot be honest, because he has not sufficient knowledge of the laws to be a judge. The unlettered Christian assumes the truth of Christianity; and he finds it true by its effects. And such persons may well refer to the effects in proof of the truth of that religion which they profess. But it is one thing to refer to practical effects, and another to ground their faith on any transient feelings: This no man of reflection can do: the other, no man of piety can forbear. Feelings may be excited by erroneous notions, as well as by those which are just: but holiness, radical and universal holiness, can be produced by Christianity alone. We will appeal to all the religions that ever appeared upon the face of the earth, and ask, whether any of them ever produced in their votaries such effects as were visible in Christ and his apostles? The reason is plain: it is the Spirit of God who sanctifies; and he is promised to those only who believe in Christ: and consequently, his sanctifying energy, in its full extent at least, can be found in them alone. I grant that it would be wrong to rest the truth of our religion on that ground only; but surely it may properly be referred to, as an additional and corroborating proof of our religion. If this be not a proper test of our religion, whereby shall the superior excellency of Christianity be known? If the Bible produce no better effects than the Coran; I do not hesitate to say that it is no better than the Coran*: but if its effects be

* Such were Whitaker, Cudworth, Wilkins, More, Worthington.

* We must demur to this proposition. If, through the perverseness of man, the Bible were wholly unproductive of good, this would

such as no other religion can produce, then will those effects be, though not the only, yet a solid and important proof of our religion: and those who cannot enter into learned disquisitions about the credibility of the Scriptures, have reason to thank God that they have within themselves an evidence of the truth of Christianity, which the objections of infidels can never set aside. The error lies in confounding the two kinds of religion. They are distinct; and they should be kept so.

To enter deeply into the theory of religion, much strength of intellect, much general knowledge, and much patient investigation, are requisite. To have just, and even enlarged, views of the practical part, little is wanting but a humble teachable mind, enlightened by the truths, and sanctified by the influence, of the Gospel of Christ. The former, when possessed in the highest degree, will consist with all manner of evil tempers and evil habits: the latter necessarily involves in it a change both of heart and life. The former is of importance principally to those, whose office calls them to defend the outworks of Christianity against the assaults of infidels: the latter is essential to the happiness of every individual." p. 5—8.

The next extract is wholly of a practical cast, and is a fair specimen of the general manner of the author. It partly relates to the crime with which the text charges mankind, of "forsaking the Fountain of living Waters, and hewing them out cisterns which can hold no water." The author, having described what might have been better termed than the *malignity* of this conduct, proceeds to describe the *folly* of it.

"Nor is the folly of such conduct less than the malignity. Suppose only that one half the labour, which we have used in the pursuit of vanities, had been employed in the service of our God: or suppose that only the Sabbaths (a seventh part of our time) had been improved with that assiduity and constancy which we have exerted on other days in the pursuit of this world: I will venture to say, that had even that measure of piety been exercised by us, we should have been far happier here, and should have had infinitely better prospects in the eternal world. What amazing folly, then, have we been guilty of! Truly, if the fact were not proved beyond a possibility of doubt, it would not be credited, that persons possessed of reason could act so irrational a part. But, to view it in a proper light, we should attend to the representation given of it in the text. It is true, the picture is so strong, and yet withal so exact, that we shall scarcely endure to look at it. But let us contemplate it a moment: let us imagine to ourselves a person dwelling close to a perennial spring of water, and yet with great labour and fatigue hewing out first one cistern, and then another, and, after multiplied disappointments, dying at last of thirst. By what name should we designate this? Should we be content with calling it folly? Should we not soon find for it a more appropriate and humiliating term? Let us take this then as a glass wherein to view our own likeness; it is no exaggerated representation, but the precise view in which God sees our conduct. We are aware, that the idea suggested implies such a degree of infatuation as almost to provoke a smile: but the more humiliating the picture, the more need there is that we should contemplate it: and my labour will not have been lost, if a few only of the present assembly be led to bear it in remembrance, and to meditate upon it in their secret retirement." p. 16—17.

These extracts, we think, justify our commendation of the sermon. —We have to add only, in conclusion, that the testimony borne by the preacher to the labours of the Lady Margaret's Professor of Divinity, Mr. Marsh, is very satisfactory to us. We conceive, indeed, that this sermon is principally pointed at a spirit which the lectures of that gentleman are calculated to infuse—viz. a persuasion that the speculative and theoretical part of religion is nearly the whole of it. Still, we conceive, that, unless Mr. Marsh has a little qualified the tone in which, in his edition of Michaelis, he spoke of the holy writings, Mr. Simeon would have deemed his lectures worthy of a more stern rebuke, and a somewhat heavier vituperation, than is here bestowed upon them. The present bishop of London had the honour of first unmasking the professor to the

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not change its nature, or render it less worthy of its Author than it now is.

world, *If* he now wears the natural face of a sound orthodox Christian, we thank God for it, and rejoice that he should have found that faith in the academic groves of his native country, which he appears to have lost or neglected at Leipsig.

Six Sermons on the following Subjects, Baptism, Confirmation, the Vows of Baptism and Confirmation, and the Lord's Supper. By JOHN SCOTT, A. M. Vicar of North Ferriby, and Lecturer in the Holy Trinity Church, Hull. London: Seeley. 1809. 12mo. pp. 132. price 2s. 6d.

THIS little work contains a plain, scriptural, faithful representation of the nature of the Christian sacraments of Baptism and the Lord's Supper, with an account of the ceremony of Confirmation, and of the obligations arising from these several institutions. We recommend it as a most useful manual for those young persons especially who are about to take upon themselves the baptismal engagements which in their infant years were made by others on their behalf; and for those also, whether parents, teachers, or ministers, on whom devolves the important duty of preparing the minds of the young for that solemn rite.

A single extract must suffice to justify our commendation of these discourses, and to prove the plain and practical piety which pervades them. It is an address to persons about to be confirmed.

"'Being now come to years of discretion,' you are called upon to consider, 'what your God-fathers and God-mothers promised for you in your baptism.' These promises were made in order that you might be admitted to great benefits. You are now invited to 'ratify and confirm the same,' that, solemnly binding yourselves to perform them, and, by the grace of God, actually performing them, you may indeed enjoy all the great and everlasting benefits of Christianity. Oh think what those benefits are! To have your sins all forgiven you, for Christ's sake. To have Almighty God for your father and friend, in life, in death, and for ever. To have Christ for your Redeemer and Saviour; —the Holy Ghost for your Sanctifier, your teacher, your guide, and your comforter.—To live here piously, holily, usefully, happily, under his influence.—To look forward to death without fear;—and to have heaven for your everlasting home. Are not these most desirable blessings? Almighty God now offers them to you. He invites, yea intreats, you to come and receive them freely,—giving up yourselves to his service. 'They that seek me early (he saith) shall find me.' Jesus Christ commands, that we 'suffer' even 'little children to come unto him, and forbid them not.' 'Of such,' he says, 'is the kingdom of God.' Oh may your hearts be early fired with the holy ambition of obtaining his favour, and receiving his blessing! Oh may you 'remember your Creator in the days of your youth!' It will be easier by much to enter upon the service of God now, than at a period when sinful propensities are confirmed by indulgence, evil habits contracted, and irreligious connexions formed. And at the end, "'Twill please you to look back, and see that your whole lives were God's."—True, there are difficulties in your way even now: but God will enable you to overcome them if you pray to him. True, you are young;—but you may die young, as so many do, and then your opportunities are over. Be persuaded then to be serious in what is before you. Consider the vows you are to make. Pray to God that you may be sincere in making them, and not mock him with 'solemn words upon a thoughtless tongue.' Pray to him that you may perform what you vow. Then shall you be 'blessed in your deed.' Your ministers and pious friends will rejoice over you. Angels in heaven will rejoice over you. God himself, and your Redeemer, will rejoice over you. You yourselves will look back upon the transaction now before you, and rejoice in it for ever." p. 22—24.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

In the press:—A Dictionary of Chemistry and Mineralogy, by Mr. W. Ward;—The English Æsop, in two vols. 8vo., by Sir Brook Boothby, Bart.;—Researches into the Origin and Affinity of the Greek and Teutonic Languages;—Translations from the French of a Voyage of Discovery in the South Seas, by Order of Bonaparte; of a Voyage to Pekin, by M. de Guignes, Resident in China; of Travels in Turkey and Persia, by M. de Gardanne;—and Select Portions of Psalms from various Authors, according to the Seasons of the Church of England, by the Rev. John Kempthorne.

Preparing for publication:—An Introduction to Butler's Analogy, by the Rev. Joseph Wilson;—A corrected Edition of Bishop Reynolds on Ecclesiastes, by the Rev. Dr. Washbourn;—and, by subscription, The posthumous Works of the Rev. John Skinner, Episcopal Clergyman in Longside, Aberdeenshire, in 2 8vo. volumes.

Mr. J. N. Brewer will publish, in six monthly parts, Descriptions historical and architectural, with Engravings, of Palaces and other celebrated Buildings, English and foreign, with notices of their Founders, Builders, &c.

The Rev. Richard Cecil, being himself disabled by his infirmities, has entrusted the publication of his works to the Rev. Josiah Pratt. They will form three volumes octavo, each independent of the others. One will contain the Memoirs of the Hon. and Rev. W. B. Cadogan; John Bacon, Esq. R. A.; and the Rev. John Newton; with portraits. This volume is considerably advanced in the press, and will appear in the autumn. A second volume will consist of Miscellanies; and will contain the different Sermons and Tracts which have been already separately printed, with a few pieces which have not yet appeared. A third volume will contain a selection from a very considerable number of Sermons, taken down accurately in short-hand, by a friend. The Miscellanies will probably be published about Christmas, and the Sermons in the spring.

A work has begun to be published in weekly numbers, price 1s. 3d. each, entitled "the Reformers' Bible:" the whole to be comprised in one quarto volume. It is to contain the sacred text, with copious marginal references, and a short commentary, as published by authority in the reigns of Elizabeth and James; with a series of dissertations on important subjects, and 25 copper-plate engravings. The notes on the Old Testament are the production of Coverdale, Goodman, Gilby, &c.; and those on the New, of these divines, together with Beza. The publishers pledge themselves not to garble the notes to serve any party purpose, but to copy them correctly from the London folio edition of 1708, merely altering the orthography, and making some changes, not material, which are distinctly specified.

A society has recently been instituted in London, under the name of the "Christian Tract Society," "for the purpose of distributing amongst the poor, small and cheap tracts, inculcating moral conduct upon Christian principles," which we have strong reason to believe is intended principally for the propagation of Socinian opinions. Our readers, therefore, will be on their guard. It would have been fair in the gentlemen composing this society to have stated more distinctly their object.

By an abstract of the Returns made to the Privy Council relative to the residence of the Clergy, and printed by the House of Commons on the 30th of May last, it appears that in 1805 the number of non-residents amounted to 4,506; in 1806, to 4,132; in 1807, to 6,145; and in 1808, to 6,120.—Where will this evil stop?

The chancellor's prizes at Oxford are adjudged to the following gentlemen:—The English essay, on "the Love of our Country," to Mr. C. P. Burney, B. A. of Merton; the Latin verses, "Corinthus," to Mr. P. M. Latham, of Brasenose. The donation for English verse, "John the Baptist," is given to Mr. C. H. Johnson, of Brasenose.

At Cambridge, Sir Wm. Browne's three gold medals, value five guineas each, are this year adjudged as follows:—to Mr. Edward Bloomfield, of Caius college, for the Greek ode, *Desiderium Porsoni*: to Mr. Londsdale, of King's, for the Latin ode, *Lusitania Liberata*: and to Mr. E. H. Barker, Trinity college, for the epigrams.

The annual prizes, given by the representatives in parliament for the university,

value 15 guineas each, are this year adjudged to Messrs. Henry F. Ainslie and George Burges, of Trinity college, Senior Bachelors; and Messrs. T. S. Hughes, of St. John's, and C. J. Blomfield and Wm. Clark, Trinity college, Middle Bachelors.

The net produce of the permanent taxes for the year ending the fifth of April 1808, was, 30,491,993*l.* 18*s.* 8½*d.*; and for the year ending the 5th of last April, it has been 30,190,178*l.* 9*s.* 2½*d.* The permanent taxes, our readers know, comprize the customs, excise, stamps, and assessed taxes of all descriptions. The falling off of 300,000*l.* appears to have arisen chiefly in the customs and excise. The taxes *annually* granted (including sugar, malt, tobacco, the land-tax, and pension-tax), amounted, for the year ending the 5th of April 1808, to 6,059,237*l.* 0*s.* 9½*d.*; and for the year ending the 5th of last April, to 6,014,714*l.* 13*s.* 4¾*d.*, net. The net produce of the war taxes (including the property-tax, and the additions made to various duties of customs and excise since 1803) amounted, for the year ending April 1808, to 19,835,820*l.* 3*s.* 5½*d.*; and for the year ending last April, to 20,086,322*l.* 7*s.* 2½*d.*

At a late meeting of the Wernerian Natural History Society of Edinburgh, the secretary read a letter from the Rev. Mr. M'Lean, of Small Isles, mentioning the appearance of a large sea snake between 70 and 80 feet long, among the Hebrides, in June 1808.

The most certain mode of ascertaining whether the process of vaccination has taken proper effect, is said to be the following. Let a patient be selected in whose arms the vaccine pustules have regularly advanced to the 7th, 8th, or 9th day. From one of these pustules, let the subject intended to be put to the test of security, be re-vaccinated, and at the same time, and with a portion of the same vaccine fluid, let another child, who never has had either the cow-pox or the small-pox, be also vaccinated. On the arms of the child put to this test, if it was previously secure, the virus will produce in a short space of time (two or three days perhaps), an inflammation around the parts punctured (and sometimes small irregular vesicles, accompanied with itching), which commonly dies away, long before the regular pocks on the arms of the child that had not been before secured, arrive at maturity. The reason why Dr. Jenner recommends the vaccination of a child not in a doubtful state, with the one whose situation may be supposed doubtful, is to prove to a certainty that the vaccine fluid employed is in a state of perfection.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

The Fountain of Living Waters: a Sermon, preached before the University of Cambridge, on Sunday, May 14, 1809. By the Rev. Charles Simeon. 1s.

Occasional Sermons, by the Rev. Robert Lucas, D. D. Rector of Ripple, in the county of Worcester, and Vicar of Pattishall, Northamptonshire. 2 vols. 8vo. 10s. boards.

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RELIGIOUS INTELLIGENCE.

MISSIONS OF THE UNITED BRETHREN.

Extract from the Diary of the Missionaries in Labrador.

"JAN. 1st, 1806.—We received from Kivalek an account, which filled us with horror. The old well-known sorcerer, Uiverunna, had spent the winter there, he and his family being the only residents. His wife died last night, upon which the old monster seized a poor orphan child, whom they had formerly adopted, and murdered him; then cut him across all the joints of his fingers and toes, ripped open his belly, and threw the body naked into the sea. Though we are not acquainted with his motive for so atrocious

an act, yet we know, that it belongs to that system of diabolical incantations, by which he expects to appease the water-devil, by whom he pretends to do great wonders, but who now, in his idea, required a greater sacrifice than usual, as he had not saved his wife's life."

"On the 7th, while we were rejoicing at the gracious visitation of our God and Saviour, so manifest among our Esquimaux, we were suddenly interrupted by information of the most distressing nature, which furnishes another lamentable proof of the power of Satan over this poor nation. Kullugak, a man who obtained leave to live on our land, had, in company with a man from Uivak, called Tukekina, murdered the old sorcerer, Uiverunna, at Kivalek. Having given out that by his legerdemain tricks, he had killed Kullugak's two wives, the latter had ever since sought revenge. In general Uiverunna has of late endeavoured to render himself formidable among the heathen Esquimaux, by making them believe, that he had power to kill such as he pleased; and if any one died, he was sure to have it reported, that he had sent them out of the world by his torngak. As he is also known to be an old murderer, and, as above related, had but just murdered a poor innocent infant, his life has been long in danger, and many a one had resolved to kill him, when opportunity offered. At length Kullugak succeeded. We informed him that we suffered no murderers to live on our land, and he quitted the place immediately."

Extract of a letter from Bethlehem in Pennsylvania, Feb. 5, 1809.

"I have to mention to you to-day, that is has pleased the Lord to call home to himself, after a short illness, his aged and venerable servant, brother David Zeisberger, on the 17th of November, 1808, at Goshen, on the Muskingum, in the eighty-eighth year of his age, after a service of upwards of 60 years, in the Brethren's Mission among the North American Indians.

"This eminent servant of God to his last breath retained the same serenity of mind, ardent desire after the conversion of the heathen, and firm confidence in his God and Saviour, which distinguished his character during the whole of his missionary life. Under the severest trials, and most discouraging circumstances, he never murmured or gave himself up to despondency; and though he had a way peculiar to himself, of strongly expressing his feeling on every subject relating to the mission, yet it always partook of uncommon cheerfulness, benevolence, and unshaken trust in the almighty power of Him, at whose word all opposition must cease, and to whom all things must be subject, insomuch, that both by conversation, and by letters, he inspired his fellow-missionaries, and all who were connected with him in the labour, with renewed courage and zeal in the Lord's cause. Though remarkably bold in faith, and ever manfully resisting the influence of the devil by the Word and Spirit of God, he was truly humble and lowly in heart, gladly dependent upon the grace of his Saviour for every good gift; and always spoke and acted as a man whose strength is only in his God. When he began to feel the effects of old age, and could no longer travel about as formerly, he was content to devote all his time to the welfare of the Indian congregation at the place of his residence, sparing no pains, both with old and young, to teach them how to walk worthy of the Gospel of Christ. When his eye-sight began to fail him, and his activity was confined within yet narrower limits, he did not lose his cheerfulness, but delighted to hear reports of the work of God in the world, read to him by his wife and fellow-labourers, and was quite resigned to the will of the Lord as to the declension of his powers.

"In his instructions to the young missionaries, who generally spent some time at Goshen, to receive the benefit of his paternal counsel, he immediately won their hearts by his affectionate, lively, and solid conversation, and thereby proved the means of benefit and blessing to distant missions.

"Thus this venerable witness for Christ finished his course on earth, and having fought the good fight of faith, and overcome by the blood of the Lamb and the word of His testimony, he has now obtained the Crown of Life, which the Lord, the righteous Judge, shall give him at that day; and not to him only, but to all them also that love His appearing."

Extract of a letter from Basseterre, St. Kitts, Feb. 7, 1809.

"On the 5th of this month, we had a truly blessed and signalized prayer-day: three men and three women were baptized. Looking over our church-books, I find, that since the year 1779, the number of negroes baptized by the Brethren's missionaries in St. Kitts, amounts to 3683.

"I had lately a very pleasing conversation with a principal magistrate and proprie-

tor of estates in the island, who honoured us with a call, on purpose to see our settlement. He entered very freely into the subject of the conversion of the negroes. There are 47 negroes on his estate baptized by us. In speaking of the Bishop of London's excellent admonitory letter to the planters, &c. in the West India Islands, he declared his willingness to do what was possible to promote the spiritual welfare of his negroes, but stated the difficulties attending the instruction of the children under their present circumstances."

MISSION TO RANGOON.

Messrs. Chater and F. Carey having undertaken a mission to the Burman empire, they took a passage for themselves and their families on board a ship bound from Calcutta to Rangoon, where they arrived in the month of December 1807. We extract some particulars of the mission.

"They received much kindness from an English gentleman of the name of Rogers, by whom they were introduced to the Maywoon, or Governor of Rangoon. Mr. Rogers is what is called a Shubundar, and is third in the government. He told the missionaries that the governor was pleased at their arrival, and that if they wished to build, or do any thing of that kind, and asked leave, it would be granted.

"Mr. F. Carey having studied medicine, and walked the hospital at Calcutta, has introduced the vaccine inoculation in Burmah. After having vaccinated a considerable number in the city, he was sent for by the Governor, to perform the operation upon his children. This afforded an opportunity to speak to him respecting a person to teach them the language, as they could not get any person to do it without an order from the governor. They speak of the Burmans, at present, as kind and good-natured: you may go into their houses, and eat and drink with them, without any ceremony, and they will do the same with you.

"The punishments which thieves, and those who drink spirits, &c., meet with in this country are very severe and frequent. Within a few days the missionaries saw the punishment of beheading, of cutting off the legs, of crucifying, and of pouring boiling lead down the throat*.

"The Maywoon, or Governor, referred to in the note, seems to be the same that the

"'The viceroy of Rangoon (whose son's head had been cut off at Ava for chewing opium) had upon his arrival at the latter place, just before he landed, drawn his sword on board a boat, and thrown the scabbard into the river. His attendants remarking this extraordinary act, asked him the cause of it. His reply was 'My sword shall never be sheathed till it has revenged the death of my son!'

"'A man for chewing opium was put to death by crucifixion, in which red hot nails were used: in this position his belly was ript up, and in that horrid situation he was left to expire! His entrails lying at his feet were immediately devoured by crows and vultures, several hours before the unhappy man ceased to breathe, and of which he seemed to be sensible.

"'Another unhappy wretch, for getting drunk, had hot lead poured down his throat in small quantities of about half a glass-full: the two first caused a strong smoke to issue from his mouth, of which he was apparently sensible; but the third dose put an instant period to his existence. Another culprit, for a similar crime, was sentenced to be roasted alive, which execution was to take place a few days subsequent to our narrator's departure from Rangoon. Two others, one who had ran away from the Burman army, and one whose father had done the same (but he had not been taken) had their legs cut off above their knees, were also nailed up by their hands with red hot nails, and the hair of their heads tied fast up to a pole: thus situated, they were left to bleed to death. These miserable wretches remained alive for some hours, during which their piercing cries were distressing beyond expression. Not an inhabitant in the place had any rest the whole night in consequence. The wives and children of the last unhappy sufferers were to be blown up in three days afterwards.

"'We understand that the viceroy who ordered these unparalleled torments, had, during a long administration, executed the duties of his office with the greatest mildness and benevolence, screening many offenders from the rigour of the barbarous law of their country: but the execution of his son by the court of Ava, had driven him to the highest pitch of desperation, and caused him to vow that the bloody criminal code of his country should be enforced to the utmost extremity.'

"* The following article is taken from the Oriental Star, a Calcutta news-paper, of Jan. 23, 1808.

"'An English gentleman recently arrived from Rangoon relates as follows:

missionaries were introduced to, and whose children were vaccinated. Mr. F. Carey mentions some of the same facts; but not as being inflicted for the same crimes, nor in revenge for the death of his son, which latter circumstance however might be true, though he did not know it. 'When we were there (says he) his time was much taken up in giving orders for punishments. He has now been governor for fifteen years. Formerly he was too mild; he is naturally of a mild disposition, for which he was called to an account by the king of Ava. But now he is determined to be severe with all those who deserve punishment according to their laws. Five or six have been crucified, and their bellies ripped up while alive, for murder. One of these has been executed since our arrival. One had his legs cut off for running away from the army: one had boiling lead poured down his throat for drinking a glass of brandy*: and two women are to be given to a tyger for murder.'"

"This afternoon" (writes one of the missionaries on the 28th of January 1809), "a messenger was sent by Mr. Rogers, desiring me to wait upon the Maywoon immediately. Accordingly I dressed and went, attended by Mr. Rogers, the Shaubundar, for my interpreter. As it is customary, I took off my shoes at the outward steps, and went into his inner apartment. The Maywoon was lying down. I approached him, as all the officers of government and others who wait upon him do, upon my hands and knees, and sat myself down on a carpet by Mr. Rogers, with my feet from the minister. He made several enquiries about the cow-pox; (I had already vaccinated more than fifty persons, which he had heard of) and after asking several questions, he desired that I would vaccinate his children. I vaccinated about nine persons in his house, two women, three of his children, and four others. His wife opposed it at first: however, she came and sat by me, and saw the whole process. Upon the whole she seemed very much pleased.

"To the king belong thirty-two provinces, something like the United States of America; and over each province a Maywoon is appointed, who has absolute power over all the subjects to do what he pleases, and in whose hands is life or death: no other officer under a Maywoon has power to take away life.

"There are very good teak houses, erected by government, for the accommodation of strangers, all over the country, in which you may live until you can provide one for yourself. I have visited many of the most respectable people, as well as those of the poorer sort; and among them all have met with the same kind disposition: their house, and every thing they have, is at your service. When I enter the dwelling of a Burman, the women and children come and sit round me on a mat, and talk to me, though I do not understand them, and offer me any thing they have. If there be any thing I like to eat, they will join me: but it is quite otherwise in Bengal. This frank and open disposition, and their having no Cast, certainly tend to the flourishing of the Gospel when once it begins to spread."

On the 20th February, he thus writes. "We have got a man to teach us the language; and if he attend according to his promise, will certainly be one of the most useful men we could have had. From all accounts he is a very good Burman scholar, and there are but few that equal him in this place. He can also read and speak the Portuguese, Latin, French, Italian, Spanish, and Armenian languages with fluency. He is well acquainted with the Bible, therefore he will be better able to convey its ideas into his native language than any other person would.

"We have fixed upon a spot of ground to build upon, if it can be obtained. It lies out of the town, about five minutes' walk from either end of it. Mr. Rogers has promised to get it us for nothing; and if the Maywoon give it us, no one can take it away; but it will belong to us and our successors, as long as a post stands upon the ground. It is a standing law and rule of the country, that as long as a post, or any remains of a house, stand upon the ground, no one can deprive the owner of it, unless it be for debt, or for some misconduct.

"The Maywoon is much pleased with vaccination. Bahasheen* has also had one of his grandchildren, and several other children, vaccinated, and is very much in its favour. He says, 'You have brought a great blessing into this country, which will save the lives of many.' Bahasheen has been very kind to us, and seems to be willing to do any thing to forward us in the acquirement of the language. He has given us a book, and has promised us any he has got, when we want them. He has a large collection of Burman books. Since we have arrived, Divine Providence has showered down innumerable blessings upon us, in

"* This is considered as an offence committed against their god, as well as against the Burman laws."

"* Their teacher, as it would seem."

every respect; but especially in providing so many friends, who have always been willing and ready to afford us any assistance. Certainly we have great reason to join with the Psalmist in saying, 'His mercy endureth for ever.'"

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

THE battle of the 22d May, in which the Austrian army succeeded in forcing the French to recross the Danube, it was eagerly hoped, was but the commencement of the disasters which awaited the troops of France. The spell had been broken, by which the strength of the Austrians appeared hitherto to have been paralysed, and their courage quelled, in all their engagements with the French; and the restoration of that confidence in the skill of their commander, and in the valour and steadiness of their fellow-soldiers, so necessary to persevering exertion, which was likely to be the effect of this well-fought and brilliant victory, might be considered, not unreasonably, as a prelude to further successes. When, however, upwards of a month had passed away, without a single attempt to follow up the advantage that had been gained; when the enthusiasm which the victory of Essling had excited in the Austrian army, and the effervescence which the news of it produced throughout Germany, were thus allowed to subside; when the French were permitted without molestation to fortify their positions, and to prepare the means of resuming offensive operations in Hungary, even within sight of the Archduke; when no interruption appeared to be even attempted to the transmission of succours from France; when Bonaparte could not only maintain a threatening aspect at Vienna, but when he ventured to besiege, and succeeded in taking, the fortified town of Raab in Hungary, and even bombarded Presburgh;—when we saw all this, we were forced, though reluctantly, to dismiss the hope which we had ventured to cherish. We pretend to no acquaintance with the military art; we may therefore have no ground for the surprise and disappointment we feel at the mortifying inaction of the Austrian generalissimo from the 22d of May to the 5th of July. Considering the enemy with whom we had to contend, the fertility of his genius, the extent of his resources, and the momentous interests he had at stake, and which would induce him to tax that genius and those resources to the utmost limits of their capacity; it does appear to us, who are removed from the scene of action, inexplicable that the Austrians should have remained inactive for a single day after having disconcerted the plans of Bonaparte, and depressed the spirits of his soldiers, by the signal victory they had gained. Every hour of inaction would obviously tend to impair the advantage that had been obtained: and the event has proved this to be the case. The strictly defensive system adopted by the Archduke gave to Bonaparte precisely what he wanted,—time to re-organize his armies, and to prepare the means of retrieving his disaster. Accordingly, on the 4th instant, having rebuilt the bridges on the Danube which had been destroyed by the Archduke during the former battle, and having secured them by outworks from a similar fate, he made a shew of crossing the river, with all his force, in front of the Austrian army, which lay strongly entrenched on the opposite side, on the very spot where the former battle had been fought and won. The Austrians, in consequence of these demonstrations, were induced to turn their whole attention to the quarter where they were made. In the mean time Bonaparte was employed in preparing the means of conveying the main body of his army across at a point which lay some miles lower down than Lobau. In the night which preceded the 5th of July, bridges were thrown over the Danube at this point; and before day-break on the morning of the 5th, the French army was drawn up on the left bank, with its left wing towards the river, and its right extending in a northernly direction, at the extremity of the left flank of the Austrian army. When this unexpected movement, by which his army was placed in a line nearly perpendicular to that which the French army occupied, was perceived by the Archduke, he was under the necessity of changing its position, and drawing it up in a parallel direction to the enemy. His entrenched camp

thus became of no use to him, and he was reduced to the necessity of contending for victory on the plain, with the disadvantage arising from surprise at discovering the successful manœuvre which Bonaparte had practised, and from the confusion which must have attended the complete disarrangement of all his plans. The armies were engaged till a late hour on the 5th, without any decisive advantage having been gained by either side, though the French appear to have rather advanced their position, and to have got possession of some of the Austrian entrenchments. On the 6th, at day-break, the battle was renewed, and appears to have been fiercely contested for some hours. By an effort on the part of the Archduke, he had considerably outflanked the left of the French army, which had advanced to Aspern, and was on the point of turning it, when Bonaparte made a furious attack, with a large concentrated column, on the Austrian centre, weakened by the extension of its right, and obliged it to give way; on which the Austrian right, fearful of being separated from the rest of the army, was obliged to abandon its advantages, and to join the centre in its retrograde movement. A general retreat, effected, however, in good order, and without the loss of cannon, was the consequence. The position of the French army rendered it necessary that the Archduke should retire on Moravia. He is thus in some measure cut off from Hungary; and the Archduke John's army, together with the whole of that kingdom, have thus become exposed to the operations of Bonaparte. It is impossible to say what loss was sustained in this engagement. It must have been large on both sides. The Austrian army, however, may still be considered as unbroken; and we trust it will please the Almighty to make it the means in his hands of curbing the pride and arrogance of this modern Sennacherib.

The Tyrolese appear to have made some progress. They are in possession of Innspruck, at which place the deputies charged with the provisional government have assembled. Bonaparte has published a decree, consigning General Chasteller, who formed and headed the Tyrolese insurrection, to military trial and punishment. The Emperor of Austria has signified his determination, in that case, to retaliate; on which Bonaparte has seized some Austrian noblemen residing at Vienna, whose lives are to answer for the safety of all his officers.

The Russian forces have not yet reached the theatre of action in Germany. If there was before any room to doubt what part they would take in the war, it must be dissipated by the recent events on the Danube.

Sweden is still on friendly terms with us.

A small squadron of British armed ships have taken possession of Cuxhaven, on the Elbe, with a view, probably, to facilitate the intercourse between this country and the continent. We can, of course, retain possession of this post no longer than until the state of the war in Germany permits Bonaparte to dispatch thither the troops necessary to dispossess us.

The insurrection in the North of Germany, which had assumed under Schill so threatening an aspect, appears to have been nearly subdued.

The progress of the war in the Spanish peninsula has not been very gratifying during the last month. Portugal, it is true, has been completely evacuated a second time, and the French under Ney have been defeated near Vigo. But, on the other hand, Blake has sustained a severe defeat in Arragon; and through the delay which has arisen in arranging the rights of precedency between Sir Arthur Wellesley and General Cuesta, Soult and Victor have been enabled to unite their forces in the interior of Spain, and to obtain reinforcements, with a view to impede the advance of the combined Spanish and British army to Madrid, whither, it is supposed, its march will be directed.

King Joseph has issued a decree calculated to create a feeling in his favour in the minds of many Spaniards. The paper currency issued by the old government has been so much depreciated as to be hardly worth preserving: a decree has been issued, pledging the government to its liquidation, and stipulating that it shall be taken at par in return for the confiscated lands, which are about to be sold. The notes in question being held in greater or less quantities by almost every individual of property in Spain, who had begun to regard them as so much waste paper, it certainly is a most judicious proceeding on the part of Joseph thus to engage in every breast an advocate in his favour, by combining self-interest with the permanency of his power.

A large expedition, composed of British and Sicilian troops, under the command of General Stewart, had left Sicily, with the view, it is said, of making a descent on Italy. We trust that they will proceed to the head of the Adriatic Gulf, where alone any effectual diversion can now be made in favour of Austria. A large force acting in that quarter

with vigour, giving countenance and support to the Tyrolese and Hungarians, and in conjunction with them threatening Bonaparte's rear, might possibly produce some good effect on the state of the campaign. And if the expedition which is now proceeding from this country, and which amounts to 50,000 men, under the command of Lord Chatham, should at the same time be able, by the way of Holland, to penetrate into Germany, the northern provinces of that empire may be disposed to assert their independence and to join the common cause. Our movements, however, we greatly fear, on this as on former occasions, have been too tardy. The fate of Austria, and with Austria that of the continent, will, we fear, have been decided before our troops can be brought to act on either extremity of Bonaparte's formidable array. Our armies, if they have advanced from the coast, may then have to sustain the undivided force of a powerful and pursuing enemy: and we may have to deplore the renewal of those scenes which were acted last year in the north of Spain.

It is impossible to contemplate without great anxiety the large amount of British force which is now put to hazard in different parts of the continent. It may be estimated at 90,000 men. Had the whole of this force been directed to any one point; to penetrate, for instance, through Westphalia, to the banks of the Danube; we might possibly have seen great effects produced by it. But broken as it is at present into separate masses, it is to be apprehended, whatever partial success may attend their operations in the first instance, that no permanently favourable results are reasonably to be expected from them. The effect of defeat and disaster (and the possibility of these must be admitted), on our safety at home, is also a most serious consideration; and we trust, that, while such efforts are making to fight the battles of the continent (in some measure, we allow, our own), care is also taken, that, in case our gallant armies should be cut off, or greatly reduced, we shall still have in full preparation the means, under Providence, of securing our land from that scourge, which has been so severely inflicted on the rest of Europe.

But we feel the vanity of speculating on future contingencies. All is in His hands, to whose view the future is as open as the past. He has his own purposes of wisdom and grace to fulfil: and Bonaparte with all his means of annoyance, and Great Britain with all her means of defence, are but the weapons of His warfare, "who ruleth in the armies of heaven and among the inhabitants of the earth," and before whose face not only the earth, but the heavens also, will one day flee away.

The French government have found it necessary to relax their commercial decrees. The minister of the interior is authorised to grant licences to foreign vessels to export the produce of France, and to import, in return, timber for ship-building, masts, hemp, iron, Peruvian bark and other drugs.

UNITED STATES.

No account has yet been received of the effect produced in America by our king's refusal to ratify Mr. Erskine's provisional agreement with that government.

A report was lately made to both houses of Congress, by the Secretary of the Treasury, on the state of the American finances. From that report it appears, that the net revenue arising from duties on merchandize, which in the year 1807 had amounted to four millions of dollars per quarter, fell in 1808 to two millions and a half per quarter; and in the first quarter of the present year had sunk to one million. This is very intelligibly attributed to their own embargo laws.

DEATHS.

SUDDENLY, in the course of the night preceding the 13th of June, the Rev. Dr. Stevens, Rector of Panfield, and Vicar of Helions Bumpsted, in the county of Essex. He was born of a respectable family, which has resided at Quornden in Leicestershire for nearly a century and a half. Before he went to the university he was placed for some years at Wakefield school, which was then under the care of that excellent man and amiable scholar, Mr. Clarke. At the age of 18 he went to Trinity College, Cambridge, to which he gave a preference, because his friend, Dr. Zouch, had already been admitted to that college; and the friendship which then commenced continued unabated till three score and ten years had passed over them *. He took his degree in

* This is the same Dr. Zouch who lately declined the bishoprick of Carlisle when it was offered to him.

1761, and was almost immediately elected a fellow of Trinity. During his stay at the university, he gained some distinction by his zealous support of the doctrines of the Church, in opposition to Mr. Jebb. Two of his sermons, preached before the university on this occasion, have been published. When about 36 years of age he retired to the living of Helions Bumpsted, in Essex, where he married a lady, who, during twenty-six years, was a fellow-worker with him in his labours of faith and love, going about doing good, visiting the poor, giving medicine to the sick, and administering consolation to the afflicted. About six years ago he was deprived of this amiable and excellent companion, his infant children of an instructress who would have trained them in the ways of righteousness, and the poor of a benefactress whose appearance never failed to gladden their hearts. Dr. Stevens, during the course of his ministry, which occupied nearly half a century, was blessed with such extraordinary health, that he was never once prevented by illness from performing his professional duties on a Sunday. And during the whole of that period he ceased not to be instant, in season and out of season, not shunning to declare the whole counsel of God. Nor was his care directed exclusively to the spiritual wants of his parish. His liberality and charity were highly exemplary; and his integrity and uprightness were not to be surpassed. He was a zealous supporter of the constitution in church and state, but felt kindly towards the members of all other sects. On Saturday the 10th of June he returned from London, where he had spent a week. On Sunday he read the prayers and preached twice: his text, in the afternoon, was Heb. vi. 11 & 12: "And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end; that ye be not slothful, but followers of them who through faith and patience inherit the promises." On Monday morning he rode out on horseback, and in the evening, after receiving the visit of two neighbouring gentlemen, he conversed with his children in his accustomed cheerful and edifying manner till near eleven o'clock. He retired to bed in good health and spirits; and being an early riser, the family were surprised in the morning at his not appearing so soon as usual. Attempts were made to awaken him, but in vain; and his door being bolted, a ladder was applied to his window. On entering the chamber, he was found lying as in a sweet sleep, his eyes closed, and not a limb convulsed; so that there is reason to believe his departure was without pain, and during the hour of sleep. How enviable, thus to lie down to sleep in Jesus, and to awake to a glorious and joyful state above! It was a translation without tasting the bitterness of death. By this event the Church was deprived of a zealous and faithful minister, and an exemplary professor of its faith; the poor of his vicinity of a friend ever ready to promote the welfare of their bodies and souls; and twelve children, the youngest only ten years of age, of a father, whose place can only be supplied by Him who hath said, "Leave thy fatherless children to me, and I will preserve them."*

April 28th, at Edinburgh, in the 66th year of his age and 39th of his ministry, the Rev. Dr. Andrew Hunter, Professor of Divinity in the University, and one of the ministers of the Tron Church in the city of Edinburgh. † Dr. Hunter was one of whom it might be said, that he feared the Lord from his youth; and though possessing the means of succeeding in other lines of life, better calculated to gratify youthful ambition, he early devoted himself to the service of God in the ministry of the Gospel. The independent fortune he enjoyed he valued chiefly as it enabled him without distraction to fulfil his pastoral obligations, and to minister to the necessities of others. Through life his liberality knew no other limits than the extent of the means he could conscientiously appropriate to purposes of charity. He was a faithful and laborious minister of Jesus Christ; and the earnestness with which he taught and exhorted, both publicly and from house to house, manifested his affectionate solicitude for the eternal interests of his people. The integrity, purity, and candour of his mind were so conspicuous as to command the esteem and confidence even of those who differed from him. The mildness of his temper was such, that he was scarcely ever known to be moved to passion either in public or domestic life. He co-operated with earnestness and sincerity in every good work, being as free from ostentation as he was from selfishness. He was gentle and forbearing with all men, but firm and immoveable in following the calls of duty.

* We are indebted for the above account to a relation of the deceased.

† The particulars which follow are taken from a sermon preached after the funeral of Dr. Hunter, by the Rev. Sir H. M. Wellwood, Bart. Sold by Hamilton, Paternoster Row.

Genuine piety, and the habitual power and experience of personal religion, were the great springs of his conduct, and gave their spirit and character to his public ministrations. The impressions of an ardent devotion, steadily cultivated through life, seemed to accompany him wherever he was, either in his family, or among his friends, or in the social circle: and when employed in training the youth committed to his care for the service of the Church of Christ, or in testifying to his people from the pulpit the Gospel of the grace of God, and exhorting them "that with purpose of heart they should cleave unto the Lord;" godliness and faith unfeigned were visibly stamped on all his services. From the commencement of the short illness which ended in his death, he seemed aware of its termination; and he expressed, not merely his entire resignation to God, but a most affecting satisfaction in the immediate prospect of entering on the possession of eternal life, through Jesus Christ our Lord. He possessed his understanding, with little interruption, clear and entire to the last moment. He seemed to take delight in uttering his affectionate concern for his congregation, and for the youth he had laboured to instruct for the ministry; and he desired, with great solemnity, that his friends and brethren should be told that he died in the blessed and lively hope of the Gospel.—It is most useful to contemplate such an example as this. "Full of the Holy Ghost and of faith," he lived and died "cleaving to the Lord." How precious an attainment, to be able in any degree to follow his faith unfeigned, his godly sincerity, his mild and gentle spirit, his animating and triumphant hope in death! "Blessed are the dead which die in the Lord: yea, saith the Spirit, they rest from their labours, and their works do follow them."

July 14. In Great Cumberland Street, in the 72d year of his age, the Earl of Normantown, Archbishop of Dublin, and Primate of Ireland.

ANSWERS TO CORRESPONDENTS.

A Correspondent informs us, that the Hymn of Dr. Doddridge, introduced in our last number, appears in every copy of the Doctor's Hymns which he has seen. We can only say, that we were not aware of the circumstance.

In reply to "A CONSTANT READER," we beg to express our belief that the Editors of the Reformers' Bible are "men of principle."

We assure the gentleman who has written to us "in haste," that not only the pamphlet which he has done us the favour to transmit, but the review by which it is accompanied, and by which he purposed to elucidate its contents, are absolutely unintelligible to us.

A. M. H.; STOP; H. E.; Y. N. P.; and NEMO, have come to hand, and are under consideration.

ERRATUM.

Last Number, p. 369, col. 2, l. 14, for *pale* read *full*.

POSTSCRIPT.

JULY 28th.

AFTER the "View of Public Affairs" had passed through the hands of the compositor, farther intelligence arrived from the Continent, which, had we known it two or three days sooner, would have rendered superfluous much of what we had written. The French overtook the Austrians at Znaim in Moravia, and had commenced an attack upon them, when a messenger arrived from the Austrian camp to propose an armistice. This proposal was, after some delay, acceded to. A suspension of arms for thirty days has taken place, which is not to terminate until fifteen days' notice has been given by the party desirous of renewing hostilities. The line of demarkation leaves the French in possession of the whole of Austria; part of Moravia; the citadels of Brunn and Gratz, which are to be delivered up to them; part of Hungary, including, we fear, Presburgh; and thence the line proceeds to Raab, and so on to Fiume. The most painful and humiliating part of this transaction is the abandonment of the Tyrolese to the fury of Bonaparte. The Austrian troops are to evacuate the Tyrol and the Voralberg without delay. This armistice can only be considered as a prelude to a treaty of peace, which will probably prepare, if not seal, the destruction of the Austrian monarchy.

THE

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RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

BURNET's account of Archbishop Leighton is probably to be found in an abridged form in various biographical compilations. I have transcribed it entire, with the exception of such inconsiderable portions as are interwoven with details of the "Comprehension Scheme," &c., but which do not afford any farther illustration of the prelate's character, than what will be found below.

EXEMPLUM PRÆBET.

ACCOUNT OF ARCHBISHOP LEIGHTON.

"He was accounted a saint from his youth up. He had great quickness of parts, a lively apprehension, with a charming vivacity of thought and expression. He had the greatest command of the purest Latin that ever I knew in any man. He was a master both of Greek and Hebrew; and of the whole compass of theological learning, chiefly in the study of the Scriptures. But that which excelled all the rest was, he was possessed with the highest and noblest sense of divine things that ever I saw in any man. He had no regard to his person, unless it was to mortify it by a constant low diet, that was like a perpetual fast. He had a contempt both of wealth and reputation. He seemed to have the lowest thoughts of himself possible, and to desire that all other persons should think as meanly of him as he did himself. He bore all sorts of ill usage and reproach, like a man that took pleasure in it. He had so subdued the natural heat of his temper, that in a great variety of accidents, and in a course of twenty-two years' intimate conversation with him, I never observed the least sign of passion, but upon one single occasion. He brought himself into so composed a gravity, that I never saw him laugh, and but seldom smile. And he kept himself in such a constant recollection, that I do not remember that ever I heard him say one idle word. There was a visible tendency in all he said to raise his own mind, and those he conversed with, to serious reflections. He seemed to be in a perpetual meditation. And, though the whole course of his life was strict and ascetical, yet he had nothing of the sourness of temper that generally possesses men of that sort. He was the freest from superstition, of censuring others, or of imposing his own methods on them, possible; so that he did not so much as recommend them to others. He said, there was a diversity of tempers; and every man was to watch over his own, and turn it in the best manner he could. His thoughts were lively; oft out of the way, and surprizing; yet just and genuine: and he had laid together in his memory the greatest treasure of the best and wisest of all the ancient sayings of the heathens as well as Christians, that I have ever known any man master of; and he used them in the aptest manner possible.

"He had been bred up with the greatest aversion imaginable to the whole frame of the Church of England. From Scotland his father sent him to travel. He spent some years in France, and spoke that language like one born there. He came afterwards and settled in Scotland,

and had presbyterian ordination. But he quickly broke through the prejudices of his education. His preaching had a sublimity both of thought and expression in it. The grace and gravity of his pronunciation was such, that few heard him without a very sensible emotion: I am sure I never did. His style was rather too fine: but there was a majesty and beauty in it that left so deep an impression, that I cannot yet forget the sermons I heard him preach thirty years ago. And yet with this he seemed to look upon himself as so ordinary a preacher, that while he had a cure he was ready to employ all others: and when he was a bishop he chose to preach to small auditories, and would never give notice beforehand: he had indeed a very low voice, and so could not be heard by a great crowd. He soon came to see the follies of the presbyterians, and to dislike their covenant; particularly the imposing it, and their fury against all who differed from them. He found they were not capable of large thoughts: theirs were narrow, as their tempers were sour. So he grew weary of mixing with them. He scarce ever went to their meetings, and lived in great retirement, minding only the care of his own parish, at Newbottle, near Edinburgh. Yet all the opposition that he made to them was, that he preached up a more exact rule of life than seemed to them consistent with human nature; but his own practice did even outshine his doctrine.

"In the year 1648 he declared himself for the engagement for the king; but the Earl of Lothian, who lived in his parish, had so high an esteem for him, that he persuaded the violent men not to meddle with him: though he gave occasion to great exception; for when some of his parish, who had been in the engagement, were ordered to make public profession of their repentance for it, he told them they had been in an expedition, in which, he believed, they had neglected their duty to God, and had been guilty of injustice and violence, of drunkenness and other immoralities; and he charged them to repent of these very seriously, without meddling with the quarrel or the grounds of that war. He entered into a great correspondence with many of the episcopal party, and with my own father in particular; and did wholly separate himself from the presbyterians. At last he left them, and withdrew from his cure; for he could not do the things imposed upon him any longer. And yet he hated all contention so much, that he chose rather to leave them in a silent manner, than to engage in any disputes with them. But he had generally the reputation of a saint, and of something above human nature in him; so the mastership of the college of Edinburgh falling vacant some time after, and it being in the gift of the city, he was prevailed with to accept of it, because in it he was wholly separated from all church matters. He continued ten years in that post: and was a great blessing in it; for he talked so to all the youth of any capacity or distinction, that it had great effect on many of them. He preached often to them; and if crowds broke in, which they were apt to do, he would have gone on in his sermon in Latin, with a purity and life that charmed all who understood it. Thus he had lived about twenty years in Scotland, in the highest reputation that any man in my time ever had in that kingdom.

"Leighton loved to know all men in the varieties of religion. In the vacations he made excursions, and came oft to London; where he observed all the eminent men in Cromwell's court, and in the several parties then about the city of London. But he told me, he could never see any thing among them that pleased him. They were men of unquiet and meddling tempers; and their discourses and sermons were dry and unsavoury, full of airy cant, or of bombast swellings. Sometimes he

went over to Flanders, to see what he could find in the several orders of the church of Rome. There he found some of Jansenius's followers, who seemed to be men of extraordinary tempers, and studied to bring things, if possible, to the purity and simplicity of the primitive ages, on which all *his* thoughts were much set. He thought controversies had been too much insisted on, and had been carried too far."—When the king named him as one of the Scotish bishops, Leighton "was averse to this promotion, as much as was possible." But it appears that the persuasion of his brother, Sir Elisha Leighton, who had great power over him, concurring, doubtless, with more worthy causes, rendered the royal nomination effectual. "When prevailed on to accept a bishopric, he chose Dunblane, a small diocese as well as a little revenue. But the deanery of the Chapel Royal was annexed to that see: so he was willing to engage in that, that he might set up the Common Prayer in the king's chapel; for the rebuilding of which orders were given. The English clergy were well pleased with him, finding him both more learned, and more thoroughly theirs in the other points of uniformity, than the rest of the Scotch clergy, whom they could not much value. And though Sheldon did not much like his great strictness, in which he had no mind to imitate him, yet he thought such a man as he might give credit to episcopacy, in its first introduction to a nation much prejudiced against it. Sharp did not know what to make of all this. He neither liked his strictness of life, nor his notions. He believed they would not take the same methods, and fancied he might be much obscured by him; for he saw he would be well supported. He saw the Earl of Lauderdale began to magnify him. And so Sharp did all he could to discourage him; but without any effect, for he had no regard to him.—I bear still the greatest veneration for the memory of that man that I do for any person; and reckon my early knowledge of him, which happened the year after this" (1661), "and my long and intimate conversation with him, that continued to his death, for twenty-three years, among the greatest blessings of my life, and for which I know I must give an account to God in the great day in a most particular manner: and yet, though I know this account of his promotion may seem a blemish upon him, I would not conceal it, being resolved to write of all persons and things with all possible candour. I had the relation of it from himself, and more particularly from his brother. But what hopes soever the papists had of him at this time, when he knew nothing of the design of bringing in popery, and had therefore talked of some points of popery with the freedom of an abstracted and speculative man; yet he expressed another sense of the matter, when he came to see it was really intended to be brought in among us. He then spoke of popery in the complex at much another rate; and he seemed to have more zeal against it, than I thought was in his nature with relation to any points in controversy; for his abstraction made him seem cold in all those matters. But he gave all who conversed with him a very different view of popery, when he saw we were really in danger of coming under the power of a religion, that had, as he used to say, much of the wisdom that was earthly, sensual, and devilish, but had nothing in it of the wisdom that was from above, and was pure and peaceable. He did indeed think the corruptions and cruelties of popery were such gross and odious things, that nothing could have maintained that church under those just and visible prejudices, but the several orders among them, which had an appearance of mortification and contempt of the world, and, with all the trash that was among them, maintained a face of piety and devotion. He also thought the great

and fatal error of the reformation was, that more of those houses, and of that course of life, free from the entanglements of vows and other mixtures, was not preserved: so that the protestant churches had neither places of education, nor retreat for men of mortified tempers. I have dwelt long upon this man's character; but it was so singular that it seemed to deserve it: and I was so singularly blessed by knowing him as I did, that I am sure he deserved it of me that I should give so full a view of him; which I hope may be of some use to the world."

When it was proposed that Leighton should be re-ordained, in order to his more regular introduction to the prelacy, he acceded with little hesitation. "He did not think orders given without bishops were null and void. He thought the forms of government were not settled by such positive laws as were unalterable; but only by apostolical practices, which, as he thought, authorized episcopacy as the best form. Yet he did not think it necessary to the being of a church: but he thought that every church might make such rules of ordination as they pleased, and that they might re-ordain all that came to them from any other church; and that the re-ordaining a priest ordained in another church imported no more, but that they received him into orders according to their rules, and did not infer the annulling the orders he had formerly received. These two" (Leighton and Sharp) "were upon this privately ordained deacons and priests. And then all the four" (Leighton, Sharp, Fairfoul, and Hamilton) "were consecrated publicly in the abbey of Westminster. Leighton told me, he was much struck with the feasting and jollity of that day: it had not such an appearance of seriousness or piety as became the new-modelling of a church. When that was over, he made some attempts to work up Sharp to the two designs which possessed him most. The one was, to try what could be done towards the uniting the presbyterians with them. He offered Usher's reduction, as the plan upon which they ought to form their schemes. The other was, to try how they could raise men to a truer and higher sense of piety, and bring the worship of that church out of their extempore methods into more order: and so to prepare them for a more regular way of worship, which he thought was of much more importance than a form of government." But neither Sharp nor Fairfoul discovered any desire to co-operate with him; so that "Leighton quickly lost all heart and hope; and said often to me upon it, that in the whole progress of that affair there appeared such cross characters of an angry Providence, that, how fully soever he was satisfied in his own mind as to episcopacy itself, yet it seemed that God was against them, and that they were not like to be the men that should build up his church; so that the struggling about it seemed to him like a fighting against God."—"The bishops came down to Scotland soon after their consecration, all in one coach. Leighton told me, he believed they were weary of him, for he was very weary of them: but he, finding they intended to be received at Edinburgh with some pomp, left them at Morpeth, and came to Edinburgh a few days before them. He hated all the appearances of vanity. He would not have the title of lord given him by his friends, and was not easy when others forced it on him. In this I thought him too stiff: it provoked the other bishops, and looked like singularity and affectation, and furnished those that were prejudiced against him with a specious appearance, to represent him as a man of odd notions and practices.—Leighton never came to parliament but when there was something before them that related to religion, or to the church." His first appearance there was when scruples were advanced respecting the oath of supremacy, upon which it was de-

bated, whether an act explanatory of the oath should be proposed. "He pressed it might be done, with much zeal. He said, the land mourned by reason of the many oaths that had been taken. The words of this oath were certainly capable of a bad sense. In compassion to papists, a limited sense had been put on them in England; and he thought there should be a like tenderness shewed to protestants, especially when the scruple was just, and there was an oath in the case, in which the matter ought certainly to be made clear: to act otherwise looked like the laying snares for people, and the making men offenders for a word. Sharp took this ill from him, and replied upon him with great bitterness; and said, it was below the dignity of government to make acts to satisfy the weak scruples of peevish men: it ill became them, who had imposed their covenant on all people without any explanation, and had forced all to take it, now to expect such extraordinary favours. Leighton insisted that it ought to be done for that very reason, that all men might see a difference between the mild proceedings of the government now, and their severity; and that it ill became the very same persons, who had complained of that rigour, now to practise it themselves; for thus it may be said the world goes mad by turns."

In 1665 "Leighton was prevailed on to go to court, and to give the king a true account of the proceedings in Scotland; which, he said, were so violent, that he could not concur in the planting the Christian religion itself in such a manner, much less a form of government. He therefore begged leave to quit his bishopric, and to retire; for he thought he was in some sort accessary to the violences done by others, since he was one of them, and all was pretended to be done to establish them and their order. There were, indeed, no violences committed in his diocese. He went round it continually every year, preaching and catechizing from parish to parish. He continued in his private and ascetic course of life, and gave all his income, beyond the small expense of his own person, to the poor. He studied to raise in his clergy a greater sense of spiritual matters, and of the care of souls; and was in all respects a burning and shining light, highly esteemed by the greater part of his diocese. Even the presbyterians were much mollified, if not quite overcome, by his mild and heavenly course of life. The king seemed touched with the state that the country was in: he spoke very severely of Sharp, and assured Leighton he would quickly come to other measures, and put a stop to those violent methods; but he would by no means suffer him to quit his bishopric. So the king gave orders that the ecclesiastical commission should be discontinued, and signified his pleasure that another way of proceding was necessary for his affairs." About 1670 Leighton became Archbishop of Glasgow, and in a sermon addressed to his clergy, "and in several discourses, both in public and private, exhorted them to look up more to God; to consider themselves as ministers of the cross of Christ; to bear the contempt and ill usage they met with as a cross laid on them for the exercise of their faith and patience; to lay aside all the appetites of revenge; to humble themselves before God; to have many days for secret fasting and prayers; and to meet often together, that they might quicken and assist one another in those holy exercises; and then they might expect blessings from heaven upon their labours." In 1672, the Archbishop's ill success in endeavouring to heal the religious disorders of his country, and the unjust suspicions entertained against his character by persons in power, determined him to retire from his see. On this subject the reader is referred to the Christian Observer for 1805, pp. 347, 348.

In 1684 Burnet, after a long absence from the Archbishop, met him in London; and for the last time. "I was amazed," says the historian, "to see him, at above seventy, look so fresh and well, that age seemed as it were to stand still with him. His hair was still black, and all his motions were lively. He had the same quickness of thought, and strength of memory, but, above all, the same heat and life of devotion, that I had ever seen in him. When I took notice to him, upon my first seeing him, how well he looked, he told me, he was very near his end for all that; and his work and journey both were now almost done. This at that time made no great impression on me. He was the next day taken with an oppression, and, as it seemed, with a cold and with stitches, which was indeed a pleurisy. He sunk so that both speech and sense went away of a sudden; and he continued panting about twelve hours; and then died, without pangs or convulsions. I was by him all the while.

"Thus I lost him, who had been for so many years the chief guide of my whole life. He had lived ten years in Sussex, in great privacy, dividing his time wholly between study and retirement, and the doing of good; for in the parish where he lived, and in the parishes round about, he was always employed in preaching, and in reading prayers. He distributed all he had in charities, choosing rather to have it go through other people's hands than his own; for I was his almoner in London. He had gathered a well-chosen library of curious, as well as useful, books; which he left to the diocese of Dunblane, for the use of the clergy there, that country being ill provided with books. He lamented oft to me the stupidity that he observed among the commons of England, who seemed to be much more insensible in the matters of religion, than the commons of Scotland were. He retained still a peculiar inclination to Scotland; and if he had seen any prospect of doing good there, he would have gone and lived and died among them. In the short time that the affairs of Scotland were in the Duke of Monmouth's hands, that duke had been possessed with such an opinion of him, that he moved the king to write to him to go and at least live in Scotland, if he would not engage in a bishopric there. But that fell with that duke's credit. He was in his last years turned to a greater severity against popery than I had imagined a man of his temper, and of his largeness in point of opinion, was capable of. He spoke of the corruptions, of the secular spirit, and of the cruelty that appeared in that church, with an extraordinary concern; and lamented the shameful advances that we seemed to be making towards popery. He did this with a tenderness and an edge, that I did not expect from so recluse and mortified a man. He looked on the state the Church of England was in with very melancholy reflections, and was very uneasy at an expression then much used, that it was the best constituted church in the world. He thought it was truly so, with relation to the doctrine, the worship, and the main part of the government: but as to the administration, both with relation to the ecclesiastical courts, and the pastoral care, he looked on it as one of the most corrupt he had ever seen. He thought, we looked like a fair carcase of a body without a spirit; without that zeal, that strictness of life, and that laboriousness in the clergy, that became us.—There were two remarkable circumstances in his death. He used often to say, that if he were to choose a place to die in, it should be an inn; it looking like a pilgrim's going home, to whom this world was all as an inn, and who was weary of the noise and confusion in it. He added, that the officious tenderness and care of friends was an entanglement to a dying man; and that the unconcerned attendance of those that could

be procured in such a place would give less disturbance. And he obtained what he desired; for he died at the Bell Inn in Warwick Lane. Another circumstance was, that while he was bishop in Scotland he took what his tenants were pleased to pay him; so that there was a great arrear due, which was raised slowly by one whom he left in trust with his affairs there; and the last payment that he could expect from thence was returned up to him about six weeks before his death; so that his provisions and journey failed both at once. And thus in the several parts of this history I have given a very particular account of every thing relating to this apostolical man; whose life I would have writ, if I had not found proper places to bring the most material parts of it within this work. I reckon, that I owed this to that perfect friendship and fatherly care with which he had always treated me."

To the Editor of the Christian Observer.

I OBSERVED, some years ago, an inquiry in the Christian Observer, respecting the miracle mentioned in Joshua x. 13: "And the sun stood still, and the moon stayed," &c. Some remarks thereon appeared at the time, but they did not, in my apprehension, tend much to obviate the objections of those who are disposed to reject every thing related in the Bible which may be deemed miraculous. Some of the miracles recorded in Holy Writ, at which the sceptic may cast his darts, are, however, confirmed by the traditions and histories of nations very remote from the land of Judea; and that this is the case in the instance before us, appears by the following note on this text, in Purver's translation of the Bible, printed in 1764, and which therefore seems to me to deserve a place in the Christian Observer.

W. T.

"Reckoning this a year after the Israelites entered Canaan, it amounts, by my tables, to 556 years after the death of Noah. Now the Chinese history has a tradition that the sun did not set in ten days, while the emperor Yao reigned. Days may be thought a mistake for hours, and both miracles to be the same; especially as the computation agrees: for after the decease of Fohi, their first emperor, who is counted to be Noah, the time is recorded thus:

	Y.	Am.
"Xinnum reigned	140	140
"Hoamti	100	240
"Xaohao	84	324
"Chuenhio	78	402
"Tico	70	472
"Chi	8	480
"Yao	100	580

"So that this concurs with the Scriptures, and may be justly esteemed a testimony for it. Besides, China is so far eastward, that the time of the day there may be reckoned upwards of four hours later than in Canaan; which answers better still, as the Chinese report seems to intimate that the sun was towards its setting there. And according to the Scripture it was not just an artificial day, or twelve hours; so may rather be thought less than more, which that day itself is in the winter part of the year. The Chinese relation, on the other hand, having ten, might arise from this; that the sun was not there observed to stand still till an hour or more, which might easily be the case, especially if it was cloudy; and that may seem likely too, because they have no mention made of the moon. However, dials would not inform them how long it was, and they had scarce other instruments for it, besides such as hour-glasses. Thus, if we particularly examine and compare the accounts, they appear the more agreeable.

"The Copernican system of astronomy being now received and demonstrated, by it the moon's standing still may be accounted for, as that was useless with the sun: for the diurnal rotation of the earth, by

which it turns round like a wheel, being stopped, if the moon continued its course, the position of it to the earth, which it is about a month going round, would be altered but little: nay, the moon being a satellite of the earth, might stand still with it, as an effect of the earth's cessation, or that their mutual relation to one another, and the other heavenly bodies, might not be destroyed; not for any benefit it would be then to the Israelites. Thus the modern system of the universe, and the Scripture account, agree together, and mutually confirm each other. As it will be allowed the notion then was, that the sun went round the earth; if this piece of history had been fictitious, would not the authors, in consequence of that notion, have represented the sun only standing still, since there was no need of the moon? Whereas, that the sun might seem to stand still (in like manner as the moon seemed a light, Gen. i. 16), the earth really must; and so the moon would seem to stand likewise. This shews that the fact was true, since it could not be invented, and that Joshua did it by divine direction.

"The pitiful objections to this noble miracle—viz. of Maimonides, that God only enabled Joshua and his army to do as much execution in one day as would have taken up two (More Nevoch, part ii. cap. 39); of Spinosa, that it was nothing but a refraction of the sun's rays by the sky (Tract. Theolog. Politic. cap. 2.); of Grotius, that it is omitted in Hebrews viii. put for xi. (though mentioned Hab. iii. 11.); not to mention others more ridiculous, can really deserve no answer. Peirerus, as a person of extraordinary skill for making the miracles of Scripture natural, supposes it was the twilight, after sun-set, which Joshua mistook for the sun (Præadamit. lib. iv. 6.): whereas, without insisting on the sun's being in the middle of the sky, his staying under the earth to make the twilight longer than usual, would be as much a miracle as to stay above it; and to create a new light might be a greater. Besides, the Israelites pursued their enemies; then returned to Makkedah; took it, and, slaying the five kings, hanged them up, some time before sun-set (ver. 19. 28.) To conclude; Le Clerc, who seems to have laboured it most, objects further, among other wretched trifling shifts, that Joshua would more probably pray for a longer day at sun-set than at noon: which would not invalidate the miracle, if it had been so: but the Israelites might not have had faith enough, upon Joshua's speaking to the sun to stand still at sun-set, then to have dispersed, and pursued their enemies to their several cities, for fear of dangers in the night. To the pretence that the same slaughter might have been been made in two days as in that one, may be opposed, what is said by the Jews, that it was the day before the sabbath, as in Pirke Eliez. 52. However, two days would not do instead of that one; for, supposing the Amorites had been beat the first day, the second would not have served for pursuing them, since they might have got away in the night between: moreover, the terror of such a wonderful thing might be of great use to discourage the yet numerous enemies, according to what had been before (chap. ii. 9, 10, 11, and v. 1.), as well as encourage the Lord's people, and engage them to thankfulness and obedience, besides gloriously displaying the power and providence of God to future and perpetual ages."—*Purver's Bible*, vol. i. p. 292.

For the Christian Observer.

ON THE NATURE AND SOURCE OF JOY IN GOD.

I KNOW of no rule in religion more important than this; that we should form our ideas of spiritual subjects only from Scripture, and not from the opinions and customs prevalent in the world. Do we wish to un-

derstand, for example, the nature and effects of Christian faith? We ought not to form our conclusions respecting them from the current opinions of the Christian community in which we live. We ought to ascend to a purer and less questionable authority. We ought to listen to the apostles of our Lord. We ought to look to the faith and the practice of the first Christians. Christian faith appears, in the estimation of too many professed Christians, to be nothing more than a cold assent to the truths of revelation, which produces no impression on the heart, and has no material effect on the conduct. But faith, as it was understood by the apostles, is one of the most powerful and energetic principles which can influence men. Hear the apostle Paul, in the fifth chapter of his Epistle to the Romans, pointing out the effects which flow from it,—peace with God; a joyful hope of heaven; glorying even in tribulation; joy in God. It is this last effect, of *joy in God*, which I mean more particularly to consider in my present paper.

"And not only so," that is, we not only have peace with God, and a good hope towards him; we not only are enabled to glory in tribulation, "but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement." This is certainly a higher effect of faith than any of the preceding. It implies something more than merely having peace with God, or rejoicing in the hope of eternal glory. It supposes a state of mind more noble and less selfish than the latter, and more highly advanced in the knowledge and love of God than the former. A Christian *joys*, or *rejoices*, in God.

This joy in God supposes, in the first place, that the character of him in whom we rejoice is both well known to us, and is contemplated by us with delight; not merely in that dry abstract way in which some reason concerning the nature of the divine Being, with as little interest as they would concerning the laws by which the motion of the planets is directed, but with a deep and affecting sense of their excellency. Such a devout worshipper of God may be supposed to exclaim, while he meditates upon the character of the glorious Being whom he serves, "O Lord, my God, how excellent is thy name in all the earth, who hast set thy glory above the heavens! Who is like unto thee, O Lord? glorious in holiness, fearful in praises, doing wonders! Great and marvellous are thy works, Lord God Almighty: just and true are thy ways, O thou King of Saints. Who shall not fear thee, O Lord, and glorify thy name? Thou hast a mighty arm: strong is thy hand, and high is thy right hand. None can stay thine arm, or say unto thee, What doest thou? How terrible art thou in thy works! Through the greatness of thy power shall thine enemies submit themselves to thee. Whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, thou art there also. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thine hand lead me, and thy right hand guide me. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! The Lord is good, and his tender mercy is over all his works. O give thanks unto the Lord, for he is good, because his mercy endureth for ever. Thy mercy, O Lord, is in the heavens; and thy faithfulness reacheth unto the clouds. Thy righteousness is like the great mountains; thy judgments are a great deep. O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee, in a dry and thirsty land where no water is, to see thy power and glory, so as I have seen thee in the sanctuary."

Thus we find the holy men of old, even those who did not

fully behold as we do the glory of the Lord displayed in Jesus Christ, actually rejoicing in the attributes and character of God.

Let us also consider the joyful frame with which the *works* of God may be contemplated by the Christian. And here, which way soever we turn our eyes, we shall have occasion to break forth into joyful admiration of the greatness and goodness of our God. Do we look upward to the starry *heavens?* "The heavens declare the glory of God, and the firmament sheweth his handy work." Do we survey the *earth?* "The earth is the Lord's, and all the fulness thereof; the world, and they that dwell therein. O Lord, how manifold are thy works; in wisdom hast thou made them all: the earth is full of thy riches, so is the great and wide sea. The eyes of all wait upon thee, and thou givest them their meat in due season. That thou givest them they gather; thou openest thine hand, they are filled with good: thou hidest thy face, they are troubled: thou takest away their breath, they die and return to the earth." But above all, when we reflect on the great work of *redemption*, what abundant reasons have we for praise and joyful adoration! "Bless the Lord, O my soul; and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction, who crowneth thee with loving kindness and tender mercies. Let Israel hope in the Lord; for with the Lord there is mercy, and with him is plenteous redemption, and he shall redeem Israel from all his sins. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus, in whom we have redemption, through his blood, the forgiveness of sins, according to the riches of his grace. Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God! Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation of our sins. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

Rejoicing in the Lord comprises, in the third place, an admiring regard to his holy precepts. Without this, our joy in God would be an enthusiastic feeling, which could bring him no glory. We must always include, therefore, in our view of the glory of the Lord, the *excellency of his precepts*, and mingle the cordial approbation of them with our triumphant adoration of his perfections and works. "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, *rejoicing the heart;* the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever; the judgments of the Lord are true, and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb. O Lord, how I love thy law! all the day long is my meditation on it. With my whole heart have I sought thee; O let me not wander from thy commandments. I delight to do thy will, O God; yea, thy law is written in my heart."

This view of the glory of God and the excellence of his precepts, will naturally be joined with a *ready acquiescence in his will*, which forms another branch of rejoicing in the Lord. "I know," will the devout worshipper of God exclaim, while he contemplates the wise and providential dispensations of the Most High, "I know that thy judgments are right, and that thou of very faithfulness hast caused me to be troubled. It is the Lord, let him do as seemeth him good. *Thy will be done* in earth, as it is done in heaven."

Add to this one particular more, in order to complete the description of joy in God; and that is, such a *confidence in the relation he bears* to us, that we may be able to say with joyful hope, "This God is our God for ever and ever. I will say of the Lord, He is my refuge and my fortress, my God; in him will I trust. Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. Thou shalt guide me with thy counsel, and afterward receive me to glory. My flesh and heart faileth, but God is the strength of my heart, and my portion for ever. Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope."

Such is the joy in God which his saints possess; such are the sentiments with which they contemplate his perfections and his works, and with which they rejoice in the safety and blessings they enjoy through him.

But what is the foundation of this holy joy? The apostle answers: We joy in God "*through our Lord Jesus Christ, by whom we have now received the atonement,*" or rather, as the Greek word is translated in other parts of this chapter, "reconciliation." Whether we are interested in God or not, he is equally a just object of adoration and joy. There is no defect in him of wisdom, goodness, and glory, whatever be the state of our minds towards him. The angels above rejoice in him continually, though we should be insensible of his power and greatness. But the display of goodness and mercy which he has made to *us* in particular, by the gift of his only begotten Son, a display which even the angels desire to contemplate, calls upon us, more particularly than any part of the creation, to adore him; and the love he has shewn to us warrants, in a more eminent degree, our peculiar joy in him. The Scripture represents us as being once afar off, but now brought nigh through the blood of Jesus. We were lost, but are now found; we were ruined, but are now restored. The Son of God himself came down from heaven to make atonement for our sins, to reconcile us to the Father, to restore us to our lost privileges, to raise us to immortality and glory. By faith in him we become interested in all the blessings he freely gives to man; our sins are cancelled, and the love and mercy of God communicated to us.

The foundation, therefore, of all true joy in God must be laid in the knowledge of Jesus Christ, through whom we obtain reconciliation with God. Guilty as we have been, unworthy as we are of the mercy of God, he is willing to be reconciled to us through Christ; he invites us to draw near to him with confidence, as a reconciled Father in Christ Jesus; and, if we believe in Christ, he displays his love and tenderness towards us, in forgiving our sins freely, and enriching us with every blessing. It is the persuasion of this truth which communicates to us joyful views of the character of God. We apply to him by faith: we understand the nature of the state into which we are brought through him: we believe; and are filled with peace and joy in believing: we survey the glorious inheritance of the saints, contemplate the hope of their calling, and our souls are filled with joyful views of his goodness, who hath so abounded towards us in the riches of his grace. A joy in God, which is not built upon his mercy in Christ Jesus, does not stand upon a scriptural foundation, nor is it suited to the sinful state of man. That joy alone is truly desirable, which proceeds from a just belief of the revelation of the Gospel of our Lord Jesus Christ.

Let us here stop, to attend to the character of religion, as it is displayed by the sacred writers. By them it was always regarded as the source of the purest and most abiding joy. It was the spring of all their hopes, the centre of all their delights. They passed through this

troublesome world, rejoicing in hope, abounding in joy, through the knowledge of Christ. The Gospel was received by them as God's best gift, intended to afford a complete remedy for the evils of life; to make the poor rich, to comfort them that mourn, to give "the garment of praise for the spirit of heaviness." And is it not its obvious tendency to produce this joy? Does it not give us such expressions of the mercy and goodness of God, as may well make us joyful in his salvation?

Now, this is the view of the Gospel which every Christian ought to possess. But it is very evident that a great part of those who are called Christians are not thus affected by it. Religion rather tends to alarm their fears, than to excite their joy: it is considered too much in the light of a burden which they must bear, a task to which they must submit, a painful duty which they must fulfil. When the obligations of the Gospel are pressed upon them, the language of their hearts, if not of their lips, is apt to be: "Is all this *necessary?*" In other words, "Must all this be submitted to, in order to obtain heaven at last? Cannot I obtain a seat there upon easier terms than these?" Such questions indicate a view of religion fundamentally erroneous. They suppose that God requires of man to purchase heaven at a certain price, and that the terms are hard and unreasonable. But this is totally to mistake the very nature of religion, which was designed to be our *present* comfort and joy, the anticipation and earnest of heaven, as well as the way to its future possession. The Son of God came down upon earth to purchase eternal happiness for man, and on all who come to him he freely confers it as a gift; a gift of inestimable value, far too valuable to be purchased by any price which man can pay. He invites all men to apply to him for this blessing. He assures them, that if they become his servants, he will give them all things needful for their spiritual and temporal welfare; grace here, and glory hereafter. He bids them rely on him with a stedfast confidence in the use of all the means of grace which he has appointed. He directs them to look to God as their Father, who is reconciled to them through their believing in him; and he commands them to rejoice in hope of the glory of God.

This view of the Gospel of Christ is, without doubt, essentially different from that of many nominal Christians. Too many are apt to look habitually to other things for enjoyment, to the world, its pleasures, wealth, or honours; and to religion only as a kind of necessary evil. Few regard the revelation of God as the grand, the only, the never-failing source of true peace and joy. How many, if they spoke honestly, would be heard to say; "My pleasure is derived from the increase of my wealth, from the enjoyment of worldly pleasure. As for religion, though it may be proper in a certain degree, yet it would interfere with my happiness, if I were to pay too much attention to it." What is this but to say, that religion is the source, not of happiness, but of misery? May the Spirit of God convince such persons of their error. Surely that good and gracious God, who ever is and must be the source of all true happiness, when he sent his Son in such wonderful love and mercy to mankind, could intend nothing but their benefit by his mission. It therefore argues a strange degree of weakness to suppose that his Gospel is not calculated to afford the highest happiness to man. See in what light the Scriptures represent the Gospel. It communicates peace with God; it inspires a lively hope of future glory; it enables us to glory even in tribulation; it teaches us to rejoice in God, and in Jesus Christ our Lord. Are these the effects of a system which interrupts happiness and produces melancholy? What can be the cause of this strange mistake respecting the Gospel? The cause seems to me

to be this, that men naturally love to indulge their corrupt appetites, and expect to derive happiness only from that indulgence. The Scriptures assure us, that in this point they are entirely mistaken; and experience might also serve, it would be conceived, to correct this error, since nothing can be more clear to a reflecting mind, than the disappointment which attends worldly and sensual pursuits. The Scriptures point out purer sources of joy; but till the mind is in some degree prepared and fitted to relish them, they are not valued. The soul requires to be renewed; and a spiritual taste must be communicated from above, ere spiritual things can be so enjoyed as to become the sources of happiness. "They that are after the flesh do mind the things of the flesh." "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can it be."

But the Gospel holds out to man the means of recovery from this sad state. It holds out not only new sources of enjoyment, but a new capacity to relish them, which is wrought in him by the influence of the Holy Spirit. While men are in their natural state, they are not competent judges of the nature of the happiness that is to be derived from a renewal of the soul in the image of God. *They* feel religion to be a restraint, and therefore they suppose that it must invariably be so. Their minds are earthly, and therefore they love nothing but what is of the earth. They think they judge by experience, and that they have experience in their favour: but it is not a fair experience; it is not the experience of one who has walked in God's appointed way, and faithfully tried the measures which he has prescribed.

I would here remark, that it is a vain thing to expect the peace and the joy which the Gospel prescribes, from any half system of religion,—while the heart is divided between God and mammon. No—It is necesssary to take a decided part. Religion must not be considered as subsidiary to other things, while they have the chief place in our esteem; but all other things must bow to its commanding influence. The joy of the Gospel is of too pure and holy a nature to reside in the breast which is polluted by sin, or to share the heart which is divided by corrupt affections. It is in its nature incompatible with these. It is therefore only by an unreserved surrender of ourselves to God; by an habitual regulation of all our desires, inclinations, thoughts, and pursuits, by the laws of religion; by unequivocally seeking to derive our happiness immediately from God, that we can know what is the peace, and what the joy, which God gives to those who fear him. In vain shall we expect to possess the peace of God, or to be enabled to rejoice in him, till we seek him with our whole hearts.

This subject is also very important to my readers, as a touchstone to discover the true nature of their faith. Nothing can more clearly demonstrate the insufficiency of that faith which is generally held, than by comparing its effects with those which are attributed to faith in the sacred writings. Let us take some of the instances given by the apostle Paul.—True faith is said to inspire us with *hope of the glory of God*. But is this the effect of the common faith of the world? Is it not evident that in general persons derive no real enjoyment from the contemplation of a glorious immortality? Does their faith set it before them? Does it realize to them the blessed scenes above?—True faith is said to enable us *to glory in tribulations*. But does the common faith of nominal Christians produce such an effect? Does it enable man not only to support the trials of life with calmness, but even to rejoice under them, and to rejoice under them from such a consideration as the apostle has laid down? — True faith leads us to *rejoice in God through Jesus Christ*. But does the faith commonly pre-

valent produce such an effect? No: it permits men to rejoice in prosperity and in self-indulgence, but it does not set God before the soul as the supreme object of joy. It does not teach us to consider every thing besides as empty and unsatisfactory, and as interfering with our true enjoyments. It does not impart delightful views of the character and attributes of God. It does not produce a joyful contemplation of his works. It does not communicate a cordial approbation of his precepts. It does not instil a ready and joyful submission to his will. It does not inspire such language as we find the sacred writers to employ, or such sentiments as appear to have animated them. On the contrary, it is evident that such language and such sentiments would be generally regarded as strange and unnecessary, perhaps derided as enthusiastic.

I have only further to observe, that it becomes all who profess to be Christians, and hope to be partakers of the salvation of Christ, to inquire into the soundness of their faith; and I know of no way of examining it, but by searching whether its effects correspond with those described in Scripture. The Scriptures speak of a living and of a dead faith. It is a living faith to which the blessings of salvation are annexed: a dead faith is equally useless for present comfort, or for final benefit at the day of judgment. True faith confers *life*; life to the soul here: "we live by the faith of the Son of God, who loved us, and gave himself for us." This life consists in holy affections and heavenly pursuits. But a dead faith leaves the soul earthly minded, under the power and dominion of sin, without hope or joy in God. It is not enough, therefore, to believe in Christ, unless we believe with a true and living faith. Those will fall short of the grace of God, who rest contented with a nominal profession of Christianity, with a dead faith. And should I have the happiness of presuading any of my readers to seek for a better faith than that which commonly prevails in the world, let me exhort them to begin forthwith to read the Scriptures with self-application and earnest prayer to God, that he, whose only gift faith is, would bestow it upon them. In this way, diligently persevered in, a degree of peace and joy will be obtained, which, as faith is strengthened, will ripen more and more into a blessed confidence in God, an abounding hope of glory, and a joy in God, and in Jesus Christ, through whom we have been reconciled to God.

N. D.

To the Editor of the Christian Observer.

On a visit lately to some valuable friends who make a profession of Christianity, and who, in most respects, *adorn* their profession, I was compelled to remark a few inconsistencies, which led to some general reflections on the subject. These reflections are too obvious not to have occurred to every thinking mind under the influence of religious truth; but as they are, nevertheless, among those things the importance of which familiarity does not lessen, I shall address them to you, Sir, in the humble hope that they may, if found worthy of insertion in your useful miscellany, meet the eye of some individual, who, conscious that they apply to him, may be led in future more scrupulously to adhere to his God and Saviour in all things.

The particular point which called for animadversion in my friend's conduct was, a want of economy in his expenditure. His establishment was unnecessarily large; his table too profuse; the dress of his wife, and the education of his children (especially his daughters), of a kind unsuitable to his situation and profession in life. Indeed, there was a general carelessness as to money concerns, which seemed likely to disable him from giving that good account of his stewardship which all ought to be prepared to render.

I am far from being a friend to the *levelling* principle. Civil distinctions, I am aware, must be maintained: moral order requires it: Christianity enforces it. But we should not lose sight of *other* distinctions. We should remember that the Christian is called "with a high and holy calling;" he should therefore be careful at once to maintain the privileges and perform the duties of his profession. The *privileges* of the Christian consist, in part, in an exemption from the slavery of custom and fashion; his *duties*, among other things, in so managing the property with which, by the bounty of Providence, he is invested, as that he shall "do good unto all men, specially those who are of the household of faith."

This, it may be said, is the very spirit by which a true Christian is actuated. I will allow that it is; that many, nay, that all *true* Christians are liberal and charitable: yet if, by the reduction of certain superfluous expences, more might be spared; so much more would that talent be improved, which God has put into our hands to be used for his glory, and the good of our fellow-creatures. It surely, then, behoves even the liberal and charitable to inquire, "May not one of these servants be lopped off from my establishment? May not some of these dishes be spared from my table? Will not less variety of dress be sufficient to my appearance in society; or a less expensive school be adequate to the education of my daughters?

It will not, I think, be denied that Christians are bound by their profession to attend to the minutest parts of their conduct. Every thing *within* and *without* should undergo a constant and severe scrutiny; nor should they look to any other standard of judgment and practice, than that which is to be found in the Scriptures. This being admitted, how carefully and diligently should we investigate our actions, and the motives of our actions! how cautious should we be of deeming any thing trivial, or of slight importance, which affects, in ever so slight a degree, that character which we are called upon to sustain! There is little cause for wonder, when persons not under the power of religion are inconsistent in their conduct, and unstable in their ways: but that those who have been brought to acknowledge the Gospel as their rule of life; who, from a sense of their guilt and depravity, have fled to Christ for salvation; who have been taught by his grace to discriminate between the outward profession and the inward sentiment, and who desire to exhibit their faith by their works; that they should depart from their principles, is indeed a proof of the weakness and corruption of the human heart, beyond, perhaps, any other evidence that can be adduced. It seems to me, that the Holy God is in no other way so much dishonoured: the affront seems more *personal*, if I may venture so to express myself. To commit sin of any kind is a most daring and gross offence; but to slight that grace whereby we are called to be his peculiar people, and to make it appear in the eyes of others as if it were incompetent to the purposes for which it was bestowed; to "grieve that Holy Spirit whereby we are sealed," is such an affront to the majesty of God, and to the love which he has manifested towards us, as seems to me to exceed every other offence by which his power, holiness, and goodness are insulted

It will certainly be urged, and indeed in many cases it may be presumed, that much of this inconsistent conduct is to be attributed to inadvertency and thoughtlessness; but inadvertency and thoughtlessness are no sufficient excuse for degrading ourselves, lessening religion in the eyes of others, and dishonouring God. Inadvertency and thoughtlessness would be cured by strict self-examination, and an application to God for an increase of that wisdom and light, which alone lead to a true

discernment of our own hearts. "To those who have, shall be given." The gifts and grace of God, rightly used, would ensure the acquisition of more.

Many other causes might be assigned for this apparent dereliction of Christian principle, but there is one which seems to me to embrace them all; and this is, that *life is too highly prized:* too much importance is attached to it even by religious characters. We neglect the apostolic precepts, of weeping as though we wept not; rejoicing as though we rejoiced not; buying as though we possessed not. We look too far forward in our calculations about it. Its forms and comforts engross too much of our attention. Instead of a pilgrimage, we make it a place of rest. We eat, drink, and are merry; not sufficiently considering that time is short, and that the leading object of our present existence should be an habitual preparation for the life to come.

If it be here objected, that so narrow and contracted a view of the purposes of our present existence would be injurious to our interests as social and rational beings; I reply, that this is an extreme to which my remarks do not necessarily lead. We may live *in* the world, and yet live *above* it. We may enter into all the connections of life, and yet sit loose to them. We may cultivate all our native powers, and yet make them subordinate to the wisdom which is from above. We cannot, indeed, do this without the special grace of God; but this grace will be given to those who earnestly and unremittingly seek for it in the appointed way.

There is in human nature a propensity to run into extremes: in order to avoid one evil, we often approach too near another. Thus, in the present day, it appears to me that danger is incurred from growing too like the irreligious world in habits and manners. To escape the odium of an unsocial or narrow spirit, many most valuable and excellent characters lay aside some distinctions which their Christianity, but for this, would lead them to assume: they yield in some points, with the view of conciliating regard to others. But, though the motive on which they act is amiable and praiseworthy, yet its effects require to be very narrowly watched. If it passes a certain bound, while the good will be doubtful, the evil will be sure. A near approximation to the world, in mere outward habits and manners, is apt to produce an intercourse and familiarity unfavourable to the steady exercise of pure and undefiled religion. The renewal spoken of in Scripture, is in the very "*spirit*" of our minds. Now, it appears to me, that this *spirit* is of so pure and subtile a nature, that it is difficult to be preserved in an atmosphere uncongenial to its own. The renewal may in part remain, but the spirit by which its energies are maintained in vigorous exercise, will be very likely to evaporate in a too frequent, or a too near, approach to those who are not under the influence of the same principle. While the tendency of the human heart to evil is so strong; while our attraction is still *downward;* it is not often safe to trust ourselves in situations where these natural tendencies may be increased. It is easier, as we all know, in our present state, to fall than to rise. While, therefore, we may indulge the pleasing, but too often fallacious, hope of being able by our encouragement or example to lead others in the *upward* path, we should never lose sight of the danger to which we are exposed of *their* drawing us with themselves into the *downward* one. We must live in the world, and among the people of the world; and we are commanded to have a conscience void of offence towards God and towards man: but to live *in* the world, and to be *of* the world, are two distinct things: and, though in the higher ranks of society especially, and in the present state of the visible church, some

sacrifices must be made to custom and opinion; yet whatever tends to a near assimilation, though it be but in outward things, will in time bring down the standard of universal practice. Here, then, as in all other cases and circumstances, where Christianity and Christians are concerned, our Lord's admonition cannot be too emphatically applied: "Watch any pray, lest ye enter into temptation."

H. E.

FAMILY SERMONS. No. VIII.

Rom. viii. 5, 6. *They that are after the flesh, do mind the things of the flesh: but they that are after the Spirit, the things of the Spirit: For to be carnally minded is death; but to be spiritually minded is life and peace.*

THE same truth is somewhat differently expressed in the thirteenth verse of the same chapter: "If ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

I. What is it, in the first place, *to be*, or *live after the flesh?* To live after the flesh, is to live according to the will of the flesh; that is, to pursue our natural inclinations; to follow our pride and vanity, our anger and passion, our love of ease and self-indulgence. It is to obey our appetites. It is to give way to our evil tempers. It is to do as we like; to go where we like; to say what we like; to spend our money and our time as we like. It is, in short, to live without any other law than that which our flesh—that is, our corrupt nature—lays upon us: it is to make our own passions, our own will, our own humour, our own worldly interest, our law, instead of the law of God.

We ought not, however, to suppose, that to live after the flesh necessarily means to live riotously. To hate all that is good, and to disregard decency and propriety; to yield ourselves up to vice and wickedness, or to lie down in sloth; is to live after the flesh in the strongest sense of the words. But we may also live after the flesh without proceeding thus far. The apostle observes, that "they that are after the flesh, *do mind* the things of the flesh; while they that are after the Spirit, do mind the things of the Spirit." What, then, are the things of the flesh? This expression clearly comprehends all the things which our flesh, or our corrupt nature, is prone eagerly to desire. I will therefore proceed to name some of those things of the flesh which we are inclined to covet, without suspecting that we are thereby violating the divine commandments.

1st, then, *The praise of men*, is one of the things of the flesh: it is a worldly object: our hearts naturally love it; and we are disposed to make it the chief motive of our actions. What a fond desire of admiration is there in many persons! Some wish to be admired for their beauty, some for their dress, some for their understanding or their wit; some for the rank which they have in life; some even for their morality or their religion. How do many hearts swell with vanity! Most of their conversation is respecting themselves. They speak of the things which they have seen, and of the wonders which they have done, and love to magnify the difficulty of doing them. They are ever contriving how to procure fresh praise; and they are mortified when they do not obtain it. Sinners as they are in the sight of God, their great object is Reputation among men.

Examine yourselves, whether this spirit be in you. In what does your common conversation chiefly consist? Does it turn on the things which you yourselves have done? By what motive are you most effectually set to work? Is it by the hope of gaining credit through the means of what you do? Remember, that so far as you are seeking that honour which cometh from men, you

are living after the flesh. This love of credit is a part of the corruption of your nature. It must be denied. You ought, perhaps, to perform many of the same things in which you are now employed; but you must learn to do them from another motive, if you would enter into the kingdom of heaven.

I may here also notice the extreme jealousy of some people respecting their fame and credit. If you touch their honour, as it is called; if you touch, that is to say, their pride, it is as if you touched their life. They cannot disguise the mortification of their hearts.

2dly. *To live in order to please our natural appetites and passions*, even though we should not proceed to flagrant vice, is clearly to live after the flesh. Are we *anxious* that our food shall be very palatable, and our table excellently supplied? Do we make a great point of being in this respect comfortable, as we may be pleased to call it? Do we live in order that we may eat (as some have expressed it), instead of eating in order that we may live? Do we labour merely, or chiefly, in order that, by the produce of our industry, we may provide every indulgence for the body? Surely this is to live after the flesh. To live only that we may eat, is the life of a brute, rather than of a man. Have we not a soul to take care of, as well as a body? Have we not a God to worship, and a Saviour to praise and bless, and a Holy Spirit whose help we are bound to seek? I do not say that all care of the body is sinful; or that to desire comfortable refreshment is wrong; or that we ought to have no choice whatever as to the food we eat: far from it. But the thing which I blame is, the considering these to be the greater point, and the soul the smaller. For which then, let me ask, do you feel more eager; the nourishing of your soul, or the gratification of your body? If you care for the body most, then surely you must be said to be minding the things of the flesh; and "if ye live after the flesh, ye shall die." Try yourselves carefully on all these points, for many deceive themselves. "God forbid," say they, "that we should not value our souls more than our bodies. We are not so ill instructed as to do this." The soul, they admit, is more than the body, and ought to be more cared for. But do you in truth care more for it? Are you more mortified, for instance, at losing a good opportunity of instruction, which might be useful to your soul, than at some disappointment with respect to bodily indulgence? In laying down your plans in life, which do you most consult, the good of the body or that of the soul? Would you, for example, choose rather to live in a place where the word of God is preached, and where opportunities of prayer and praise are afforded, and pious friends abound, but where, nevertheless, you would have but an uncomfortable dwelling-place, a smaller income, and more slender fare;—or would you choose rather to dwell in a state where the inclinations of the flesh should be much indulged, but where, nevertheless, the Gospel should never reach your ears, where the Sabbath should be little observed, and the care of the soul disregarded? If you are honest, these are the questions by which you will try your religion. "They that are after the flesh, do mind the things of the flesh; but they that are after the Sprit, the things of the Spirit." Which do you mind most? that is the question.

3dly. *Bodily ease* is another subject on which I ought to dwell. Some persons toil indeed for a while; but it is only in order to obtain the more ease when the toil shall be over: they exert themselves for an hour or two, in order that they may then indulge for the day: or they resolve to spend their youth in work, for the sake of indulging themselves in idleness when they arrive at a more advanced age. O how much better would it be, to

labour now, in order that they may please God, and then leave it to his providence to determine what shall become of them when they go into the vale of life. Value not any earthly comforts as your chief good: God's favour is better than them all. In other words, "mind not the things of the flesh." Your very soul is made sensual by acting from these low motives.

Many deceive themselves in the following manner: they think that because they do not desire clearly vicious indulgences, and are not quite as vain or as luxurious as some, they have therefore a right, as they call it, to the comforts of life; and especially if they have earned them by previous labour. My brethren, I do not grudge you these comforts of life; I do not forbid you in a certain degree to desire them: but what I press upon you is, that you should value God's favour more than all these things; that you should love God's worship better even than your chief worldly joy; that you should be more zealous for his cause than for the attainment of the earthly thing which is most dear to you. Let me put to you this question: Do you so far refuse to indulge your ease, as to rise in the morning in sufficient time to afford you the opportunity of praying to God before you go to your worldly employment? Take heed that in this respect you mind not the things of the flesh, rather than the things of the Spirit.

II. But let us also explain shortly what is meant by "*the things of the Spirit.*" Two characters are described in the text; they that are after the flesh, and they that are after the Spirit. The one, the apostle says, shall die; the other shall live: the one is going to hell; the other to heaven. We have described the one, let us now shortly describe the other.

To mind the things of the Spirit, is to mind those things with which the Holy Spirit of God is conversant; it is to mind spiritual things. Now spiritual things are such as these.

1st. God is a great spiritual object, which ought deeply to interest our minds. He it is that made us; he preserves us; he sees us at all times; and he will at last either take us to himself, or condemn us to everlasting fire. My Brethren, do you often meditate on this great God? Do you think of him on your bed? Do you think of him when you rise in the morning, and when you lie down at night? Does the thought of God often mix itself with your concerns? Do you ever ask yourself, Am I now doing that which God would have me to do? am I exercising that temper which God requires me to exercise? am I occupying myself in those thoughts which are pleasing in his sight? Now I would wish you to observe, that there is a contrariety between these thoughts of God, and those other worldly thoughts which were before spoken of: and hence it is said, that "the carnal mind" (the mind that is full of worldly things) "is enmity against God"—"so then, they that are in the flesh cannot please God." How opposite is a worldly spirit to true godliness! how opposite, to be aiming to shine in the eyes of men, and to be endeavouring to walk humbly with God! The vain and worldly man aims to obtain praise on account of his talents and achievements; but the godly man gives God the glory: he says, "All that I do is less than my duty; it is less than thou mightest require of me; and even this little is done by the help of thy good Spirit. Behold, I fall down before thy face with shame and humiliation of soul. Pardon, O Lord, all my negligences and sins; and accept me, not on account of any thing I have done, or shall ever hope to do, but on account of what thy son Jesus Christ hath done and suffered for me."—Do you not now see how the carnal mind is at enmity with God; how

the man whose mind is bent on worldly praise, must have his heart set against God; and how he whose heart is fully set on God, must be set against sin and vanity; so that these two are quite opposite to each other?

2dly. Jesus Christ is one of those great spiritual objects on which our thoughts and affections must be fixed, if we would hope to attain the kingdom of God. "If any man love not the Lord Jesus Christ," says the apostle, "let him be accursed." "What think *you* of Christ?" Is he often in your thoughts, and does the thought of him interest you when it occurs? Some perhaps will say, that they have not leisure to think on these religious subjects so much as they could wish; that their daily work fills up all their time; and that, being fatigued before night, they are forced to indulge themselves towards evening. But can any thoughts, then, be more delightful, than those which respect Jesus Christ? Is it a pleasure and a refreshment to let your thoughts run on about the world; and is it a weariness to employ yourself in thinking on your Saviour? I fear you are carnally minded; and "to be carnally minded is death; but to be spiritually minded is life and peace." To think of spiritual things, is the very best refreshment that our weary spirits can have: "it is life and peace," says the apostle. Acquaint yourselves then with the character of Christ; learn to understand the ends for which he came into the world, and to know your obligations to him; read the account given of him in the Scriptures; study the word of God for this end; and when you have stored your mind with some knowledge of Christ, then meditate concerning him: think how he suffered on the cross for your sake; how he was opposed, persecuted, and then crucified; how he rose from the dead, and became the first fruits of them that slept; how he ascended into heaven; and how he promised that he will come again, in the glory of his Father, with all his holy angels. Are not meditations on these subjects as good as any other thoughts in which you can employ yourself?

3dly. Heaven, also, and the happiness of that blessed state, is a subject on which we should often dwell. There they serve God day and night in his temple. That is a place into which nothing shall enter that defileth. No pride has any entrance there; no vanity, no intemperance, no luxury, no ambition, no evil tempers, no wrath or malice, no falsehood and guile, no war and discord, no hatred one of another. There God reigns, and all the host around acknowledge him as God. There Christ sits at the right hand of God. There angels and archangels, and the spirits of just men made perfect, dwell together in peace, and harmony, and love. What is the objection, then, to these thoughts of heaven? O what a world is this! What complaining and quarrelling, what hypocrisy and deceit, what sullenness and pride, what vanity and shew, what wickedness and misery, abound in it! Why, therefore, should we not turn our thoughts to a better world? "To be spiritually minded is life and peace." If we think of spiritual things, we obtain spiritual life while we are thinking of them. We obtain peace also, in the midst of this troubled world: so that a spiritual mind is as happy as it is necessary.

And now, my brethren, ask yourselves solemnly, which of these two characters is yours? Are you carnally or spiritually minded? It is easy to discern the difference. Is all your anxiety about worldly things? Is all your conversation about them? "We look not," says the apostle, "at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal"—

"for our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ." There are many whom he warns every Christian not to follow; and "of whom," says he, "I tell you even weeping"—"whose end is destruction, whose God is their belly, whose glory is their shame, who mind earthly things." — In vain is it that one may boast of being less vicious than another, if all alike are carnal, and are engaged by nothing but worldly things. The grand distinction of the Bible is, into carnal and spiritual, into truly believing and unbelieving men.

Let me conclude by remarking, that nothing will so much subdue your tempers, bring down your pride, restrain your passions, forbid your hatred one of another; nothing, at the same time, will so much quicken you in your proper work, or fit you for being both happy and useful in this world, as having your minds made spiritual, and exercised about the world to come. Every one, says the apostle, "that hath this hope" (meaning the Christian hope) "purifieth himself, even as God is pure." It will purify your motives, and at the same time animate you in your work; and it will make you also patient, thankful, and contented. Calmness, quietness, and moderation as to the affairs of this life; subdued tempers, affectionate and gentle words, uprightness also in every duty, and a cheerful resignation to the will of God; are some of the effects of a truly spiritual mind.

Now, therefore, "may the God of patience and consolation make you like minded one towards another; and fill you with all joy and peace in believing." "May he establish, strengthen, settle you, and make you perfect to do his will:" to whom be glory, and honour, and power, for ever and ever. Amen.

MISCELLANEOUS.

DIALOGUE BETWEEN A CLERGYMAN AND A COUNTRY GENTLEMAN, HIS PARISHIONER.

(Continued from p. 365.)

Clergyman. Well, Sir, have you thought any more of our conversation the other day?

Gentleman. Thought of it! Yes, and talked of it too. I have thought of nothing else.

C. You seemed a little offended when we were parting.

G. Offended! O no; not in the least. I might perhaps be piqued for the moment, for you appeared to have the advantage of me; but I am all good humour again to-day.

C. Well, and what say you now?

G. Say! Why, I say that I am against you;—against you and every one of your party; and for good reasons too.

C. I trust, then, that I shall be permitted to know those reasons.

G. They are more than I can pretend to mention. I have heard a great deal about you since we last met; and to tell you the truth, I am become very skilful in some of these matters, though my knowledge, it must be owned, has been rather quickly acquired; but half an hour's learning, as they tell me, is sufficient to qualify me to contend with a person of your cast. I am told that you never talk with those who are on the other side, and that you are a very illiterate, superficial set of people.

C. Sir, I am most ready to talk with you now.

G. If you talk with me, you will find me to be very plain, and it will be your own fault if I offend you.

C. Assure yourself I shall not be offended.

G. Well, then, Sir; do you know that they call you a Calvinist?

C. A Calvinist! They may call me what they please. I certainly do not embrace all the opinions of Calvin.

G. But, Sir, you *are* a Calvinist, for every one says you are, and what every one says must be true: and a Calvinist is one who believes the most horrid things, aye, and acts conformably.

C. What are those things?

G. I cannot pretend to say exactly, but I know them to be very bad, and very contrary to what our Church requires; and therefore, by being a Calvinist, you are a heretic and schismatic. This, I mean, is what they tell me. I understand that you would have your coat stript off your back, if every one had his due.

C. The Church of England, I assure you, Sir, is to the full as Calvinistic in her doctrines as I am. My doubt is whether she may not be still more so.

G. The Church of England Calvinistic! What, Sir, do you insult your own mother-church? No, Sir! she is no friend, like you, to faith without works: she does not tell people that they may live as they like, for that all was settled and predestined ten thousand years ago; and once in grace always in grace; and so on. No, Sir! no; these are the fictions of your party, or, rather, they are the tenets of those fanatics who once overturned church and state. You tell people that if they will say as you say, then, whatever may be their life, their faith shall carry them to heaven. That is your doctrine. I know this to be the case; I am sure of it. Now, Sir, I beg leave to tell you that this is not my doctrine. I am for works. I am for a good life, as I observed before. A good life, I do again insist upon it, is the only thing to trust to.

C. A good life is undoubtedly a good thing, and without it faith is vain; it is a mere name. Faith, if it be without works, is dead, being alone. An apostle, however, has said, that "by grace we are saved, through faith, and that not of ourselves; not of works, lest any man should boast."

G. Ah, Doctor! I perceive the cloven foot under all these sanctimonious sayings. What, I suppose this is some scriptural quotation. But, Sir, you pervert Scripture; you are noted for doing it; and I am sure, by this very language of yours, that you are a Calvinist. Now tell me, aye or no, do you believe in predestination?

C. Do you mean to ask, whether I believe in that predestination to life which "is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation?"

G. Shocking! detestable! Yes, Sir, that is what I ask, whether you believe; aye or no. You have described those horrible tenets most exactly. Speak out, Sir; I insist upon it that you speak out. Aye, aye, it is as plain as can be that you are a Calvinist, or you could not run on at this rate, with your strange heathenish phraseology. You have it all, I see, at your fingers' ends.

C. My dear Sir, the expressions which I have used are a part of the article of our own Church on this subject.

G. Article of our own Church! You do not mean an article required by her to be believed: you mean an article to be rejected.

C. It is part of an article to be believed.

G. A *part* of an article! And does not the further part proceed to contradict it?

C. To qualify it, but certainly not to contradict it.

G. My good Sir, are you in earnest?

C. My friend, this subject is not one of which the discussion will, at present, be very profitable to us: it is, indeed, full of difficulty. Let me, however, suggest to you a little caution in charging men with being false to the Church, and heretical in their faith, because they profess, in some sense, to believe in predestination.

G. To tell you the truth, I never read your articles in my life, and I can hardly believe you; but I most readily consent to change the subject.

C. What else have you to charge against my religion?

G. To charge! Why, every thing bad. You say, as I told you before, that a man is saved by faith, and not by works; don't you?

C. I say, that "we are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works and deservings."

G. Aye, "by faith, and not for our own works." That is exactly the heresy which you are charged with.

C. Why, Sir, I have again quoted one of the articles of the Church.

G. Articles of the Church again! What, does our Church say that we are to be saved by our faith?

C. It says that we are justified by faith only.

G. By faith only! Faith and works, you mean. I have been told that faith and works *together* are the condition of our justification. I think that was the expression. I do not understand much of these points myself; but I happen to have been talking with those who do, and I am sure that works must have some share in the matter.

C. Our article says that they have no share in our justification.

G. Well, I am quite perplexed; I have conversed for almost an hour together with a clerical friend on this very point, and he is very learned indeed upon it. My head almost went round towards the end of the discussion, but I am pretty sure his words were, that faith and works together are the condition of our justification. Does the article say "Faith only?"

C. It says that we are justified by faith only.

G. Does it say that faith only is the condition?

C. It says nothing of conditions, one way or the other.

G. I am more and more perplexed. I am determined that some day or other I will go myself and look at the articles.

C. It would be still better to go yourself some day and look at the Scriptures.

G. Well, to be sure that would be the best mode of settling the difficulty. I am half determined never to believe any one of you parsons. There is a strange difference among you.

C. The difficulty in itself is not great. I have already remarked to you that man is corrupt, and that he stands in need of a moral change. If he is corrupt, he is guilty; and, being guilty, he also stands in need of pardon. It is therefore on the footing of a criminal suing for forgiveness, that he must approach his Creator.

G. But must he not deserve this forgiveness?

C. It is not forgiveness, if he deserves it.

G. But what do you mean by saying, that it is by grace, *through faith*, that he must be saved; for I think that was your expression?

C. It was an expression which I borrowed from Scripture. I mean by it, as doubtless the Scripture also means, that we must exercise faith in God, as a God of mercy; and faith in Christ, as the Mediator through whom we obtain that mercy. Faith refers to God, as the God of grace, the whole praise of our salvation; and thus implies a renunciation of that claim of works, to

which, while we are ignorant of our corruption and guilt, we so naturally cling.

G. I think I begin to perceive what you mean by your talk about faith and grace. It appeared a strange jargon at first.

C. I mean, Sir, that you must throw yourself on the mercy of God, through Christ, for the pardon of the multitude of your past offences, as well as implore his help to change the course and manner of your life. You have to implore pardon for what is past, as well as grace to help you in time to come.

G. Your language seems now, though not very civil, to be orthodox enough. But why did you not express yourself thus at first?

C. The theological controversy, Sir, began to-day on your side: you have betrayed in it but too much ignorance of that Gospel, into the profession of which you wished me to baptize your child; and I fear that even now you do not bring into this subject a sufficiently serious or humble mind: for a sound theology is one thing, and a practical acquaintance with the characteristic doctrines of the Gospel is another.

G. How comes it that there is so much prejudice against you, Doctor? You seem to be a reasonable man when one has spent half an hour in talking with you. They nevertheless tell me you are a great enthusiast.

C. We ought not to concern ourselves too much about what people say of us. There are enthusiasts in the world; and they who do not like our strictness, naturally confound us with the enthusiasts, with whom, indeed, we hold some principles in common.

G. But why do you hold principles in common with the enthusiasts?

C. Because some of their principles are right. They may be right in points in which the world, and even churchmen, may be wrong.

G. It is a great pity that you should confound yourself with enthusiasts.

C. This cannot be helped. You yourself, the other day, confounded me with the most extravagant of them. It was the natural effect of your ignorance of Christian doctrine.

G. But, Sir, they tell me also that you are righteous overmuch.

C. That I am too strict?

G. Aye, I suppose that to be what is meant.

C. You charged me and my party, as you called us, only a few minutes ago, with letting men live as they liked—in other words, with being too lax—and now it seems we are too strict.

G. Nay, I only repeat what I have heard. But are not all of you very grave and melancholy? I think I see a turn to sadness in your very tenets.

C. You should acquaint yourself more fully with them, and should also learn something of the nature of religious joy. There really is a cheerfulness in religion, which, though not discovered at first, is, I had almost said, characteristic of it. I question whether thankfulness is not the predominating spirit of a Christian.

G. I have heard of some *very* religious people being very melancholy.

C. Say rather some who are thought very religious people.

G. Why, are they not religious if they are sad?

C. They are not so religious as if they were not sad.

G. Well, but they are in high credit for religion.

C. Perhaps in too high credit.

G. And, then, all you religious people are so censorious.

C. In the name of no small number of religious persons whom I know, I deny the charge. There is a distinction on this subject to which I wish that you would attend. *We* say that certain things are sins which you do not consider as such;

that our very prejudices are sins, and especially our prejudices against either the Gospel in general, or the several doctrines of it, since they must arise from some corruption in the heart; that pride, vanity, selfishness, and even inconsideration, are sins; that it is not merely a sin to do evil, but that it also is a sin not to do good. We go by the law of God; we place this straight rule before us, and deem every deviation to be criminal. You, on the other hand, judge of right and wrong chiefly by the prevailing practice. What all men do, or seem to you to do, is, in your account, excusable, if not proper and right. Now, the censoriousness of which you complain, arises out of our view of the nature of moral good and evil. It consists, not in our charging men with doing that which they have not done, and which you forbear to impute to them, but in our denominating those things sinful which all sides admit to be practised. You yourself, for example, when we had our last conversation, admitted very freely that you idled away your time, and did little good with your money; that you were occasionally profane, and were apt to be in a passion; and that both yourself and all your neighbours were habitually actuated by vanity and selfishness. "To be sure," (said you) "every man is a little vain, and every man is for himself." You insisted that there were no such good persons as I described, and justified your practice by a comparison with that of others. If I recollect right, I was less general than you in my charge of vanity and selfishness.

G. Well, Sir, and I do still insist that all men are vain and selfish; they are so either more or less: and religious people, as well as the rest, though they may have the art of hiding these faults, if faults they are, a little better than we.

C. Is it not a further proof of your censoriousness, that you assume religious people to be actuated, no less than others, by vanity and selfishness, though you admit that appearances are the other way?

G. Ah, Doctor! you are clever in argument; but, say what you will, you religious people are a very disagreeable set of men, and I would not be so religious as you, no, not for the world. Why, I should lose all my good-humour, and all my popularity also; I should not have a friend left, except perhaps some two or three persons as dull and melancholy as myself. I am now deemed, as I believe I told you before, one of the pleasantest, best-tempered men in our whole county; so easy and accommodating; so cheerful myself, and so fond of communicating cheerfulness to others, that every face is lighted up at seeing me. All the men I meet know me, and more than half of them shake hands with me, aye, and half the women too. Now, if I were religious, I suppose I must begin to shoulder one man, and turn my back upon another, and shut my door in the face of a third, on the ground that none of them were good enough to speak to me. Why, Sir, I myself once knew one of your very religious people, who shut his door on all the world, and fell into such moping and melancholy ways, that he was reputed one of the most disagreeable men alive; aye, and I am told that he really was quite rough and ill-humoured in his very family, insomuch that his children did not like him, and his servants could hardly live with him. But you devout people, as I am told, reckon nothing upon temper. If you are but devout, you may be as disagreeable as you please to your fellow-creatures: and you quarrel, as I am well assured, among yourselves. You sometimes dispute most violently about this and that doctrine, and about the comparative goodness of this and that preacher: and though you never are ambitious, I suppose, about worldly things—oh no! that would be very sinful—yet you may be as ambitious as you will to be at the head of your sect,

or to be of more and more consequence in it. Doctor, I presume that you will be very angry with me for speaking the truth so freely; but I told you, when I begun, that I should let out to you my whole mind, if I went at all into these subjects.

C. Sir, you have secured me against being angry, by thus freely expressing your expectation that I should be so: and, indeed, if you had not thus put me on my guard, I hope that I should not have been offended with you. To speak fairly, you have just now uttered some truth, as well as manifested much prejudice. You have described the real faults of some religious people, but you have represented these as characteristic of them all. You have reminded me of a sentiment which I have often expressed in those pious circles to which you consider me as belonging, that religion is often wounded in the house of her friends, and even of some of those friends who have the reputation of being the most zealous for her.

G. Well, Doctor, I am glad you admit that there is some truth in what I say, and that even your saints have their infirmities as well as other people. I am told, that, though our faults are of a different nature, yet if you sum up their faults, and then sum up ours, the balance will, on the whole, be in our favour. Pray what think you; are not anger and malice, and evil speaking, as bad as profaneness, and drunkenness, and so forth?

C. I scarcely know which are worst, since I find them all equally condemned in my Bible. I hope that I am myself as much on my guard against the one as against the other; and so indeed are no small number of religious people.

G. And why are not all religious people on their guard against the faults you speak of?

C. All truly religious people are more or less on their guard in this respect; but some of them, being carried away by zeal for doctrinal truth, and being perhaps embarked in controversy, imagine they do God service by being a little bitter against their adversary; for a man may be of a right doctrine, and yet of a wrong spirit. Besides, it belongs to human nature to grow warm in every cause in which it is engaged; and thus the warmth even of religious zeal too easily degenerates into passion and violence.

G. But why need they be so bitter? and why abuse one another? They should keep their abuse for us.

C. I have little to say in defence of the spirit of which we are speaking.

G. Doctor, you should guard your friends on this point. You cannot think how we laugh at you for the rudeness of your controversies with each other.

C. I do; and to tell you the truth, I am in no very good odour with some men of religious character on this account.

G. You in bad odour with men of religious character! I had lumped you all together; I thought you were all exactly of one cast.

C. O, Sir! you know little of the interior of our society. There is many a wolf in sheep's clothes; there are many tares among the wheat.

G. Doctor, let me give you a piece of advice. I would separate myself from all those violent and angry spirits of whom you speak; aye, and from the enthusiasts too, and from the melancholy people; and, in short, from all the canting and whining, sectarian, vulgar, discreditable people with whom, I understand, that you are connected.

C. Sir, I may possibly be confounded with such persons, but I am not conscious of being connected with them.

G. The very circumstance of your being confounded with them, shews that you must be connected, more or less. Now, if I were you, I would turn every man of that sort

out of my house; I would never speak to them; I would abuse them in all companies, and thus shew that I was not a man of their cast; for you cannot conceive how strong a prejudice there is against you on account of your supposed connection with the very men whom, I perceive, that you so much dislike.

C. There is much good in some who are a little infected with these faults; much more good than in many with whom you would recommend it to me to associate; and not a few of those whom both you and others so violently suspect, are perhaps, on the whole, far more exemplary than myself.

G. Well, I own that nothing would so much hurt my pride as to be confounded with a mob of low enthusiasts.

C. This is one of the trials which a Christian in these days is called upon to bear. He ought not to turn his back even on the weakest of his Christian brethren. Where, indeed, is the piety which is altogether pure? They who are extravagantly afraid of enthusiasm, commonly fall too much into the ways of the world. You seem very little afraid of error on that side; and yet there is our great danger.

G. Doctor, indeed you are too much for me; I see that I must think a little more on this subject. Fare you well. I shall tell my friends of the defence which you have made, and they will be quite surprised to find what a sober man you are.

C. I am afraid that, after all, I must be content to be accounted an enthusiast among the generality of persons in your circle. Fare you well. I thank you for your freedom.

To the Editor of the Christian Observer.

I AM a warm and steady friend to ecclesiastical establishments; and consider the present moment as so big with danger to that with which Providence has favoured us, that I cannot resist the opportunity afforded by your admirable work to furnish my quota to its defence.

As, however, it is my intention to occupy but a small portion of the time of your readers, I shall confine myself, First, to a slight survey of what I conceive to be the particular dangers of the establishment at the present moment; and, Secondly, to the statement of a single fact, which in my opinion is decisive of the line of duty which we ought to pursue under existing circumstances.

The *dangers of the establishment* are not, I conceive, precisely what they used to be.

At a former period, for instance, popery had friends lurking in every corner of the realm; and at times, as for instance in the reign of Elizabeth, who knew popery to be too powerful a guardian of the rights of the crown to be its implacable enemy, and as in that of Charles II. and James I., who were its staunch friends, the papal power assumed an aspect truly formidable to the established institutions. This cause of danger is, however, so dwindled, at least in this part of the British empire, that I can conceive scarcely any circumstances which would restore it to life and vigour.

The next formidable enemies of the establishment to the papists, were the avowed opponents of the papists. A body of men driving things to excess on one side, is ordinarily apt to create a body of men equally desirous of driving matters to the like excess on the opposite side. This was the fact in Great Britain. The nonconformists, with doctrinal principles more congenial to the establishment than the papists, were still more formidable enemies to it. Many of them were factious, suspicious, contumacious, and innovating, and were disposed to resist, not only the authority actually constituted, but all authority whatsoever. They suspected popery in every movement of the crown or re-

gulation of the church. In their estimation, the smallest grain of this leaven, would be sure in time to leaven the whole lump, and even a single seed sown upon English soil would inevitably spring into a tree large enough to wither the whole land by the shade of its branches.

The Church of England, under the mild and judicious administration of Cranmer, had rejected nothing of Roman Catholic ordination which could *safely* be retained. It was not presumptuous enough to prefer, at least without a careful scrutiny, its own inventions to institutions which had existed for ages, and some of which at least had the sanction of the highest antiquity in their favour. Driven from the embrace of her aged parent by necessity, she shewed no disposition to irritate where she could not approve. She incorporated such small parts of the forms, the music, and the institutions of the Church of Rome as were not in themselves unscriptural, with those which she herself had appointed, as better suited to the genius of Christianity. At moderation such as this the heated spirits of the nonconformists spurned. Popery, according to them, had poisoned every thing she had touched; and the simplest of her forms was calculated to carry all the vices of her system into the heart of the sanctuary. In this disposition of mind, the sign of the cross in baptism, the surplice, the absolution, were all accursed things; and the peace of the nation, and the blood of their sovereign, were thought cheap sacrifices to get rid of them. It is almost incredible in what awful language the dissidents of different ages denounce these immaterial forms, little suspecting that there is scarcely less of formality in that religion which condemns every use of particular forms, than in that which conceives these forms to be necessary or effectual for our salvation. It is evident there could be no safety for the establishment, whilst this spirit was abroad; and, indeed, the crimes and disorders of the commonwealth leave no room for speculation as to its possible consequences.

This state of things, however, was founded upon absurdities too palpable to outlast the immediate circumstances which gave it birth. As the consequences of papal tyranny and profligacy became less visible, men ceased by degrees to associate any thing terrific with the sign of the cross, or the surplice: and at the present moment there are many dissidents who can view them with tolerable composure; and who can admit a man to be a preacher of the Gospel, though his hand in baptism continually impresses the one, and his shoulders be shrowded in the other.

Popery, then, being disarmed of her power, and nonconformity of much of her fastidiousness and contumacy, what are the actual dangers of the establishment?

It is beside the purpose I have in view, to examine, among the sources of danger to the establishment, the negligence and worldliness of many of her clergy: this church, alas! and every other, have always found the worst enemies to be *intra mœnia*. Neither is it my design to dwell upon the numbers, strength, and zeal of the methodists, whose inroads upon the establishment appear to me more formidable by far than those of the old dissenters. The observations I have to make apply to a class of men less fortified, I should hope, in their hostility to the church establishment than either the present race of methodists, or the ancient puritans.

It appears to me that there is, among the different sets of professing Christians; among those of the methodists who most closely adhere to the discipline of Mr. Wesley; among the old orthodox dissenters; and, what is worse, among many pious individuals belonging to the establishment, a large class of men, who, without feeling or avowing any hostility to the established

church, consider its existence as wholly a matter of indifference. Their principle is to protect Christianity, not the establishment which professes it; to uphold the inward church, but to leave the outward to its fate. They contend that Christianity can thrive under any form of administration; that the evils and benefits of an alliance of church and state are nearly balanced; that by a firm union of men of piety of all distinctions, religion will flourish, though the establishment be in ruins. Now it is this spirit of indifference to establishments amongst men not their avowed enemies; it is the elevation of an inward church at the expence of the outward; it is the notion that religion can be equally well administered by any form, by no form, or by every various form; it is this spirit from which I conceive that most is to be apprehended. Open hostility becomes often less formidable through its excesses. The opposition of bad men loses much of its efficiency by its causing the good more closely to incorporate. But the class of whom I am speaking are hurried into no excesses, and are, many of them, calculated to adorn any institution of which they profess themselves members. "*Quoniam talis sit utinam noster esset*" is our sentiment, and wish, and prayer, concerning such individuals.

I would entreat the attention of such men, first, to the few following observations, and then to the very important fact with which they are accompanied.

In the first place, let it be observed, that in the only instance (besides the disputed instance of Christianity) where God interfered for the administration of his religion; among the Jews; he fortified it by an establishment. In this instance there was also an intimate alliance between church and state.

Secondly, there are many instances of Christianity struggling through a series of trials and afflictions when guarded by an establishment; coping, as in the sixteenth century, with the machinations of papacy; surviving, as in the reign of Charles I., the disgrace heaped upon her by her avowed friends; resisting, as in that of Charles II., the hurricane of universal profligacy; and, though for a long period buried in the ruins of national morals, at length reviving, rising as from the grave, shaking off the dust from her head, and putting on the garments of holiness; resuming much of her ancient sanctity; sending forth a multitude of preachers, who may challenge comparison with many of her best servants in her best days. Without an establishment there is no instance of a similar revival.

Thirdly, there is no single instance upon record where religion has long survived an establishment. Its temporary vigour has soon decayed, and its prosperity been darkened, by the gradual indifference, defection, and final apostasy of its adherents. This last assertion brings me to the statement of the *fact*, which I promised.

It has been usual to attempt to controvert this argument by alleging the case of America. We have been told to look at her, and see what the simple energy of sound religion can do without the foreign aid of establishments. It is the case of America, then, that I now mean to lay before your readers. I shall first endeavour to state, what appears to be the amount of the provision there made for the maintenance of religion; and secondly, I shall trace out, as far as my scanty materials will allow, the consequences of this inadequate provision. The external state of religion in America will be seen distinctly by the following table*.

* For this table, and many of the observations in this paper, I am indebted to Ranken's Importance of Religious Establishments, corrected by means of Morse's Geography.

	No Religious Creed.	Faith in God.	Faith in the Gospel.	Faith in the Old and New Test.	Faith in the Protest. Religion.	No Provision for the Clergy.	Have confirmed Provision made before the War.	Made new Provision.	Full Provision.	Use a Formal Test.
1. New Hampshire .	1					1				
2. Massachusets . .			1						1	1
3. Rhode Island . .		1				1				1
4. Connecticut . . .	1					1				
5. New York	1						1	1		
6. New Jersey . . .					1	1				1
7. Pennsylvania . .		1					1			1
8. Delaware	1					1				
9. Maryland	1							1		
10. Virginia	1					1				
11. North Carolina .		1		1	1	1				1
12. South Carolina .	1					1				
13. Georgia					1	1				1
14. Vermont				1	1					1
15. Kentucky	1					1				
Total	8	3	1	2	4	10	2	2	1	7

Now from this table, which I have every reason to think accurate, it appears, in the first place, that the united provinces are not to be considered as in the condition of a country without an establishment, and that what of the religion survives may be sustained by the imperfect establishments existing in many of the provinces. Indeed, so far is America from being without establishments, that only half the divisions of the country can be said to be in that condition. Out of fifteen states, it is true that eight have no religious creed or public accredited faith, and ten have no provision for the maintenance of the clergy; but, on the other hand, seven states employ tests. Massachusets has a complete establishment.

Secondly, The full consequences of this system of imperfect establishments are not yet felt in America. Time has not been given for the evils consequent on such an arrangement to come to maturity. But as far as the argument reaches, it is altogether in our favour. Religion, in many provinces, is altogether in ruins; and in the rest the

dilapidations are great. Throughout the whole continent a principle of decay is visible, and every thing indicates the speedy downfal, not only of the regular fabrics of religion in the land, but of the miserable hovels in which her disciples have hitherto found a refuge.

A person distinguished by his rank, virtue, and talents, has transmitted the following account to this country.

"In consequence of the want of a religious establishment in America, infidelity daily increases, and the very semblance of religion decays rapidly. The congregations are fewest where the population *is greatest,* and are not likely to increase. Many presbyterian ministers have been dismissed by their congregations, without any complaint either against their life or doctrine. There are only three presbyterian congregations *in Philadelphia,* all which were erected *under the English government.* They have been endeavouring, for these thirty years past, to erect a *fourth* congregation, but have not yet been successful. As there is no professor of divinity in many of the seminaries of this country, students put themselves under the care of any minister that they choose. Every minister in the country is also a farmer, and has more dependence on his farm, than on his stipend, for subsistence. For although congregations in the country subscribe at an average for about ninety pounds sterling a year for their minister, yet subscribing and paying are two very different things in this country. No law can oblige the subscribers to pay their subscriptions, as they sometimes ask time, and when that is expired, they plead the statute of limitations. A country minister, therefore, generally speaking, is obliged to work at the *plough and waggon,* like another farmer; for servants do little work in this country; and most of them can only spare two hours, on Saturday's afternoon, to prepare their sermons, and to instruct their students in divinity."

Similar testimony might be extracted from other sources. It may be added, that there are now in the country letters from various persons in America, stating the general indifference to the interests of religion to be such, that, unless the Christian liberality of individuals on this side of the Atlantic afford the necessary rescue, the race of orthodox ministers is likely soon to be extinct. Here, then, is the result of an experiment made under the most favourable circumstances. Such is the state of America, that she now petitions to re-light her extinguished fires at the altars of that church she once contemptuously deserted.

Every argument would, I think, be likely to weaken the impression which this striking fact is calculated to make; and I shall conclude by expressing my earnest desire that the neutrals in the contest between the church and the dissidents may discover the wisdom and the duty of openly and avowedly ranging themselves under the banners of the former.

C.

REVIEW OF NEW PUBLICATIONS.

Review of MILNER'S *Sermons. Vol. II.*

(Concluded from p. 450.)

THE anxiety evinced by the author of the volume before us to connect the doctrine of election with holiness of life, leads us to point out, as another of its distinguishing features, its highly *practical tendency.* This is intimated in the title, and exem-

plified in every part of the volume. Whatever be the peculiar subject of the sermon, it is invariably directed either to form, confirm, or perfect, the practical Christian, "that he may be thoroughly furnished unto all good works." With the exception indeed of one discourse on the "Nature and Necessity of Christian Humility," and of another on the "Happy Effects of fearing alway, and the Danger of Presumption," particular good or evil tempers, virtues, or vices, are not professedly and separately discussed. But the necessity, obligations, and general nature of Christian holiness; the leading dispositions and conduct of the true believer; together with many of the particular graces and virtues which adorn his character, are either more or less copiously stated and delineated in all these sermons. Thus in a discourse on "the Benefits derived to Believers from the Resurrection of Christ," from Coloss. iii. 1—8, the author urges the duty of setting the affections on things above, and mortifying corrupt and earthly passions.

"Let us here," he says, "make use of our Saviour's rule, to try men by their fruits, whether they have faith in him. Certain it is, by this rule, that all those whose affections are set upon the earth are not Christians. How many such there are in this congregation, judge ye. What! be Christians, that is, be 'risen with Christ' from the death of sin to the life of righteousness, and yet be employed in thought, word, and deed, from morning till night, in nothing but earthly concerns! The stale, hypocritical way of evading conviction on this head, by saying, 'we must be industrious and take care of our families,' will not avail. Spirit of God! do thou shew the guilty that it is the work of their heart chiefly, not of their hands, that renders them obnoxious to the Divine wrath. You ought indeed to take care of your families. But where are your hearts? Do they not rove entirely after the world? Your sins cost you not so much grief as your losses in trade. Many are such slaves to money, that they cannot keep out the ideas of business on the Lord's day. Are you as earnest and laborious to have your children lovers of God, as you are to have them rich and affluent? Is the voice of prayer heard in your families? When do you converse with your acquaintance about heavenly things? But I am labouring to prove what is self-evident. Speak, Conscience, to every individual concerned. Are not their passions quite still on the affairs of the soul? Are they not all alive for this earth? Will conscience allow *these* to be Christians, though they may attend Christian ordinances, or even have just Christian notions! Intend they not, as soon as they leave this place, to shake off any convictions of guilt that may have fastened on them here? May the Spirit of God prevent their foolish designs, and grant that some souls that are here may be caught in the Gospel net. They will then see they need something more than moral lectures on generosity and avarice to make them Christians; that they are dead in sins, and need to rise with Christ to a new state, that their affections may be changed also. May this point be infixed on their souls, as the one necessary object of their pursuit, to become *one with Christ* by a living faith! And may those who know they believe in Christ, as above described, prove the reality of their union with him by their heavenly-mindedness." p. 384, 385.

Again:

"Since, then, ye look for such unspeakable mercies, and since the happiness you seek has holiness in its very nature, and is in reserve for you in heaven, not on earth, it follows, 'mortify therefore your members which are on the earth.' In Christ you have already a sure victory over sin, and the members of the old man; shew, then, the power of this victory, in your constant practice, by daily overcoming, and gaining ground more and more over your natural lusts, even to their utter destruction. You are saved 'by grace through faith,' and because you are saved, therefore be holy in your lives. Salvation by faith, and the renewal of the man in inward practical holiness, have both, you see, a necessary place in the Gospel scheme. No man can ever see God without both." p. 386.

"The whole that I mean on this all-important affair, is thus expressed by the author of the Epistle to the Ephesians. 'For by grace are ye saved, through faith; and that not of yourselves, it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.' Ye then that are 'risen with Christ,' practise what the apostle exhorts you to. De-

site heavenly things. Shew by your charity and liberality that earthly things engage not your affections. Humble yourselves, and be ever looking up to Jesus, your life, for strength, and expect with patience and joy his last appearance, that will crown your felicity." p. 389.

Similar views and sentiments occur in the interesting sermon from 2 Cor. iv. 16—18, which closes the volume, preached on occasion of the death of the Rev. Dr. Clarke, Mr. Milner's predecessor, whom he survived only a few months, and which contains, as the editor observes, his dying testimony to the necessity of being heavenly-minded as a preparation for future happiness.

"God looketh at the heart!" says the author. "Can we say with the Psalmist, 'whom have I in heaven but thee, and there is none upon earth that I desire in comparison of thee?' This single mark of heavenly-mindedness is decisive of the character. As our desires are, so are we. He who supremely desires to be with Christ; who prefers that enjoyment which the Gospel offers of heavenly things to every thing earthly; who is a stranger upon earth, sensible of his natural guilt, receives God's chief mercy in Christ Jesus with all thankfulness, and waits for the coming of his Saviour to complete that felicity of which he has here the earnest by the Holy Spirit, he is the Christian. Hence alone St. Paul could rejoice and patiently endure, and be faithful unto death. If in this life only he had hope in Christ, he would have been, as he says elsewhere, most miserable.

"Those whose affections are earthly will either faint or despair under sufferings, or will walk in forbidden ways to relieve themselves. How can such expect to be owned by Christ at the last day? Indeed, how perfectly unsuited are their notions and taste to the kingdom of heaven! It is impossible that they should be admitted there, or even be happy if they could be admitted. 'These shall go away into everlasting punishment.' They are Scripture words, brethren. If you would escape the wrath to come, you must firmly believe that you are in real danger, and that there is no hope while you remain unconverted. For 'except a man be born again he cannot see the kingdom of God.' To be heavenly-minded, then, is absolutely necessary: no man ought to allow himself in the hope of salvation, till he is." p. 490, 491.

"Let me intreat you, brethren, to apply these considerations to yourselves, as you see cause; and if many have reason to conclude that they never yet have duly believed Christianity, let them give up their ruinous, false confidence, and learn divine wisdom before it be too late. In the mean time let the grand motive, Christian faith, be distinctly understood and have its due weight on your minds. Much instruction concerning it is afforded from the chapter before us, and the next. They teach us that faith is a realizing principle. The Christian looks at things invisible, and not at things visible. He walks by faith, not by sight. While he feels the miseries of this short life, he faints not, because of the prospect of an exceeding and eternal weight of glory; knowing that He who raised up the Lord Jesus, shall raise up him also by Jesus, and present him with all genuine believers. Such a Christian has a divine light shining in his heart, by which he sees the glory of God in the face of Jesus Christ, and while he knows and confesses his total unworthiness, he yet can rejoice in God's mercy through Christ forgiving all his sins, and imputing righteousness to him. Whoever is thus influenced by the spirit of Christian faith, will find old things passing away and every thing made new. Like the sun illuminating a dark place, every object receives a new tincture from the light of faith, and is gilded with a pleasing brightness. The gloom of distress and the melancholy of woe are dispersed, and 'the path of the just becomes a shining light that shineth more and more unto the perfect day.'" p. 493, 494.

We turn aside for a single moment from our course, in order to lay before our readers a pleasing sketch of the character of Dr. Clarke, which is given in this sermon. May it lead those who read it to imitate his patience, faith, and love!

"He was, brethren, heavenly-minded. He was not so naturally. No man ever was heavenly-minded by nature since sin entered into the world, except the Lord from heaven, who came to take away our sins, and in whom was no sin. But your lamented pastor was made so through divine grace; and the grand spring which produced this change was faith in Jesus Christ; not that poor, barren, counterfeit of nominal profession, which is the great disgrace of the Christian name, but a lively dependance on God's free unmerited mercy through Christ. You knew his activity, meekness, compassion, and unwearied efforts to do good, and to promote every

liberal and beneficent plan for the relief of misery, and to check the torrent of vice and impiety; in which last endeavour he was content to suffer reproach, and to bear the calumnies of the wicked and profane. This, however, is a species of persecution which, in every age, all faithful followers of Christ must expect. But amidst all these his good works, he viewed himself as an unprofitable servant, and in one of the last conversations I had with him, I well remember what a deep and strong sense he expressed of the preciousness of Christ and his salvation. His confidential friends know how much he felt the sinfulness of nature, how thankful he was for the grace of the Gospel, and how perfectly convinced of the emptiness of that nominal religion with which it has been but too fashionable for men to content themselves.

"But affliction was his lot, and his peculiar affliction consisted in extreme debility of body. Serious and conscientious as he certainly was, decidedly on the side of godliness, and opposite to that of profaneness, I do not hesitate to say that his light affliction, wrought for him an 'exceeding and eternal weight of glory,' through the sanctification of the Holy Spirit which accompanied it. For of him it was eminently true, that though his 'outward man' was perishing, yet his 'inward man' was 'renewed day by day.' He felt in his own experience the uncertainty of all worldly things, and the suddenness of his departure reads a lecture to us all on the vanity of this life, with a louder sound than I can give it.

"Notwithstanding the extreme debility of his frame, divine strength was made perfect in his weakness, and he could with the apostle glory in his infirmities, that the power of Christ might rest upon him. Through affliction, by the divine blessing, he remarkably grew in grace, attained that strength and firmness of Christian faith and love, which he evidently displayed among us. Though happily for himself, he was removed from us at a time when we had reason to hope that his remaining in the flesh might have been more profitable than ever. But God's ways are not as man's. It behoves us reverently to acquiesce in the divine disposals." p. 498—500.

Besides the general exhortations to holiness which occur in these and other sermons in this volume, and the practical treatment of every subject, there are several discourses which are in this view peculiarly important. Such is the 14th, on Prov. xix. 3: "The foolishness of man perverteth his way, and his heart fretteth against the Lord." In this sermon, the author points out various instances in which the folly of man leads him into difficulties and unhappiness for which he has to blame himself only, but which he ungratefully attributes to his Maker; and he, at the same time, directs to the proper remedy of such evils.

The succeeding sermon, from Eccles. vii. 13, exhibits a view of our situation in the present world, which, though far from being pleasing, or such as we are naturally disposed to form, is founded on Scripture and experience, and deserves to be seriously considered by those who are apt to place an undue value on the world, and to expect too much happiness in it. Lest any, however, more especially the young, should be discouraged by the sombre cast of this discourse, we would recommend them to contrast it with the 22d, on "the temporal Advantages of Godliness," in which the happiness resulting from a life of true religion is displayed in an animated and attractive manner. Let those, then, who are pursuing happiness, attend to the view which is given of its nature and sources in this discourse, and, indeed, throughout the volume before us; for similar sentiments pervade the whole, and afford an encouraging picture of the solid peace and joy which are to be derived from the Gospel. We could willingly dwell longer on this important subject, and extract copiously from Mr. Milner; but our limits forbid us to enlarge upon it. Under this head, therefore, of the practical tenor of his discourses, we shall only further refer to the 21st sermon, on Prov. xvii. 16: "Wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it?" which we would particularly recommend to the younger part of our readers.

The knowledge of human nature, and *the discrimination of characters*, which are displayed in this volume,

form another of its excellencies. With very little of what is generally called knowledge of the world, Mr. Milner appears to have studied deeply from the Scriptures, from self-examination, and the observation of others, the nature of man; and, in consequence, to have become well acquainted with his moral wants and weaknesses. He has bent his chief force in these discourses, as in all his writings, against the self-righteous pride and the worldly disposition of mankind, and has exposed the various forms and appearances which these prevailing evils assume amongst different classes of society. The subtle traces of unbelief, insincerity, and imperfection, which are too frequently to be discerned by an accurate observer amongst professed disciples of Christ, and the distinguishing marks of real Christians, are delineated with much acuteness, and render the volume before us an useful touchstone of religious character. The extracts which we have already given will serve to exemplify the truth of this remark: we would only, therefore, for the further illustration of it, refer to the sermon from Prov. xxx. 12, entitled, "The Self-deceiver shewn to Himself:" from which we shall present our readers with a few passages that deserve the serious attention of all professed Christians.

"False professors do not take all one course; there is a large variety in their cases. I can only undertake to point out some of the most common, and the most striking. These men heard the doctrine of the Gospel. They attended to it. Their consciences were, probably, stirred up and awakened. Their curiosity was excited. They were gratified with a new fund of knowledge. Salvation by grace grew a pleasing sound. The comforts of free and full justification by Jesus Christ, which contrite and humbled spirits, who have the most right to them, hardly dare venture to make their own, are fearlessly grasped by these arrogant spirits. Nay they are even encouraged, from hence, to cast off the fear of God: and though they live uncharitably, selfishly, carelessly, and proudly, they suppose they shall still be saved by the grace of Jesus Christ. There are many ways of proving to them how they abuse the grace of God, but one is so obvious that it may seem a wonderful instance of the power of Satan's delusion, that it does not strike their minds.

"You know, that 'the tree is known by its fruits.' As you know more of the Scriptures than the ignorant Pharisee, you can prove to him, and justly too, that the faith of the Gospel which justifies a man through Christ, teaches him to live soberly, righteously, and godly. You can tell him that a man who really believes in Christ, will live holy, though not perfectly so, yet that he will live holy, and be a new creature, in all his dispositions and practice.

"Now this you maintain to be true. 'Thou then that teachest another, teachest thou not thyself?' Look at your life since your fancied conversion began. You are not called on to examine your conduct, before that period, with this view, but since. Is it not astonishing that you should not see, that your life is no more according to godliness, since your religion began, than before? Is it not as fruitless as ever? What good do you more than formerly? Are not your tempers as violent, your dispositions as worldly, your conversation as trifling, your views as selfish, and your taste as earthly as before? Name any one essential alteration that has taken place in you. A new creature! a great change indeed! If any man be in Christ, he is one. 'Old things are passed away; behold all things are become new.' So great a change must be visible in the temper and conduct. The whole course of the desires must be altered, and this cannot be, unless it is followed by a very great alteration in the practice. Now as no such change has taken place in your case, as you are what you always were, it is certain you are deceived. 'This is the victory that overcometh the world, even our faith.' You are still like the rest of the world, and therefore are not in the faith. O that this plain state of the case may lead you to know yourselves, and bring you to seek God afresh, and as for the first time." p. 105—107.

Mr. Milner proceeds to trace the self-deceived professor of Christianity through some other stages, and touches with force, yet with candour and charity, on the changes which men of this description sometimes undergo, by associating, under a notion of greater purity, first with one and then with another sect of Christians; and after stating at large their

leading defects, he addresses them in the following pointed and awakening terms.

"False professor! Thou hast this day been weighed, and found wanting. Thou knowest how to prove the Gospel doctrines, as truths of God's word, and to distinguish them in a measure from false doctrine. But look inward, and see how thou hast received them. Never hast thou mourned for thy inbred guilt and pollution. Thou art not burdened, nor distressed for sin, nor ever hast been, so as to make thee come truly to Christ. A faith grounded on the promises of the Gospel is what thou art a stranger to. Thy life and conversation shew what thou art: worldly-minded, selfish, proud, without tenderness of conscience, without any practical communion with Christ in thy soul, from day to day. Thy eagerness for the world, and the ungoverned state of thy passions and lusts, too plainly shew what thou art. It is certain that the truly regenerate are entirely distinct from men of the world. They are 'the salt of the earth and the light of the world.' Now do recollect since thy supposed conversion, if thou canst, what fruit has appeared in thy life superior to that of persons who make no profession of religion at all. What dost thou for God, and his Christ, and his cause in the world more than they do? What honour dost thou bring to the Gospel by thy words, or deeds? What victory hast thou gained over thy passions? In what one instance art thou materially changed for the better? And if thou art at a loss what to answer, if no one can see thee more charitable, more humble, more heavenly-minded, more conscientious, more upright than thou wast formerly, or than those are who profess nothing, what shouldest thou think? Oh, but thy heart is hard! It is more difficult to move thee, than those who never heard the Gospel sound. But get thee to thy closet, and pray in secret, and see if thou canst profit by these hints, and be affected with thy danger. God may meet thee with true conviction, and give thee repentance unto life." pp. 114—116.

The former volume of Mr. Milner's sermons contained some well-drawn sketches of Scripture characters, and we regret that the editor has not inserted in the present some discourses of a similar kind. There is, however, one sermon in this volume, entitled "an affectionate Admonition to Seamen," which we hope to see reprinted as a separate tract, for dispersion amongst that numerous and important class of men, to whom it was originally addressed, and for whose benefit it is happily adapted.

We have not yet exhausted the topics of commendation which have occurred to us from the perusal of this volume; but the observations we have further to make will with greater propriety follow a few remarks of a different nature, which we feel it to be our duty not to withhold, and which will relate to *the defects* that strike us in these sermons; but as they are very similar to those which we have already noticed in our review of the former volume, it will be unnecessary to dwell upon them at any great length.

The points which we conceive to be deserving of some animadversion in these discourses, may be almost entirely referred to the head either of *looseness and inaccuracy of style*, of *too strong and unguarded*, or of *hasty and low expressions* on particular subjects. We are well aware of the powerful apology which may be, and indeed has been, pleaded for every defect of this kind, from the consideration of the circumstances under which Mr. Milner composed his sermons, and of the peculiar disadvantages with which posthumous writings must ever appear before the public. This apology would have effectually restrained us from any observations of a critical nature, if with respect to some points on which we shall have occasion to comment, a defence had not been studiously urged, and with respect to others, the example and authority of Mr. Milner might not lead to pernicious consequences.

For the *inaccuracy* of the style, we certainly think the editor, and not the author, to blame. Had Mr. Milner given these sermons to the public, he would have deemed it his duty to revise them with care, to correct all the grammatical errors, to substitute other expressions for such as were doubtful or obscure,

and even to alter the construction of his sentences, when perspicuity would thereby have been promoted. Justice to Mr. Milner seems to us to have required that a similar course should have been pursued by his editor; and that if his sermons were presented to the world at all, they should appear in as correct a form as was consistent with their identity. A very slight use of the editor's pen would have done much to remove this objection.

Of the expressions which we consider as too strong and unguarded, and which may, therefore, by the unstable and unwise, be misconstrued and misapplied, we shall only select a few instances to justify our remark. Thus, when it is said, at the close of the second sermon, to those who are *earnestly* seeking the salvation of their souls, "You find you must part with all, even your righteousness, for Christ. You have no strength for this. Into Christ's arms you fall as the clay, and there lie. He raises you by faith. He tells you his victory is yours." We apprehend, that these are expressions which, though conveying, when explained, great and important truths, may yet, without such explanation, be misinterpreted and abused. The danger of them arises from their short and elliptical form, which, though allowable when considered as notes of a sermon to be expanded and explained by the preacher, are certainly too laconic and obscure to be submitted, *without* such explanation, to the public eye. We object, on similar grounds, to the expression, "*Make free with* this Justifier of the ungodly," p. 79; and doubt the propriety of saying, as in the sermon on the conversion of St. Matthew, "They," that is, self-righteous persons, or as they are here and elsewhere somewhat inaccurately called, *Pharisees*, "see not the filthiness of their own natures. The *least insight* into that, will always dispose a man to think no otherwise of himself *than as the vilest of the vile:* for it inclines a man to think none so vile as himself." We know in what manner these expressions may be explained, and would not press them too literally. We would only point them out as specimens of that strong and unqualified mode of assertion, which, however it may be explained, cannot, we think, be justly admired or safely imitated.

We cannot help also regretting, that in those passages, where the inutility of all attempts to save and sanctify ourselves *by our own strength*, is properly insisted on, care is not always taken to shew that exertion, and the utmost exertion, *but in the strength of divine grace*, is nevertheless requisite. We regret this, not only as tending to favour that system of acquiescence in a low and defective state of Christian attainments, which we fear is but too prevalent, and which, indeed, we might infer from this very volume to be too prevalent, among religious persons; but as giving an unfair impression of Mr. Milner's views on this subject. Who more anxiously than Mr. Milner pressed upon his flock the necessity of never intermitting their vigilance, of never ceasing to pray, to strive, to run, to combat? If he found it necessary to warn the religious inquirer against self-dependence, in the same breath would he have pointed to the Saviour, on whom he was to cast his burden, whose aid he was to invoke, whose Spirit he was to implore and to cherish, in whose all-sufficiency he was to exert himself to the uttermost. This being the general tenor of Mr. Milner's preaching, as well as the unquestionable bent of his sentiments, it certainly would have been desirable that he should have been guarded from misconstruction and abuse in this instance, as we are persuaded he himself would have done had he edited his own sermons.

Besides expressions of this kind, we referred to others, which are objectionable as being *too low and colloquial*. These are so frequent in

the volume before us that they cannot escape the notice of our readers; but we forbear to bring them forward, because such an insulated exposure of these words might produce an effect which we are particularly anxious to avoid. We mention them, however, for the sake of introducing a few general remarks on a subject with which they are closely connected. The carelessness which marks the style of these sermons is thus noticed and defended by the editor in his preface. "The literary fame of the excellent author has been less consulted in the selection, than the edification of the Christian reader. In all his ministrations Mr. Milner was known to have had this object solely at heart, *even to the utter contempt* of every ornament of style, and display of learning. He thought with the apostle, whom he so much admired, that to affect 'wisdom of words' was to make 'the cross of Christ of none effect,' and that 'to the poor the Gospel is preached,' is a circumstance which ought to characterize the labours of the servant as well as those of his divine Master. 'This plainness of speech,' though it may diminish the value of these sermons in the eyes of critics, and mere readers of taste, will add to their value with humble persons, who in the simplicity and godly sincerity of their hearts are seeking instruction." Exactly in unison with this account of Mr. Milner's style in this volume, is a remarkable passage in the 12th sermon, in which the author himself states his sentiments on this subject. "I said 'a plain expository view.' To be very studious in quest of the ornaments of speech ill becomes, in general, a minister of Christ, and is ill adapted to Christian subjects. But in what relates to heart-work, to the application of divine things to the conscience, it is peculiarly unsuitable. 'My speech, and my preaching,' says the apostle, 'was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power.' A negligent plainness will most powerfully reach those hearts, who are likely to be benefited by thoughts which are purely spiritual. As for those who love to have their ears tickled with smooth language, and are looking only for entertainment in well-turned periods, instead of desiring the words of eternal life, they ought not to be gratified; nor can they, but at the expence of divine truth itself. For such is its nature, that *it cannot endure an ornamented style.* It loses much of its strength, generally speaking, when clothed in such a dress. The Holy Spirit will have nothing at all to do with the laboured oratory, which is calculated to raise those kind of sensations in which many think the feelings of true virtue consist."—With many of the sentiments expressed in the two preceding passages, it is perfectly obvious that we must cordially agree. It is unquestionable that the style of a Christian minister, either in preaching or writing, ought to be plain, and, generally speaking, unambitious of ornament; but this by no means authorizes him to use, for the instruction even of the plainest people, expressions which are too low and familiar; which are indicative of carelessness and negligence; which are easily susceptible of ridicule; and may be as easily converted into the cant phraseology of empty professors of religion. It is against terms of this description that we object, and not to merely simple, or even colloquial, expressions, in the case of parochial instruction, which are not chargeable with these faults, or liable to these dangers.

But there is something further in the preceding extracts which we think deserving of observation. There appears to be a disposition, both in the author of the sermons before us, and in his editor, to undervalue the use both of reasoning and eloquence when employed on sacred subjects. Similar sentiments have often been expressed by good

men, and we have more than once had occasion to notice them. We are inclined to believe, that in the present case all that was intended to be conveyed by the passages which we have quoted, was a renunciation of all *laboured* and *affected* oratory, as inconsistent with that gravity and simplicity of style which so peculiarly becomes the Christian minister. But the manner in which this sentiment is expressed would lead the reader to imagine, that every attempt at logical argument, or at correct or eloquent language, in a preacher, was not only to be avoided, but despised and rejected with *contempt*. This is supported by the alleged authority of St. Paul, who declares to the Corinthians that his preaching was not with "the enticing words" of man's wisdom. But who does not know that the apostle is here disclaiming the false and artificial oratory of the later Greek rhetoricians, and not the legitimate use of true eloquence? This has been justly defined to be the art of persuasion; and who was, in this view, more powerfully eloquent than St. Paul himself? A similar use has been made of the apostle's caution against philosophy and science, falsely so called, as if he had intended to forbid the exercise of right reason, or the introduction of true philosophy in matters of religion. The arguments which have been urged on *this* point are most acutely and triumphantly refuted by the incomparable Hooker*, and, with a slight variation of terms, would equally apply to the present subject. The truth is, that, instead of dissuasives from the cultivation of real eloquence, we have long needed exhortations to the pursuit of it; and we have no hesitation in declaring it to be our deliberate opinion, that if it were more attended to by our preachers, the effect of their discourses would probably be much greater. This, however, is not the place for a more extended discussion of this important subject. We would only wish for the present to guard against the misinterpretation of our sentiments. Let it not then be thought, that it is our intention to recommend the cultivation of mere human eloquence, from the precepts of Aristotle, Cicero, and Quinctilian, and the study of the best models of ancient oratory (although we would certainly advise this); or that we conceive the success of a Christian preacher to be primarily dependent on his eloquence. We cannot justly be suspected of this; and what we have to add on this point will be sufficient to support us against such a charge. For, notwithstanding the foregoing remarks on some censurable expressions in the volume under our review, we, in fact, deem Mr. Milner himself a considerable master of true Christian eloquence. He had early formed his style on that of the ancient classical writers, and had imbibed much of the spirit of the eloquent apostle of the Gentiles; and it would, in consequence, be easy to produce from his discourses numerous specimens of pure and powerful oratory, which our limits will not allow of our extracting, but which cannot but have been observed and admired by every reader of sound Christian taste and judgment.

The grand source, however, of Mr. Milner's eloquence, as it was of the great apostle whom he so closely followed, was his thorough acquaintance with Christian faith, his deep conviction of its value and importance, and, above all, *his heartfelt experience of its power*. It is to this *master excellence* that we would, in conclusion, direct the attention of our readers, as the main spring of all that is great and useful in these discourses. Mr. Milner had thoroughly studied his Bible, and his own heart; and deeply felt the subjects of which he treats. Hence arose his seriousness and so-

* See Eccles. Polity, book iii. §. 8.

lemnity; his humility and self-renunciation; his lively views of faith in Jesus Christ; the experimental and practical tenor of his sermons; his acquaintance with human characters; his powerful expositions of scriptural truths; his persuasive exhortations to Christian faith and holiness. We know not, indeed, where to look for a more striking example of a soul over which Christianity was completely triumphant, than to the character of Mr. Milner. We could only have wished, that the editor of his writings had taken the liberty, which we are sure the venerable author would have not only excused, but approved, of altering or expunging the expressions which may justly offend readers of taste, and which really disfigure his productions, and lessen their influence; and we trust that if, as we earnestly hope, he should hereafter favour the world with another volume of his discourses, he will not shrink from this office of justice to his character, and of usefulness to the public. In the mean time, we cannot express a more important wish for our country and the world at large, than that the great Head of the Church may raise up in every nation men of a similar stamp with the author before us; and that the clergy of our land may more especially imbibe that exalted spirit of Christian faith and piety which so eminently distinguished and adorned his character.

Memoirs of Frederick and Margaret Klopstock. Translated from the German. By the Author of "Fragments in Prose and Verse." London: Cadell. 1808. 12mo. pp. 236. price 6s.

UNACQUAINTED as we are with the literature of Germany, except through the medium of translations, we shall not pretend to amuse our readers with remarks upon it. The evils which the productions of the German press have contributed to propagate during the last twenty years, have proved a fruitful topic of declamation, and, if we may judge from the specimens which have met our eye, the declamation has not been misplaced. The sacrilegious boldness of their biblical critics, we have more than once had occasion to denounce; and we cannot too strongly guard the theologians who honour our work with their notice, against catching any portion of that unholy familiarity with which too many of them approach the most awful and affecting subjects. This spirit may be considered as a curious contrast to the sickly sensibility, which forms, as we apprehend, to our young men and misses, the most powerful attraction in the plays and novels imported from Germany and done into English; and which serves to varnish, and even to recommend, every thing that is profligate in sentiment and vicious in conduct. The extent of the mischiefs which German literature is believed to have produced, makes us more forward to notice any works proceeding from the same quarter, which may tend to counteract the evil. This, indeed, appears to have been the chief object which the editor (who we understand to be Miss Bowdler) proposed to herself in giving these Memoirs to the public; and we gladly embrace this opportunity of seconding her benevolent intentions. Klopstock, "the Milton of Germany," is here exhibited, not "as the first poet of his age," though to that praise he has also a legitimate claim, but as the tenderest husband, the kindest friend, the most amiable of men, the genuine disciple of Christ. This man, observes the editor, "is scarcely known in England; while on the stage, and in the closet, the principles and morals of the rising generation are corrupted by an inundation of German literature, in which the boldest flights of genius, the noblest sentiments, and the most interesting feelings, are

too often employed to betray the unsuspecting heart." With this man we will now proceed to bring our readers acquainted.

Frederick Gottlieb Klopstock was born at Quedlingburg in 1724, and was the eldest of eleven children. During the first thirteen years of his life he lived in his father's house, under the care of a private tutor. The next three years he passed at a public school at Quedlingburg, preparatory to his introduction to college, which he entered at the age of sixteen. His father, who had hitherto proceeded on a system of indulgence, and had allowed him to devote much of his time to athletic exercises and sports, now represented to him the necessity of applying assiduously to his studies. This counsel was not lost upon him. He soon "acquired a perfect knowledge of the classics, entered into all the beauties of the ancient authors, and while he followed with rapture the bold flights of their original genius, he fed a flame within himself which was soon to burst forth in full lustre." Virgil was his favourite author, and he chose him for his model, in the resolution he formed, after trying the strength of his wing in short poetical excursions, of producing an epic poem; a species of composition hitherto unknown in Germany. The indignation he felt at some Frenchman, who denied to the Germans any talent for poetry, concurred with more legitimate motives in provoking him to this grand effort. After much doubt and hesitation as to a subject, he at last formed the plan of his Messiah; and this choice, it appears, he made before he was acquainted with the Paradise Lost; a poem of which he became afterwards a most passionate admirer. In speaking of his project to his friend Bodmer, he observes: "How happy shall I be, if by the completion of the Messiah I may contribute somewhat to the glory of our great and divine religion! How sweet and transporting is this idea to my mind! That is my great reward."

For his poetical talent Klopstock was evidently indebted to nature, and not to cultivation. In his early years he had scarcely any access to poetical writings. His father's library did not contain a single poet, though it contained many Bibles. This blessed book his taste soon distinguished from all others. While yet a child he made it his constant companion, and thus became thoroughly acquainted with the figurative language with which it abounds. The magnificent descriptions and glowing imagery contained in the book of Job and in the Prophets, laid strong hold on his mind; nor was he less affected by those pathetic passages which represent fallen man as finding mercy at the hands of his offended God; while the view he obtained from Scripture of the greatness and glory of the Messiah excited lively feelings of love and grateful adoration. "From this turn of mind sprung a style of writing full of poetry, before he had ever seen a verse, or knew any thing of prosody."

At nineteen Klopstock entered the university of Jena; but, disgusted with the scholastic theology and metaphysical subtleties which formed its chief pursuits, he removed to the university of Leipsic. While at Jena, he composed the first three books of the Messiah, in hexameter verse, being the first attempt which had been made to introduce that metre into the German language. It was first communicated to some literary friends at Leipsic, whose admiration animated him to prosecute the plan he had sketched out, although the public taste was not yet prepared to relish the lofty flights of his genius. In the course of three or four years, however, this poem awakened an extraordinary degree of interest in Germany. Both its friends and enemies were numerous. Preachers quoted it from the pulpit; Christians loved it, because it served to excite

their devout feelings; the Swiss critics, especially Bodmer, extolled it with enthusiasm; and at length its intrinsic excellence overcame all opposition.

After two years' residence at Leipsic, in 1748 Klopstock, being in straitened circumstances, undertook the care of the children of a relation. Here he became acquainted with a lady, to whom he formed a tender attachment, but who was insensible to his attractions, and gave her hand to another. This unsuccessful passion appears to have embittered two years of his life. The Danish minister, Count Bernstorff, being much struck with his poem, recommended him, about this time, to the king of Denmark, by whom he was invited to reside at Copenhagen, on a pension, which relieved him, for the remainder of his life, from pecuniary care, and left him at liberty to pursue his studies. In his way to Copenhagen, in 1751, he passed through Hamburg, and there first saw the lovely Margaretta Möller; and although two years before he had said he should "love only once," this lady soon consoled him for his former severe disappointment, and in about three years more made him "the happiest of men." An account of the commencement and progress of their acquaintance is given by Mrs. Klopstock herself, in a letter to Mr. Richardson, the English novelist; and as it appears to us to be very characteristic of the German manner (certainly no English woman of our acquaintance would have written thus to a stranger whom she had never seen, and to whom she was writing only for the second time), we shall give it at length. We think it proper, however, to warn our fair readers, that while we are disposed to smile at Mrs. Klopstock's simplicity, and while we admire, as they will believe, her devotion to her husband, we are far from recommending to their imitation, in similar circumstances, either the sudden determination of her affections to an unknown object, or the undisguised frankness of her present communication.

"You will know all what concerns me. Love, dear sir, is all what me concerns, and love shall be all what I will tell you in this letter. In one happy night I read my husband's poem, the Messiah. I was extremely touched with it. The next day I asked one of his friends, who was the author of this poem? and this was the first time I heard Klopstock's name. I believe I fell immediately in love with him; at the least, my thoughts were ever with him filled, especially because his friend told me very much of his character. But I had no hopes ever to see him, when quite unexpectedly I heard that he should pass through Hamburg. I wrote immediately to the same friend for procuring by his means that I might see the author of the Messiah, when in Hamburg. He told him that a certain girl in Hamburg wished to see him, and, for all recommendation, shewed him some letters in which I made bold to criticize Klopstock's verses. Klopstock came, and came to me. I must confess, that, though greatly prepossessed of his qualities, I never thought him the amiable youth whom I found him. This made its effect. After having seen him two hours, I was obliged to pass the evening in a company which never had been so wearisome to me. I could not speak; I could not play; I thought I saw nothing but Klopstock. I saw him the next day, and the following, and we were very seriously friends; but on the fourth day he departed. It was a strong hour, the hour of his departure. He wrote soon after, and from that time our correspondence began to be a very diligent one. I sincerely believed my love to be friendship. I spoke with my friends of nothing but Klopstock, and shewed his letters. They raillied me, and said I was in love. I raillied them again, and said they must have a very friendshipless heart, if they had no idea of friendship to a man as well as a woman. Thus it continued eight months, in which time my friends found as much love in Klopstock's letters as in me. I perceived it likewise, but I would not believe it. At the last Klopstock said plainly that he loved; and I startled as for a wrong thing. I answered that it was no love, but friendship, as it was what I felt for him; we had not seen one another enough to love; as if love must have more time than friendship! This was sincerely my meaning, and I had

this meaning till Klopstock came again to Hamburg. This he did a year after we had seen one another the first time. We saw, we were friends; we loved, and we believed that we loved; and a short time after I could even tell Klopstock that I loved. But we were obliged to part again, and wait two years for our wedding. My mother would not let me marry a stranger. I could marry without her consentment, as by the death of my father my fortune depended not on her; but this was an horrible idea for me; and thank Heaven that I have prevailed by prayers! At this time, knowing Klopstock, she loves him as her lifely son, and thanks God that she has not persisted. We married, and I am the happiest wife in the world. In some few months it will be four years that I am so happy; and still I dote upon Klopstock as if he was my bridegroom. If you knew my husband, you would not wonder. If you knew his poem, I could describe him very briefly, in saying he is in all respects what he is as a poet. This I can say with all wifely modesty; but I dare not to speak of my husband; I am all raptures when I do it. And as happy as I am in love, so happy am I in friendship; in my mother, two elder sisters, and five other women. How rich I am! Sir, you have willed that I should speak of myself, but I fear that I have done it too much. Yet you see how it interests me." pp. 90—92.

This letter was written on the 14th of March 1758, after she and Klopstock had then been married about four years. Their connubial happiness, however, which appears indeed to have been more perfect than suited the present sublunary state, did not long survive this period. Klopstock's distress, on the occasion of his beloved Meta's death, may be more easily conceived than described; yet we are called to see and admire in him the triumph of religious principle over the strongest affections of the heart. Mrs. Klopstock died on the 28th of November 1758. On the 5th of December, Klopstock thus writes to his friend Cramer:

"This is my Meta's dying day*, and yet I am composed. Can I ascribe this to myself, my Cramer? Certainly not. I sleep very little, at other times I cannot do without sleep; and yet I am not ill,—often well. Thanks be to the God of comfort for all the favour He has shewn me! Thank our God with me, my Cramer.

"I will now try to give you a more circumstantial account. Her sufferings continued from Friday till Tuesday afternoon, about four o'clock; but they were the most violent from Monday evening about eight. On Sunday morning I supported first myself, and then her, by repeating that without our Father's will not a hair in her head could fall; and more than once I repeated to her the following lines from my last Ode. One time I was so much affected as to be forced to stop at every line. I was to have repeated it all to her, but we were interrupted.

> 'Though unseen by human eye,
> My Redeemer's hand is nigh;
> He has pour'd salvation's light
> Far within the vale of night;
> There will God my steps controul,
> There his presence bless my soul.
> Lord, whate'er my sorrows be,
> Teach me to look up to Thee!'

"Some affecting circumstances I must omit; I will tell you them some other time.

"When I began to fear for her life, (and I did this sooner than any one else,) I from time to time whispered something in her ear concerning God, but so as not to let her perceive my apprehensions. I know little of what I said; only in general I know that I repeated to her how much I was strengthened by the uncommon fortitude graciously vouchsafed to her; and that I now reminded her of that to which we had so often encouraged each other—perfect resignation. When she had already suffered greatly, I said to her with much emotion, 'The Most Merciful is with thee.' I saw how she felt it. Perhaps she now first guessed that I thought she would die. I saw this in her countenance. I afterwards often told her (as often as I could go into the room, and support the sight of her sufferings) how visibly the grace of God was with her. How could I refrain from speaking of the great comfort of my soul!

"I came in just as she had been bled. A light having been brought near on that account, I saw her face clearly for the first time after many hours. Ah, my Cramer, the hue of death was on it! But that God who was so mightily with her, supported me too at the sight. She was better after the bleeding, but soon worse again. I was allowed but very little time to take leave of her. I had some hopes that I might return to pray with her. I shall never cease to

* A week after her death.

thank God for the grace He gave me at this parting. I said, 'I will fulfil my promise, my Meta, and tell you that your life, from extreme weakness, is in danger.'——You must not expect me to relate every thing to you. I cannot recollect the whole. She heard perfectly, and spoke without the smallest difficulty. I pronounced over her the name of the Father, the Son, and the Holy Ghost. 'Now the will of Him who inexpressibly supports thee,—his will be done!' 'Let Him do according to his will,' said she; 'He will do well.' She said this in a most expressive tone of joy and confidence. 'You have endured like an angel. God has been with you. He will be with you. His mighty name be praised! The Most Merciful will support you! Were I so wretched as not to be a Christian, I should now become one.' Something of this sort, and yet more, I said to her, in a strong emotion of transport. Eliza says we were both full of joy.——'Be my guardian angel, if our God permit.' 'You have been mine,' said she. 'Be my guardian angel,' repeated I, 'if our God permit.' 'Who would not be so,' said she. I would have hastened away. Eliza said, 'Give her your hand once more.' I did so, and know not whether I said any thing. I hasted away,—then went into my own room, and prayed. God gave me much strength in prayer; I asked for perfect resignation;—but how was it, my Cramer, that I did not pray for her, which would have been so natural? Probably because she was already heard above all that I could ask or think!—

"When I was gone out, she again asked Eliza whether it was likely she might die, and whether her death was so near? Once she told her that she felt nothing. Afterwards she felt some pain. She said to Eliza that God had much to forgive in her, but she trusted in her Redeemer. On another occasion Eliza said to her that God would help her; she answered, 'into Heaven!' As her head sunk on the pillow, she said, with much animation, 'it is over!' She then looked tenderly on Eliza, and with yet unfixed eyes listened while she thus prayed, 'The blood of Jesus Christ cleanse thee from all sin.' O sweet words of eternal life! After some expressions of pain in her countenance, it became again perfectly serene,—and thus she died!

"I will not complain, my Cramer; I will be thankful that in so severe a trial God has so strengthened me.

"At parting she said to me very sweetly, 'Thou wilt follow me!' May my end be like thine! O might I now, for one moment, weep on her bosom! For I cannot refrain from tears, nor does God require it of me." pp. 166—171.

In a letter to another friend, written about a fortnight after, he adds:

"Eliza and I are sitting opposite to each other, and both writing to you. She is copying my letter to Cramer for you. How I thank you for your last! Much real comfort was contained in it. Also for your excellent fragment of a prayer, which gave me much strength. I was greatly affected by the ideas of prayer and acceptance to which it gave rise.

"I was already at Altona when this letter arrived, for I went there the evening after my Meta's death, after having seen my dead son, but not my wife: I dreaded too much the return of that image.

"I forgot to mention what follows, in my letter to Cramer. Should I in future recollect any thing else, I will write it to you.

"Twice or thrice my Meta looked at me, without speaking a word, and then to Heaven, in such a manner that it is utterly impossible for me to describe it.—I understood her perfectly. I cannot tell you with what a mixture of sorrow, of confidence in God, and of certainty that she was dying, she looked from me to Heaven. Never, never,—though often in sorrow and in joy have I looked up with her to Heaven—never did I see her so! The situation of a dying person is so singular, it seems to belong neither to this world nor the next.—I should have much to repeat, if I could with any degree of accuracy remember what from time to time I whispered to her, though in a very few words; knowing that she understood my meaning. Had not her sufferings so pierced my soul, I should have been more master of myself, I should have been able to act more on design, and have remembered more.—What I said to her from time to time was chiefly stronger feeling of comfort which conquered the feelings of pain.

"Eliza has just now for the first time shewn me your letter. I could almost quarrel with her for not shewing it to me sooner. Your letters, my Giesecke, have peculiar power to console me; there is something refreshing in them. You must often write to me.

"My Meta left a paper with Eliza, on which, besides some other directions, she had written what she would have on her coffin. It consists of two passages from the eleventh book of the Messiah. The soul of the penitent Thief speaks:

'Was this then death?
O soft yet sudden change!—What shall I call
thee?
No more—no more thy name be death.—And
thou,
Corruption's dreaded pow'r, how chang'd to
joy!
Sleep then companion of my first existence,
Seed sown by God, to ripen for the harvest!'

"The soul of the Thief continues speaking, while the etherial body forms around it:

'O what new life I feel!
Being of beings, how I rise! Not one,
A thousand steps I rise! And yet I feel,
Advancing still in glory, I shall soar
Above these thousand steps.—Near and more
near,
(Not in his works alone, these beauteous
worlds,)
I shall behold th' Eternal, face to face!'

"I too wished to put something on the coffin, and I chose the following lines from the second stanza of my Ode,

'Though unseen by human eye,
My Redeemer's hand is nigh.
He has pour'd salvation's light
Far within the vale of night.'"

pp. 195—198.

A few additional circumstances are mentioned in the letters of his relation Eliza, the insertion of which cannot fail to gratify our readers.

"What I feel, you may easily imagine. What have I not lost! But I will not—I must not complain. Klopstock forbids me. I have now first learnt the full power of religion. But I will to-day write nothing but a circumstantial account of our beloved friend's last hours.—She endured her sufferings with fortitude and resignation seldom equalled. Klopstock, who had determined not to leave her, could not support it. He went out, and came in again, all night long. About ten in the morning, from extreme fatigue no doubt, she had some faintings; but they lasted only a short time, and then she came to herself again. She was always patient. She smiled on Klopstock, kissed his hand, and spoke quite cheerfully.

"Now the trying scene began. Klopstock went in, and informed his wife that her life was in danger. She answered with perfect composure, 'What our God wills is right!' They took leave of each other; but that I will not describe. Klopstock shall do it himself after a while. When he was gone, I went to the bed, and said, 'I will stay with you.' 'God bless you for it, my Eliza!' said she, and she looked at me with the calm serene smile of an angel. She then said to me, 'Is my death then so near?' 'I cannot pronounce that,' I answered. 'Yes—my husband has told me all that may happen. I know all.' 'I know too that you are prepared for all. You will die tranquil and happy.' 'Oh, God must then forgive me much; but I think of my Redeemer, in whom I trust.'

"At one time she said, 'I do not feel much, Eliza; very little.' 'Oh that is well! God will soon help you.' 'Yes, to Heaven,' said she.—Now she was still, but appeared to feel pain. Soon after she laid her head back, and said, 'It is over!' and at the same moment her face became so composed, that the change was observable to every one. A moment before it expressed nothing but pain, now nothing but peace. I began to pray, in short exclamations, such as she had taught me, and thus, after a few minutes, she died;—so soft, so still, so calm! ———

"On Monday she was buried, with her son in her arms, in the same grave where three of my children now rest; for you do not yet know that, a week before, I lost my youngest little girl. Think what I, weak as I am, have lived through; but thank God with me, who so supernaturally strengthened me, that I was able, with courage and firmness not my own, to stand by our Meta in her last moments.

"God preserve you and those you love! God preserve Klopstock, to whom He now gives such uncommon grace and support." pp. 173—175.

In a letter to Klopstock's mother, the same lady thus writes:

"God will comfort us all. He will comfort and support us with his grace, that we may be able to bear the heavy cross which He has laid on us, according to his will.

"Your chief anxiety must now be for your dear son; and I wish you could yourself see him. What a miracle does God exhibit in him. He presents an example to us all how powerfully God supports those who are his, even under the most trying circumstances. You will readily believe that we do our utmost to cheer and amuse our dear brother—but you could better imagine it, if you knew how much we all love your son. How I, in particular, respect and love him, I cannot express to you. I loved my blessed sister most tenderly, that is known to all who were acquainted with us; but I now feel that I do not love our Klopstock less than I loved her. You may hence conclude, that

from my heart I shall do every thing that can in any degree contribute to soothe his grief. He will probably write to you himself, and tell you, that on account of his health, he does not intend to travel this winter, but will wait till spring.

"The night before her death I was alone with her. She suffered much, but with great composure. She talked a good deal to me. O happy hours which God gave me with her, even then, though deeply tinged with sorrow! Amongst other things she said, 'O Eliza, how should I now feel, if I had not employed the whole nine months in preparing for my death! Now my pains will not suffer me to pray so continually, to think so worthily of God, as I am at other times accustomed, and would now most wish to do.'" p. 178—180.

After the death of his wife, Klopstock continued to reside at Copenhagen till the year 1771, when he removed to Hamburg, where he lived during the residue of his life, except for about a year, which he passed at the court of Baden. In 1791, when in his 68th year, he married a near relation of his first wife, to whom he was indebted for much of the comfort he enjoyed in his declining years. "To the close of life he retained his poetical powers; and his sacred harp still sent forth strains of sublime and heart-felt piety." He died at Hamburg in 1803, in the 80th year of his age, "with a firm expectation of happiness beyond the grave." Our readers will be anxious to learn something of the last hours of this extraordinary man, and we are willing to gratify them.

"His strong feelings of religion," we are told, "shed a lustre on his last moments, when he displayed a noble example of what he had often sung in his divine poems. He preserved his gentle animation, his fervent piety, and the admirable serenity of his mind, till the close of life. To the last his heart was as warm as ever; and the hopes which had supported him through all his trials, continued unshaken to his last moments. He spoke of death with the most cheerful composure. The pleasing images of immortality sung by his own lofty muse recurred to his mind in the moment of trial, and whispered comfort to his spirit as it fled.—His soul had been undismayed at the symptoms of decay which increased every year. His strength was greatly diminished in the winter of 1802, but he was still pleased with the visits of his friends." p. 32.

"In the last weeks of his life he secluded himself entirely, even from those who were most dear to him. He sent them many kind messages, but declined seeing them. Tranquillity of mind, resignation to the will of God, warm emotions of gratitude for the happiness he had enjoyed in life, gentle endurance of the pains of death, a calm prospect of the grave, and joyful expectations of a higher existence, these were now his sensations. The fair form of the Angel of Death, the exalted view of a better world, which had fired the lofty-minded youth to compose his sacred hymns, these now hovered round the head of the aged dying saint. In the 12th canto of the Messiah, he has sung the happy close of a virtuous life with unparalleled grandeur of description. Such Christian triumph attended him in the hard struggles of dissolution, which grew more painful on a nearer approach. In the last and severest conflict he raised himself on his couch, folded his hands, and with uplifted eyes pronounced the sacred words so finely illustrated in one of his Odes. 'Can a woman forget her child, that she should not have pity on the fruit of her womb? Yes, she may forget, but I will not forget thee!' The struggle was now over, he fell into a gentle slumber, and awoke no more." pp. 33, 34.

A solemn funeral, it is added, such as Germany had never witnessed for any man of letters before, honoured the remains of Klopstock. The whole of the diplomatic body in Lower Saxony, the members of the senate, the clergy, all the literati, and many men of distinction, not only of Hamburg but of Altona, and about fifty thousand of the people, joined in the procession; and such was the impression of awe and solemnity which pervaded this immense multitude, that no interference of the police was necessary.

Having thus given our readers a view of this interesting pair, we shall proceed briefly to notice the other parts of the volume before us. The Letters from the Dead to the Living, which occupy a considerable space in its pages, are to us the least interesting part of the whole. They

are so much at war with probability, that, although they are written with much feeling, the moral which they are intended to convey does not make its way to the heart. We select the following as a favourable specimen—we may say the most striking—of these compositions. It is the production of Mrs. Klopstock's pen.

"Little dost thou expect, O Lorenzo, now after a year, to hear of thy friend; ah, rather say, of thy companion in dissipation, for a connection like ours deserves not the name of friendship; little dost thou now expect to receive any account of me. Thou art right. Who sends accounts from this dreadful prison? In common with the terrific spirits our seducers, we hate the whole human race; and we hate Him too,—Him whom I am forced to confess, whom on earth I endeavoured to deny, —whom yet I would deny, but cannot.———O ye, yet mortals! ye who yet can comfort yourselves with his love, ye cannot conceive what it is to know God only in his omnipotence! God without love! Lorenzo, I feel a mixture of cruelty and compassion. One thought says, I will save him from misery by my example; and another says, I will rejoice in his torture! Where wast thou on the day of terror? Where wast thou, that thou wast not buried with me in the ruins of Lisbon? For hadst thou died, thou hadst been here.———Hear then my story, for thou knowest it not. Ye found not my body; it was burnt.——— Hear me!———

"From the excesses of the night I yet lay in a deep sleep. The morning dawn had beheld my crimes. I waked in terror at the shaking of the earth. At the same moment the house fell in. 'Tis He, 'tis He,' I cried, 'He kills me!' For who can totally deny Him, the Fearful One? We feel, when we sin, that we cannot; but we stupify ourselves. I had almost prayed, but I could not. I knew not how to pray; and the anxiety to save my life, absorbed the thought of God. At length I worked my way from out of the ruins of my dwelling. I hastened on, without any accident. This made me feel secure. I met with her,—perhaps she is now a saint,—her whom I so thoughtlessly seduced to stain her sex with the same crimes that we stain ours with. 'Ah, seducer,' said she, 'profligate! repent, repent, or we are this moment lost!' It seemed to me ridiculous to hear her preach repentance; I told her so, and asked how she could suffer herself to be alarmed by such an accident. O Lorenzo, the words stuck in my throat! A house fell down, and crushed both her and me. She was soon dead. I only saw her raise her eyes to heaven, and I have not found her here. I was much mangled; I could not die. I beheld once more the setting sun. I rolled myself over in blood and dust, and saw beside me the old man who was the constant object of our ridicule. How peacefully he died! I would have given my whole life to have died like him. 'Redeemer! Saviour!' in a soft voice I heard him say. How could I now believe a Saviour? I never had believed him." p. 124—126.

The intelligent reader cannot have failed to remark, in some of the passages which have been extracted, the occurrence of a certain peculiarity of phrase and sentiment, differing from any thing to which the mere English ear is habituated. In other parts of this volume this peculiarity is still more apparent, and reminds us of a certain dramatic caricature, by means of which the authors of the Weekly Examiner exposed the sentimental fopperies of the German school. The association will be felt by all who are acquainted with the work to which we allude, and is certainly unfortunate; for though the resemblance be but slight, it is yet sufficiently strong to awaken recollections of a ludicrous description in the mind of the reader.

Those who are well acquainted with the state of things in the ordinary religious circles of this country, will be still more struck with another circumstance; we mean, the difference between what may be called the *style* of the religion prevailing in those circles, and of that which is exhibited in the subjects of these memoirs. It is impossible to read the preceding pages of this review, without feeling that the minds both of Klopstock and his wife were deeply imbued with piety. While we witness in them a strain of devotional feeling, and of holy resignation to the will of God, which emulates that of the brightest ornaments of Christianity in our day, we look in vain for any thing like that doctrinal precision which we of this

country are accustomed to aim at, or like what is called religious experience. We meet with no strong or prominent assertions of doctrinal truth; the allusions to their own personal demerits are slight and infrequent: we hear nothing of any remarkable change of sentiment which occurred in the life of either of them; nothing of the strength of their corruptions, or the violence of their temptations: on the contrary, expressions sometimes occur, which in this country we should be ready to charge as indicative of ignorance both of themselves and the Gospel. At the same time, it is evident that their hearts were full of religious sentiment and devotional feeling. They loved God; they reverenced his word; they loved and adored the divine Redeemer; they cultivated communion with God; they habituated themselves to the contemplation of death and judgment; they exercised a temper of cheerful resignation to the will of their heavenly Father; they were not only patient, but thankful, in tribulation; with the king of terrors in view, they were able to rejoice in hope of the glory of God.

Let it not be supposed, that by this observation we mean, in the slightest degree, to depreciate the value either of doctrinal accuracy, or of what is termed experimental religion. We only state what appear to be the facts of the case before us; and we state them for the important purpose of founding upon them a lesson of candour and charity. We are generally too prone to consider true religion as the exclusive portion of those who have learnt to think and speak on the subject in precisely the same manner with ourselves. We are apt, in our own minds, to fix on certain views of evangelical truth, and on certain modes of expressing those truths, as tests of genuine religion; and where such views and such expressions do not obtrude themselves, we are apt to undervalue the most vivid manifestations of Christian grace, and perhaps to regard them as spurious, or at least equivocal. "By their fruits shall ye know them," said our blessed Lord. And as neither the clearest doctrinal light, nor the most exact delineations of the spiritual life, will avail the individual, whose heart is not affected with the one, and whose life does not exemplify the other; so where a man's life and conduct afford satisfactory evidence that love to God and Christ, zeal for the divine glory, and reliance on the divine power, providence, and grace, are the governing principles of his heart, we ought not to decide against his religious character because he may use expressions which we deem inaccurate. Among the millions of those who are saved, we shall doubtless find thousands, and tens of thousands, who, without having ever systematized their religious creed, or reduced the truths they believed into the form of syllogisms, have had their hearts, nevertheless, warmed with fire from the divine altar; have contemplated with delight the grace and mercy of their Redeemer; and have shared in the holy rapture with which angels and archangels, and the spirits of the just made perfect, unite their hallelujahs with those of the church below, in one grand chorus, "to Him who hath loved us, and washed us from our sins in his own blood."

It would be gratifying, indeed, to see neither error nor defect in the characters with whom we associate, or in the books we read; and we certainly should have felt far greater pleasure in perusing and recommending the present work, had those characters which it holds out to view afforded no room for our present observations. But we do not recommend it as a work from which to deduce our religious creed; or which is to be read without the exercise of our judgment: but we recommend it as calculated to quicken us in the exercise of not a few Christian graces; and as exhibiting an animating view of the peace, the consolation, the happiness, which true

religion, where its influence is really felt, is capable of producing.

The Grounds on which the Church of England separated from the Church of Rome re-considered, in a View of the Romish Doctrine of the Eucharist, with an Explanation of the antepenultimate Answer in the Church Catechism. By SHUTE, BISHOP OF DURHAM. London: Rivingtons. 1809. 8vo. pp. 46.

IN our volume for 1807, p. 609, we briefly noticed a Charge that had been delivered by the Bishop of Durham to the clergy of his diocese, in which he warned his flock against the errors of the Church of Rome. This Charge has produced several replies and rejoinders, in which the points at issue between that church and the Church of England have been discussed. In the pamphlet before us, the pious and learned prelate, with his usual good sense and discrimination, vindicates his former statement, and considers in detail some of those erroneous tenets, which, in his charge, he had cursorily touched upon. The points which he selects for examination are not such as it may fairly be made a matter of question whether the papists maintain or not: they are such as they unequivocally assert; such as they "do not reprobate, but defend."

The bishop first produces "reasons against the *literal* meaning of the words, 'This is my body,' 'this is my blood.'" In our number for January last, we inserted a satisfactory refutation of the Romish error on this subject, by Dr. Adam Clarke. The bishop produces strong additional arguments on the same side; and whoever reads what he has written, with a mind open to conviction, must allow, with his lordship, that "every rational view that can be taken of the subject militates against the literal sense." He is equally successful in producing reasons against the perpetual miracle, implied in the literal sense of the words, of changing by the act of consecration the bread and wine into the real body and blood of Christ. The remaining points on which his lordship treats, are The Adoration of the Host, and the Denial of the Cup to the Laity.

The bishop takes occasion, at the close of his pamphlet, to answer an argument of his opponents, drawn from the language of our Church Catechism. It is affirmed in that formulary, that "the body and blood of Christ are verily, and indeed taken and received by the faithful in the Lord's Supper." But, say the papists, "to receive that at the Lord's Supper in very truth and deed, which is acknowledged not to be there," is nonsense and paradox. To this his lordship replies, that "we acknowledge the *spiritual* presence of Jesus Christ, but we do not acknowledge it in any *visible transubstantiated* shape." Therefore "to say that we receive that at the Lord's Supper, in very truth and deed, which we acknowledge to be there—to be there, spiritually, but not carnally—is not nonsense, but the sound faith of a Christian. We believe that we receive spiritually at the sacrament that which exists there spiritually."

"To eat the body of Christ," continues his lordship, "is an act of the mind, not of the body. It is, in its more general sense, to believe in him, to imbibe his doctrines, to feed on his promises, to digest his precepts, and to be in constant union with him and his disciples. There is the same relation between Christ and faith, as there is between natural food and the faculty of eating. Christ is our spiritual food, 'the bread of life;' and faith is the faculty by which we receive that food. To eat bread is to sustain the life that now is; and to believe in Christ is to contribute to everlasting life. To believe in Christ is therefore to 'eat Christ,' to 'live by him,' to have our spiritual sustenance from him. In its particular application to the sacrament it is the act of thinking, believing, and meditating on Christ, especially on his death, and on the new covenant in his blood, with the consequent feelings of hope and trust in the divine

mercy. And this spiritual food is verily and indeed taken by the faithful in the Lord's Supper." "The communion of the body of Christ by faith, and in obedience to his command, is in a special manner an act of spiritual union with Christ; for Christ says, 'he that eateth my flesh and drinketh my blood dwelleth in me, and I in him.' By this spiritual union the disciples of Christ become the body of Christ: they are one with Christ, and Christ with them. But no one can thus verily and indeed partake of the body and blood of Christ but believers, because such participation is altogether an act of faith. Whatever is spiritually done must be done in faith. We affirm, therefore, that 'the body and blood of Christ are verily and indeed taken and received in the Lord's Supper,' because they are spiritually received; and we say, 'received by the faithful,' because none but the faithful and spiritual are capable of partaking of that which is spiritual. 'As the natural man knoweth not the things that be of the Spirit of God, nor can know them, because they are spiritually discerned; so the unspiritual and unbelieving, 'however they may carnally press with their teeth the symbol of Christ's body, yet in no wise do they partake of the body of Christ,' because that which is spiritual can be only spiritually eaten, and because that which is a commemorative act of belief in Christ can be performed only by believers."

We have quoted the above passage on account not more of the satisfactory vindication it contains of one of the formularies of the Church, than of the evangelical views which it incidentally exhibits. In the very first number of our work, we were called to express, in strong terms, our approbation of the pious and scriptural sentiments of this prelate. We are happy, after a lapse of eight years, to have it in our power to record the consistent adherence of his lordship to the same enlightened and spiritual views which then gave occasion to our praise; but which even his high situation in the Church did not prevent some bigotted admirers of her external form from stigmatizing as the religion only of quakers and methodists. His lordship has happily shewn himself superior to such obloquy: and we have still the satisfaction of seeing (may we long see!) in the most distinguished rank among her sons, one who is not ashamed to avow himself the champion of that *spirituality* which it is the great object of all her forms and institutions to excite and cherish.

Sermons on interesting Subjects. By the late Rev. Robert Coutts, Minister of the Gospel at Brechin. *With some Sketches of his Life.* 2nd Edition. London: Longman. 1808. 8vo. p. 462. Price 7s. 6d.

These sermons are fairly entitled to a place in the library of every Christian, whether we consider the momentous nature of the subjects of which they treat, or the manner in which those subjects are discussed. The volume consists of two sermons on "the Unsearchableness of Providence;" five sermons on "Various Sources of the Christian's Joy;" two on "the Duties of Christian Ministers;" two on "Self-denial;" and single sermons on the following topics: "Christ's Power to protect and bless;" "the Possessions and Privileges of Christians;" "Christ, the Father's unspeakable Gift;" "the Nature and Certainty of the Eternal Life which Christ gives to his People;" "Christ, though unseen, an Object of Love and Joy;" "Fellowship with the Father and with the Son;" and "Union with Christ." The favourable impression which this rich table of contents is calculated to produce, is not weakened, but is confirmed and strengthened, by an examination of the volume. It is full of solid and most important instruction, uniformly drawn from the living fountains of truth and knowledge, and expressed with more than usual clearness and force. In sermons embracing, like those now before us, the grand fundamental verities of the Christian faith, and which are, therefore, "of no time or place," we do not expect to be surprized by novelties; we look chiefly for doctrinal accuracy, and

practical effect. The discourses before us, however, while they are both sound and practical, rise far above the common-place productions of the day; and although they were prepared for the press after the death of the author, they are neither crude nor undigested, but well arranged, methodical, and, with a few exceptions, tolerably correct. The general style is vigorous and appropriate; the illustrations often lively, and well chosen. They appear to us to be, upon the whole, too argumentative for the pulpit, at least for the English pulpit; and unless the lower classes in the northern division of our island possess a very decided intellectual superiority to those in the south, we should fear that they must have been above the comprehension of a large part of Mr. Coutts's congregation. The same circumstance renders them less adapted for the family circle than many sermons of inferior merit. To persons of intelligence, however, and particularly to the clergy, we have pleasure in strongly recommending them. Mr. Coutts has pressed philosophy into the service of religion; and under the rigid discipline to which he has subjected her, she proves a most useful handmaid.

We feel some difficulty in making such a selection of passages in support of our commendation, as may at the same time be consistent with our limits, and do justice to the work before us. Those which we have selected furnish, as we conceive, a fair specimen of the whole. Our first extract shall be from the sermons on "the Unsearchableness of Providence."

"It is but a small portion of the works, either of nature or of providence, which we have an opportunity to contemplate. Our life is but for a few years; and the world which we inhabit, is but one of the innumerable orbs, which crowd the universe. In that life, the events are neither very numerous, nor greatly diversified: of even that world, it is but a diminutive spot which we occupy; but few of its inhabitants that we can see, and fewer still with whom we can be acquainted. For one in this situation, to pretend a capacity to judge of, and to censure the providence of God, which reaches to all ages and all nations, and which probably comprehends, under one system, the whole of his immense dominions, is a degree of absurdity and impiety, which we would hesitate to credit, did it not fall under actual observation. Figure to yourselves a minute insect seated on one of the many wheels of a vast and complicated machine; and you have a view of man's situation in the universe. Suppose that the insect's life continues only while the wheel moves through one of its notches; and say, is it possible that such a creature can see enough, either of the construction or movement of the machine, to judge of its end, or of its fitness to attain that end? Yet such is the little spot, which, for a little while, man occupies in the dominions of God. Although, therefore, his intellect were far more penetrating than it is, and his heart free from every moral defect, his situation alone, independently even of the shortness of his life, must utterly preclude him from a thorough perception of the whole plan of Providence. Can he, who peeps through the chinks of a shattered wall, perceive the whole extent of a country, the relative situation of its districts, or the rivers, hills, and valleys, which diversify its surface? Chained to the bottom of a deep and narrow pit, could you tell the number of the stars, or describe their courses over the wide expanse of heaven? Our mind is shut up in the body, as in a prison: and it is but through a few imperfect openings, that external objects are discerned. Hence, of necessity, our knowledge is narrowly circumscribed; and hardly extends farther than a few gross matters of fact. Our reasoning consequently can proceed but a little way; and even there, is liable to almost unavoidable defect. Is it possible, then, that the providence of God, of which so small a portion comes under our observation, can be otherwise than incomprehensible? This even the apostles, enlightened as they were by inspiration, acknowledged: 'We now see through a glass, darkly; and know only in part.'" pp. 28—30.

The following passage is taken from one of the sermons on the Sources of the Christian's Joy.

"Christian joy is adapted to every station and condition in life. Of temporal enjoyments, there is none suited to every character, case, and situation. Those who are weak in memory and judgment, are incapable of the pleasures of learning. The poor are cut off from the delicacies, from many of the

comforts and conveniences, and are often pinched as to the necessaries of life; while their poverty, at the same time, precludes them, though possessed of mental talents, from access to books, the storehouses of history and of knowledge, which might fill up, both with improvement and with innocent recreation, the intervals of toil. The blind have not the satisfaction of beholding the order and the grandeur of the works of God; the majestic orbs of heaven above; and beneath, the earth's ever-varying and ever-beauteous robe. The harmony of sound reaches not the ears of the deaf. The ambitious and the covetous deny themselves the pleasures of repose. The indolent and luxurious know not those of useful and of healthful action. And what joys, short of those which come from heaven, can visit the aged, the feeble, or the bed-chained sufferer; in whom desire hath failed, and whose every sense hath been blunted, unless to pain? To these, and to the like, neither affluence nor philosophy can say, Come unto me, ye weary and heavy laden, and I will give you rest.

"But even to these, spiritual joy is not necessarily a stranger. There is no distance to which it cannot travel; no darkness or shadow of death, which it cannot penetrate. Is the Christian poor? he knows that God hath provided for him the riches of grace and glory: and he is satisfied, he is transported with the fulness and validity of his title to a treasure that faileth not, an incorruptible inheritance, a kingdom that cannot be moved. Is he deprived of the pleasures of sense, of meats, and of drinks? he tastes the purer and sweeter pleasures of the mind: he eats of the hidden manna; he is nourished by the bread of life; he is refreshed by the fruits of the Spirit, righteousness, and peace, and joy. Is he tossed in a sea of troubles? he has an anchor within the veil, and his mind is calm. Is he under the reproach of men? he has the approbation of God, and the testimony of a good conscience. In short, there is no condition in which he cannot obey God's law. For if, through absence of health or prosperity, he have not the opportunities of active obedience, he can suffer patiently; and the joy, which is the result of either, nothing can take from him. There is no state that can prevent his rejoicing in the providence of Jehovah, while he constantly cherishes the belief, that all things concerning him are disposed by the wisdom which knows what is best, and by the goodness which always loves him. Faith and hope rise superior to pain and sorrow: for the objects on which they rest, and from which they enable him to derive his happiness, cannot be affected by any change in the things of time and sense. They are the wings, which lift him above the world, to the abodes of bliss; or rather, they are the instruments, which bring down heaven to his soul. Such joy the world cannot give, and cannot take away. The rains may descend, the floods beat, and the winds blow, but it abides unshaken; for it is founded on the Rock of ages, the power and faithfulness of the Most High. External circumstances, the loss of fortune, of fame, of health, do not impair it: they rather confirm its exercise, and render its value more sensibly evident." pp. 143–145.

We were particularly pleased with the discourses on "the Duties of Christian Ministers:" and as they are calculated to counteract some errors which prevail, no less in England than in Scotland, we shall quote largely from one of them. After shewing that to "preach Christ Jesus the Lord" is to have respect to him even when discoursing of those subjects in which he is not the immediate object of contemplation, he proceeds, by a reference to the example of St. Paul in various instances, to illustrate this proposition. He afterwards addresses two opposite descriptions of persons; the one, those who, professing to be great advocates for morality, find fault with doctrinal discourses; the other, those who, in their zeal for doctrinal truth, condemn ministers who discourse for any length of time on duties. To the former he observes:

"When ministers establish and illustrate the doctrine of 'Christ Jesus the Lord,' with the other doctrines connected with that fundamental truth, and press these home on the hearts and consciences of their hearers, they do not neglect the interests of morality. For when the truths revealed in the word of God are understood and believed, they must dispose us to holiness; and good dispositions, and obedient lives, are to be considered as the effect rather of a belief of the truth, than of any direct exhortations to virtue, however powerful in themselves these may be. For what is duty, but an empty name, without some motive to its performance? What is a motive, but some fact of importance to us? And what is a doctrine, but a statement of such a fact? But of what avail were the fact

or the statement, unless understood and believed? When a minister, therefore, establishes and explains the doctrines of the divine word, and especially its fundamental truths, such as those which relate to Christ the Saviour and the Lord, he is so far from neglecting to enforce the practice of duty, that he is employing the only means, by which it can be effectually secured: he is implanting those principles, from which, and from which alone, true holiness can proceed.

"To those, who censure preachers for dwelling on moral subjects, I would next observe, that they probably mistake the Scriptural sense of the term doctrine. They understand it, and for convenience's sake, it is commonly employed to denote the truths which are the objects of belief, as distinguished from the precepts which are the rules of practice. But in Scripture, it applies to both; and is nearly synonymous with instruction. Thus, in Paul's directions to Timothy, immoralities in practice, not less than errors in faith, are represented to be 'contrary to sound doctrine, according to the glorious Gospel of the blessed God.' And, in his letter to Titus, the several virtues corresponding to the respective ages, sexes, and stations of Christians, are termed 'the things, which become sound doctrine.'

"Were ministers to dwell constantly on articles of faith, what answer could they give, if a disciple from the school of James should ask them, 'Know ye not that faith, if it have not works, is dead?' or were one of those, whom Christ led out to Bethany, to remind them of his last injunctions, 'Go ye, and teach all nations; teaching them to observe all things whatsoever I have commanded you.'

"Besides, did a minister fill up the whole of his preaching, with what are called doctrinal discourses, the effects upon his hearers would probably be most unfavourable to the ends for which preaching was ordained. Many of them, being unaccustomed to have the rules, by which their state and character are to be tried, urged upon their attention, would be apt, from the influence of a warm imagination, and a heart at all times partial, to judge favourably of themselves, without sufficient scrutiny, and to say, 'Peace, Peace,' where there was no peace. They would be prone to neglect the cultivation of many necessary graces; to be remiss and defective in duty; to become zealous of frivolous distinctions, of obscure words and phrases; to mind 'the mint, and anise, and cummin,' while they 'omitted the weightier matters of the law, judgment, mercy, and faith.' Alas! how many are there, who hear the doctrines of grace gladly, as Herod heard the preaching of the Baptist, yet, like him, remain unchanged; who, like the temporary believers in the parable, receive the word with joy, but 'have no root in themselves.' To such, how applicable are the words of Jehovah to Ezekiel, 'They come unto thee as my people cometh, and they sit before thee as my people; and they hear thy words, but they will not do them; for with their mouth they shew much love, but their heart goeth after their covetousness. And lo, thou art unto them, as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words, but they do them not.'

"There are, again, others, who, did they hear nothing from the pulpit, but abstruse doctrinal speculation, would be seized with disgust and weariness; would fall into a habit of listlessness and indifference, while they attended public ordinances; or perhaps might be tempted to forsake them altogether, as exercises equally tedious and unprofitable. —It is, therefore, of the greatest importance, that the ministers of the Gospel should frequently explain the nature of the duties incumbent on their hearers, and delineate the various graces which constitute the Christian character; 'teaching men that, denying ungodliness and worldly lusts, they should live soberly, righteously, and godly, in this present world.'

"And let all classes of hearers remember, that the duty of a minister is to teach, not according to their opinions or wishes, but as Christ and his Spirit taught. He seldom dwelt long on either doctrine or duty alone, but blended and intermingled them, so as to make each establish and illustrate the other. And if the preachers of the Gospel pay due attention to this divine example, they will find that practical subjects are fruitful in topics for confirming the truth, and proving the importance of evangelical doctrines; and that doctrinal discourses will afford frequent occasion for practical remarks, and furnish the most cogent arguments to the study and performance of every duty." pp. 233—236.

There is much just reasoning, as well as feeling, in the following passage, in which Mr. Coutts endeavours to establish the position that a being, though unseen, may be the object of our affections.

"When we read of distant cities swallowed up by earthquakes, or buried under the melted bowels of burning mountains, our

tranquillity is but little disturbed. We hear of others exposed to the murderous rage of conquering armies; and though here we feel somewhat more interested, yet, after uttering one or two melancholy reflections on the subject, we hasten to our business or our amusements, with as much cheerfulness, as if no disaster had taken place. A person, in a remote country, is described to us, in general terms, as the most wise and virtuous of mankind, and as withal the most afflicted: yet the description does not perceptibly kindle a single emotion of love, pity, or admiration.

"But do such instances shew that, towards persons unseen, it is incompatible with our nature to exercise its affections; and that those objects only, which fall under our immediate inspection, can attract our regard? No! they only prove that a general account is insufficient deeply to interest us; and that, to awaken our affections, particular persons must be pointed out, particular facts and incidents must be specified. The sufferings or deliverances, the virtues or vices, the wisdom or folly of individuals, must be exhibited, in connexion with appropriate actions and events. Characters, thus presented in combination with their circumstances, come within the grasp of the mind; they are rendered distinct objects of perception, and are capable of powerfully interesting us. Nay, so irresistible is the effect of particular delineations upon our hearts, that, in such cases, the scenes, even though known to be unreal, do not fail to affect us with lively emotion. In either of the first instances alluded to above, state a few particulars. Mention by name a husband hastening to the relief of his wife, instead of saving himself by flight; while she, equally inattentive to her own safety, is found dragging her wearied limbs along, beneath the burden of her infant children, unable to escape from the advancing torrents of burning matter, or from the pitiless hands of a ferocious soldiery. Of the man of extraordinary endowments and sufferings, describe the words, the actions, and the particular calamities. There will then appear no need of actual vision to interest our minds, and awaken their strongest feelings. Fear and pity, love and hatred, admiration and horror, will reign alternate in our bosoms. Though visible objects, therefore, produce impressions more readily and more powerfully; and though frequent personal intercourse makes us retain them more lastingly; yet these, and a thousand other instances, prove, that the same impressions may be made, where vision cannot be attained.—Let us now apply these observations to our case with respect to Him, whom though we have not seen him, we profess to love. Are we only told in general that Christ is our Saviour? Are we barely informed that he lived a season on earth; that he died and rose again; that every excellence adorned his character; and that sufferings manifold and exquisite afflicted his soul? No: For then, though we might feel some general emotions of admiration and gratitude; yet, agreeably to the fixed constitution of our nature, it were impossible that we should love him, or that he should become the immediate object of our affections. He that formed us remembers our frame; and has adapted to it the records of inspiration. The Gospels are no general encomiastic relation of Christ's obedience, kindness, power, and sufferings. They afford firm footing to the mind's affections, in the simple details, which they afford us, of a vast variety of particulars in his demeanour towards God and man, in every different situation and circumstance. His conduct in the several relations of human life, in retired intercourse with his chosen disciples, in the company of admiring thousands, in the midst of malicious detractors, and inveterate enemies, is distinctly brought in view. He is exhibited in situations which are not only conceivable, but which have often been experienced by us all: and what he did, how he spoke, and how he felt in these, is related with a particularity which places him directly before us, and brings him not only within the limits of human conception, but within the circle of human converse. Every heart must feel, in the perusal, some degree of emotion: the heart of a believer burns within him.—Glorious the Redeemer indeed appears; but, like the sun thinly shaded, he dazzles not by excessive brightness. Under a form which we can contemplate and appreciate, he discovers himself in every character; and in every relation, lays himself open to the clearest inspection. There are not wanting, it is true, such declarations as ascribe to him, in the most general terms, a moral excellence absolute and perfect. Thus we read, that he was 'holy, harmless, undefiled, and separate from sinners;' that he 'went about doing good;' that he 'did no sin, neither was guile found in his mouth:' but to render such general assertions more intelligible to our understandings, and to make them affecting to our hearts, we also read, in a thousand particulars, of the sick whom he healed, of the disconsolate whom he comforted, of the wretched whom he relieved, of the dead whom he raised, of friends to whom he was indissolubly attached, of enemies whom he

forgave, of ignorance which he instructed, of perverseness with which he meekly bore, of sufferings unparelleled which he endured with perfect resignation and fortitude, of purity untainted, of devotion uninterrupted and heavenly; above all, of a voluntary sacrifice of himself, the offering of unexampled love.—We are informed in general that, to give him the better title to our love, he took upon him a near and intimate relation to his people. But we are informed also of the manner in which that relation was constituted, of the names by which it is expressed, and of the characters in which it is displayed: names so tender, characters so gracious, and so suitable to our wants, as to win affection, excite confidence, and fill with joy. We read that he took part of our flesh and of our blood; that he subjected himself to the same obligations, and exposed himself to the same sorrows; that he is our shepherd and overseer, our leader and commander, the Lord our righteousness and our strength, the captain of our salvation, the author and finisher of our faith, our intercessor and advocate, our master and our king, Emmanuel, God with us, and, in one word, our Mediator; who, by his blood, hath purchased our pardon, and by his obedience, hath secured our acceptance; who, having borne our griefs, and carried our sorrows, can be touched with the feeling of our infirmities, and is able, is ready, to succour us in every trial." pp. 334—338.

"That heart must be hard as rock, which should not feel, and unstable as the wave, which should forget, the kindness of a friend, though never seen, who received his mortal wound in its defence. Yet such are our hearts, surrounded as we are by so many inviting objects, that years would weaken, if not at length efface the impression even of kindness such as this. But let him be supposed to leave, along with a touching and particular relation of his fall, some expressive token of it; his portrait, for example, delineated in the very act of effecting our deliverance, and receiving the deadly blow: then, in spite of the wasting power of time, he would live in our remembrance; and the frequent contemplation of his last affecting token, which Christ left with his Church, on that night in which he was betrayed. He is not personally before us, and literally saying, 'Behold my hands and my feet;' but he is saying, 'This bread is' the emblem of 'my body, which was broken for you; this cup, of my blood, which was shed for the remission of sins.' And, by faith, behold me here set forth crucified before you!—In this ordinance, then, we see Him, who 'was with God, and was God,' 'made flesh, dwelling amongst us,' and 'not ashamed to call us brethren.' We see him, though unstained by sin, enduring sufferings inconceivable, on behalf of a multitude of transgressors which no man can number; and crying to his Father, 'On me let the sword of justice fall: let these go their way.' We see him, in the midst of his sorrows, when the attention of others would have been absorbed by themselves, mindful of us, and providing for our comfort. Hence we are assured, that now, when his pains are ended, he still bears to us the tenderest affection, and will not leave us without direction and support. 'For my flesh,' said he, 'is meat indeed; and my blood is drink indeed.' Here, therefore, in fine, we behold the blessed effect of his toils and pangs, in satisfying the indeterminate wishes, and appeasing the restless groanings of our nature, by the purchase of reconciliation with God, and opening to us a new, a bright, and certain path to immortality. While, mean time, the peace which the world cannot give, the guidance and consolations of his holy Spirit, serve at once as a preparation for our Master's joy, and as an earnest of our sweets, till the complete redemption of the purchased possession." pp. 339—340.

Our readers may be desirous of knowing some particulars of the author of these sermons. In his youth, the affectation of singularity, and a desire of appearing superior to the prejudices of education, had led him to embrace opinions of a Socinian cast. But having accepted the situation of companion and secretary to Sir Richard Johnson, Bart., of Yorkshire, he was thus cut off from the company and books which had contributed to ensnare him, and for some time almost the only book of divinity to which he had access was his Bible. He reflected, that if the Scriptures came from God, it was in them he ought to look for his theological creed, and he resolved to take his religion only from them. Proceeding on this plan, he soon discovered the falsehood of many of the opinions for which he had once keenly argued. "I went to England," said Mr. Coutts, "with sentiments little differing from those of the modern Socinians, in all their latitude. By having no other guide in my subsequent studies but the Bible, and by endeavouring impli-

citly to follow it, I learned to think as I now do." In the month of December, 1798, he was appointed minister of Brechin, in which situation he continued till his death, in June 1803, being then in the 32d year of his age. The account which is given by the editor, of his pastoral labours and personal piety, are highly instructive. In 1801 he married a young lady, a Miss Macculloch, for whom he had long entertained an attachment; but symptoms of a consumptive complaint began soon after to shew themselves. These gradually increased, till, in January 1803, he was obliged entirely to relinquish his pastoral duties. The account of his behaviour during the remaining months of his life, proves the power of religion in his own mind, and cannot be read without emotion. We may possibly, at some future time, extract it for the edification of our readers: in the mean time we recommend the perusal of it to those who may have access to the work.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

In the press; A new edition of Dr. Rutherford's Ancient History; and Dr. Clarke's Travels through Russia, Tartary, the Crimea, &c.

Preparing for publication; A complete Collection of Voyages and Travels, from Columbus to the present Time, in 28 vols.; and a second volume of Caledonia, or an Historical and Topographical Account of North Britain, by G. Chalmers, Esq. F.R.S.

The intended bridge at Vauxhall is to cross the river near the turnpike, and is to be connected, by one road, with Eaton Street, Grosvenor Place, Pimlico, Knightsbridge, &c. through Tothill Fields; by another, with Brompton, Sloane Street, and Chelsea; and by a third, along Millbank, with Westminster.

Powdered charcoal, it is said, will effectually recover wine which has turned sour.

An act of parliament has been passed for draining the Surrey side of the metropolis. A large drain is to be cut through part of Lambeth, St. George's Fields, and the Borough, through which some water from the Thames will pass without obstruction, and into which all the smaller drains and ditches will empty themselves. It will begin a little below Westminster Bridge, pass through Charlotte Street, Blackfriars Road, and will again communicate with the river a little below London Bridge.

The new Commercial Dock at Deptford, formerly known by the name of the Greenland Dock, was opened on the 30th of June, for the reception of loaded ships.

The quantity of porter brewed by the first twelve houses in London, from 5th July, 1808, to 5th July, 1809, is as follows:

	Barrels.
Barclay, Perkins, and Co.	205,128*
Meux, Reid, and Co.	150,105
Trueman, Hanbury, and Co.	130,846
Brown and Parry	114,001
Whitbread and Co.	100,275
Felix Calvert and Co.	90,365
Combe and Co.	75,551
Goodwyn and Co.	60,236
Elliott and Co.	45,608
Henry Meux and Co.	40,663
Taylor	40,007
John Calvert and Co.	39,155

The great tunnel through the lofty hill called Stanedge, between Huddersfield and Manchester, has been completed.

ITALY.

On the 19th of April, 1808, at one o'clock in the afternoon, a quantity of meteoric stones fell in the commune of Pieve di Casignano, in the department of Taro (formerly the duchies of Parma and Placentia). The air was calm, and the sky serene, but with a few clouds. Two loud explosions were heard, followed by several less violent, after which several stones fell. A farmer

* The greatest quantity ever brewed in one year by one house.

who was in the fields, saw one fall about fifty paces from him, and bury itself in the ground. It was burning hot. A fragment of one of these stones is deposited in the museum at Paris.

RUSSIA.

The minister for the home department has communicated to the Imperial Academy of Petersburgh the following account of a meteoric stone, weighing 160lbs., that fell in the circle of Ichnow, in the government of Smolensko. In the afternoon of the 13th of March, 1807, a very violent clap of thunder was heard in that district. Two peasants in the village of Timoehim, being in the fields at the time, say, that at the instant of this tremendous report they saw a large black stone fall about forty paces from them. They were stunned for a few minutes, but, as soon as they recovered themselves, they ran toward the place where the stone fell. They could not, however, discover it, as it had penetrated so deep into the snow. On their report, several persons went to the spot, and got out the stone, which was above two feet beneath the surface of the snow. It was of an oblong shape, blackish like cast iron, very smooth on all parts, and on one side resembling a coffin. On its flat surfaces were very fine radii resembling brass wire. Its fracture was of an ashen grey. Being conveyed to the gymnasium of Smolensko, a professor of natural philosophy there considered it at once as ferruginous, from the simple observation of its being extremely friable, and staining the fingers. The particles of which it is composed contain a great deal of lime, and of sulphuric acid.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

National Reform; a Sermon preached on occasion of the late National Fast. By the Rev. C. Williams, D.D. 1s.

The Mystery of the Seven Stars, as emblematical of the Ministers of the Gospel, explained and improved. A Sermon preached at the Baptist Monthly Association, in the Meeting-house, Little Prescot Street, Goodman's Fields, April 20, 1809. By the Rev. Thomas Thomas. 1s.

The Christian Pastor, a Poem, in three books. 5s.

A Sermon preached on the 8th of February, 1809, on occasion of the General Fast, at the Parish Church of Loughton, Essex. By the Rev. Robert Baynes. 1s.

Letters on Godly and Religious Subjects, shewing the Difference between true Christianity and religious Apostacy. 2 vols. 12mo. 9s.

An Investigation of the Definition of Justifying Faith, the Damnatory Clause under which it is enforced, and the Doctrine of a Direct Witness of the Spirit. By the Rev. Melville Horne. 12mo. 4s.

A Discourse preached in the Episcopal Chapel, Cowgate, Edinburgh, February 9, 1809, being the Day appointed for a General Fast. 1s.

MISCELLANEOUS.

A Treatise on the Breeding and Management of Sheep. By John Price, Grazier, of Romney Marsh. 4to. 2*l.* 2s.

Principles of Design in Architecture, traced in Observations on Buildings, Primeval Egyptian, Phenician, or Syriac, Grecian, Roman, Arabian, or Saracenic, old English Ecclesiastical, old English Military and Domestic, revived Roman, revived Grecian, Chinese, Indian, Gothic, and Modern English Domestic. 8vo. 5s.

Descriptions, Historical and Architectural, of splendid Palaces and celebrated Public Buildings, English and Foreign, with Biographical Notices of their Founders and Builders, and other eminent Persons. By James N. Brewer. No. I. 5s.

An Account of the Method of Casting Stereotype, as practised by Charles Brightly, of Bungay, Suffolk, with a Stereotype Metal Plate. 8vo. 3s. 6d.

Censura Literaria, containing Titles, Abstracts, and Opinions of old English Books. By Sir Egerton Brydges. 10 vols. 6*l.* 6s.

British Bibliographer. By Sir Egerton Brydges. No. I. 6s. to be continued quarterly.

The Life of George Romney, Esq. By William Hayley. 4to. 2*l.* 2s.

The Life of Mr. John Bunyan, with a Portrait and Fac-simile. By the Rev. Joseph Ivimey. 12mo. 4s. 6d.

"Encountre or Batayle" of Flodden Field. Reprinted from an old scarce Tract, by M. Haslewood. 4s.

Letters from Portugal and Spain, written during the March of the British Troops under Sir John Moore. 8vo. 12s.

An Account of the Operations of the British Army, and of the State and Sentiments of the People of Portugal and Spain, during the Campaigns of 1808 and 9. By the Rev. James Wilmot Ormsby, Chaplain on the Staff. 2 vols. 8vo.

An authentic Account of the Battle between the Austrian and French Armies, commanded by the Archduke Charles and Bonaparte, on the 21st and 22d of May. 1s. 6d.

Narrative of the Campaigns in Portugal and Spain, under Generals Sir Arthur Wellesley and Sir John Moore, from the Landing of the Troops in Mondego Bay, to the Battle of Corunna; accompanied by all the official Documents and numerous Engravings from Drawings made on the Spot. By Adam Neale, M.D. Physician to the Forces. 4to. 2*l.* 2s.

The Principles of Life Assurance explained, together with new Plans of Assurance and Annuities, adapted to the Prudent of all Classes. By the Rock Life Assurance Company. 1s.

The Speech delivered before a Meeting of the Proprietors of the Gas Light and Coke Company, held at the City of London Tavern, the 6th of July, 1809. By John Van Voorst. 6d.

The First Half-yearly Report of the London Society for promoting Christianity among the Jews.

A new Analysis of Chronology. By William Hales, D.D. Vol. I. 4to. 2*l.* 2s.

Letters of the Swedish Court, written chiefly in the early Part of the Reign of Gustavus III. 12mo. 6s.

La Divina Commedia di Dante Alighiere. With explanatory Notes. By Romualdo Zotti. 4 vols. royal 18mo. 2*l.* 2s.

The Satires of A. Persius Flaccus. Translated by the Rev. F. Hewes, A.M. 8vo. 7s.

Select Idyls, or Pastoral Poems. Translated into English Verse, from the German of Solomon Gessner. By George Baker, M.A. post 8vo. 10s. 6d.

The Plan of Reform proposed by Sir Francis Burdett, correctly reported in Two Speeches delivered in Parliament, recommending an Enquiry into the State of Representation. 1s.

RELIGIOUS INTELLIGENCE.

SOCIETY FOR MISSIONS TO AFRICA AND THE EAST.

The annual report of the proceedings of this society has recently been published. It is preceded by a sermon preached before the society, on the 25th of May last, by the Rev. Legh Richmond, rector of Turvey, in which the cause of missions is strenuously supported. The text, ("Simon, son of Jonas, lovest thou me? He saith unto him, yea, Lord, thou knowest that I love thee. He saith unto him, feed my sheep,") is well adapted to prove that love to Christ is the genuine spring of missionary exertions; and Mr. Richmond's elucidation of the subject manifests much piety and feeling. The report which follows states, that a missionary establishment has at length been formed in the Rio Pongas, a river about 90 or 100 miles north of Sierra Leone, where the missionaries have been kindly received by the native chiefs, as well as by the European traders in the neighbourhood. One of those traders had presented them with a commodious dwelling-place, on condition that they should instruct his children. To this they readily consented. One of the missionaries in the Rio Pongas, Mr. Prasse, had been cut off by a fever; another, Mr. Nylander, was employed in performing the duty of a chaplain in the colony of Sierra Leone, where his ministry was both acceptable and useful. The remaining two, Mr. Renner and Mr. Butscher, resided at Bassia, the settlement given them by the trader, and were there occupied in instructing a few children; the number of whom they expected would increase. In the month of June last, two other missionaries went from this country to join their brethren in Africa. Their names are Barneth and Wenzel. This last was accompanied by his wife. The committee have directed, that on the arrival of these missionaries in the Rio Pongas, another settlement shall be formed higher up the river than Bassia, near the town of a chief called Fantomanee, where a house has already been erected for them. They are to receive, at both places, for the purpose of education, all the children they can procure, and to connect with this pursuit excursions among the neighbouring natives.

The committee have taken measures to procure a copy of an Arabic tract, written by

Sabat, of whom an account is given in our number for May, p. 318, and entitled, "Happy News for Arabia," with a view to its being printed and circulated among the Mohammedans on the western side of Africa. This tract contains, according to Dr. Buchanan, an eloquent and argumentative elucidation of the truth of the Gospel, with copious authorities, admitted by the Mohammedans themselves, and particularly by the Wahabeans.

The committee have contributed 300*l.*, in addition to 200*l.* formerly voted, to the object of promoting the translations and editions of the Scriptures now carrying on in the East.

We have already mentioned the design entertained by this society of forming a settlement at New Zealand. Two men, one a ship-carpenter, and the other a flax-dresser and twine and rope maker, have been appointed for this purpose, to whom it is in the contemplation of the committee to add a third. They are about to proceed to New South Wales, in the same ship in which the Rev. Mr. Marsden and his family mean to return to the colony. Mr. Marsden has undertaken to superintend the formation and management of the projected settlement, which the new governor of New South Wales, Mr. Macquarrie, has been instructed by his Majesty's ministers to countenance and support.

At the close of the report, the public are called upon for their pecuniary aid; and the clerical friends of the institution are urged to obtain congregational collections for its support. During the last four years, the Rev. Basil Woodd has obtained from his congregation, for this one object, upwards of 1000*l.*

FRANCE.

A circular mandate of Bonaparte, commanding the bishops to offer up prayers on account of his late victories, contains the following extraordinary passage:

"Though our Lord Jesus Christ sprang from the blood of David, he sought no worldly empire; on the contrary, he required that in concerns of this life men should obey Cæsar. His great object was, the deliverance and salvation of souls. We, the inheritors of Cæsar's power, are firmly resolved to maintain the independence of our throne, and the inviolability of our rights. We shall persevere in the great work of the restoration of the worship of God: we shall communicate to its ministers that respectability which we alone can give them: we shall listen to their voice in all that concerns spiritual matters and affairs of conscience.

"We shall not be drawn aside from the great end which we strive to attain, and in which we have hitherto succeeded in part—the restoration of the altars of our divine worship; nor suffer ourselves to be persuaded, that these principles, as Greeks, English, Protestants, and Calvinists affirm, are inconsistent with the independence of thrones and nations. God has enlightened us enough to remove such errors far from us. Our subjects entertain no such fear."

It is not easy to fathom the designs of this usurper. It appears by the journals of Rome, that a variety of decrees have been issued by the government which he has substituted for that of the pope. One of these abolishes the tribunal of the inquisition, and all the establishments attached to it. By another decree, a great number of especial tribunals are also abolished, as well as every temporal jurisdiction hitherto possessed by the clergy, secular and regular. All clerical privileges are annulled. The right of asylum exists no longer; in consequence, the authors or accomplices of crimes will no longer be sheltered from the punishment of the law. A new establishment is made of justices of the peace, &c. all of whom are nominated by the emperor. By a third decree a committee is appointed for the preservation of all the ancient and modern monuments of Rome, and the Roman states. This committee is particularly charged to take precautions for preserving the cupola of St. Peter from lightning; and the paintings of Raphael, which are on the *loggi* of the Vatican, from injuries arising from the air.

These important changes in the administration of the papal dominions, had they been effected by any other power than that of Bonaparte, would have been contemplated with satisfaction by every friend to humanity; and even under the circumstances which have led to their accomplishment, we ought not to overlook the benefits they are calculated to confer on the mass of the population. They serve to convince us that the Almighty is employing this great destroyer as an instrument of his will; and we may expect, that, when he has answered his destined purpose, the obstacle which his power and profligacy present to the extension of true religion will also be removed by the divine *fiat*.

The pope is said to have protested most strenuously against the usurpations of Bonaparte, and to have declared them null and void; and to have even proceeded to pro-

nounce upon him sentence of excommunication. Documents, purporting to be his protest and excommunicatory decree, have appeared in the newspapers; but we entertain a doubt of their authenticity. If genuine, they are not the less mere *bruta fulmina.*

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

The gallant achievements of our countrymen, which we are this month called upon to record, however distressing some of the circumstances may be which have attended them, cannot but be gratifying to every British heart. They excite our admiration; they demand our gratitude; they no less awaken our sympathy, while we contemplate the sufferings and privations of our brave soldiers, and the anguish which at this moment is wringing many a widowed and orphan heart. May He who is the orphan's stay, and the widow's shield, assuage their griefs, and grant unto them comforts from heaven, which may abundantly countervail the blessings they have lost! And while the work of death is rapidly proceeding in our armies, may those who compose them be led to think of their latter end, and to prepare for it!

It appears by letters from Sir Arthur Wellesley, that his army having effected a junction with that of General Cuesta, whose force is stated at 38,000 men, advanced towards Madrid, and on the 22d of July came within sight of the French army at Talavera de la Reyna. On the 23d it was General Wellesley's intention to attack the enemy, but Cuesta overruled his purpose, and desired that the attack might be deferred till the 24th. But in the mean time the enemy retired, in order to form a junction with another corps that was advancing. At this time our army appears to have been in great distress, both for the means of transport and for the necessaries of life. Sir Arthur, in his dispatch of the 24th of July, declares, that, till his wants are supplied, he will not, he cannot, continue his operations. Sickness, it is also rumoured, had begun to make considerable progress among the British troops. A march through Spain, in the month of July, could not fail, under any circumstances, to produce much disease; but when to the effects of climate were added those of scanty subsistence and insufficient accommodation, the evil would naturally be greatly aggravated. We cannot but regard this state of things as supplying a strong additional proof, if any were wanting, of the impossibility of rendering effectual aid to the Spaniards, until they are either better governed, or more cordially disposed to exertion. A friendly army, relying on assurances of an abundant supply, presses forward into the heart of their country, with the view of achieving their deliverance: at the very moment it comes in sight of the enemy, it finds its efforts completely paralysed by the opprobrious neglect of those for whose sake it has exposed itself to hazard. But to this painful subject we shall probably have occasion again to recur.

While our army was still in the state of destitution which we have described, the French, who had, by falling back, concentrated their force, (now amounting to between 40,000 and 50,000 men, commanded by Joseph Bonaparte in person, assisted by Jourdan, Victor, and Sebastiani) began again to advance, and on the 26th came into contact with the allied army. The Spanish part of it, which had made a forward movement, was driven back across the Alberché, and took post on the right of our army at Talavera de la Reyna. On the evening of the 27th, a vigorous attack was made on a part of our army, and the contest continued till night separated the combatants. At daybreak in the morning of the 28th it was renewed. The French army directed its whole force against the British, without paying any regard to the Spanish troops, whom doubtless they relied on putting to the rout, if once they could make an impression on the British. The contest thus became very unequal, as the British army did not exceed half the number of the enemy. It was, however, most gloriously maintained on our part, and in the end the French were repulsed at all points, with a loss which is calculated at 10,000 men. The fate of the battle appears to have been decided by the bayonet; and throughout the whole of the fight the valour and steadiness of our troops were almost unexampled.

Our loss was very severe: 2 general officers, 2 lieutenant-colonels, 1 major, 7 captains, 19 subalterns, and about 770 non-commissioned officers and privates, were killed; 9 general officers, 10 lieutenant-colonels, 12 majors, 53 captains, 111 subalterns, and 3718 non-commissioned officers and privates, wounded; 5 captains, 4 subalterns, and 644 non-commissioned officers and privates, missing; in all 5367.

Though the enemy were thus bravely repulsed, our army was not in a condition to pursue its advantages. It was joined on the succeeding day by some fresh troops, but its wants were so urgent, as to render an advance impracticable. Independently of this circumstance, it soon became a matter of imperious necessity to make a retrograde, instead of a forward, movement; for immediately after the battle of Talavera tidings reached the allied army that Soult, Ney, and Mortier had advanced with their corps (which we had previously been taught to believe were not in a state of efficiency), so as to have almost reached the rear of our army; and that they had destroyed one of the bridges on the Tagus. No time was therefore to be lost. By a rapid march the allied troops gained the remaining bridge, over which they were safely conveyed; and on the 7th instant they had reached a place named Deleitosa, about forty miles south from Talavera. The most distressing part of this occurrence is the necessity under which Sir Arthur found himself, from the want of means of conveyance, to leave all his sick and wounded behind him, and they are now therefore in the hands of the French. Supplies are said to have at length reached his almost famished forces.

The main army of the French, since it has been thus strengthened, is supposed to amount to about 60,000 men; and the issue of the campaign, we fear, is no longer very problematical.

We are unwilling to quit this distressing subject without recurring to what we have before ventured to state, respecting the inutility of all the exertions we can make to free Spain from the yoke of Bonaparte, while the Spaniards continue supine and inactive: to use his Majesty's words, while they are not true to themselves. Had they been really bent on effecting their own liberation, could they, after the experience of the former year, with a population of ten millions, have suffered an army of not more than 60,000 or 70,000 Frenchmen, with dilapidated resources, to maintain themselves in Spain for so many months, when, by the presence of an English army, they were allowed the opportunity of completely organizing their force? Or could they have suffered that English army to become inefficient from a want of the means of conveyance and subsistence? The thing is impossible; and the success of the Spanish cause therefore, we fear, is hopeless. For if the Spaniards have been hardly able to maintain their ground during the present year, while Bonaparte's attention has been engrossed by the Austrian war; what rational ground is there to hope that they will be able to make head against him, when he shall be able to march his troops from the Danube into Spain?—We would also recur, for one moment, to an observation which we ventured to make in our last number, on the disadvantage which must attend the operations of our armies, when broken, as they have been, into fragments. Had our whole disposeable force been directed to Spain, while Bonaparte was fully occupied on the Danube, we might ere this, have rid it entirely of the presence of the enemy. Something effectual might in that case have been done. Now we shall only have to witness the fruitless gallantry of our troops,—perhaps their eventual discomfiture.

In the other parts of Spain, nothing has occurred to give encouragement to our hopes. The defence of Gerona, indeed, has been so gallantly conducted by the inhabitants, that their fame emulates even that of Saragoza. But these insulated traits of heroism, however admirable, can have no effect on the final issue of the war, while the mass of the population is torpid, and the government is weak and vacillating. The official account given by General Blake of the defeat which in our last number we stated him to have sustained, is very humiliating. Almost the whole of his army turned their backs on the enemy before a shot had been fired, and his utmost efforts were unavailing to prevent their tumultuous retreat, when, if they had stood, there was the fairest prospect of success. What can be hoped for under such circumstances?

The Marquis of Wellesley arrived at Cadiz on the very day on which the news of the victory of Talavera reached that place. Much was to have been expected at an earlier period from his lordship's talents. The day, we fear, has past. Nothing but the renewal of hostilities between the Austrians and the French is likely long to protract the conquest of Spain. Another chance would indeed be afforded, in that case, to the Spaniards, of which it is possible they might

be prevailed upon to avail themselves. But we should be inexcusable, after what we have witnessed, to count on their displaying the vigour and perseverance which the occasion demands from them. As to the state of things on the Danube, no certain information has as yet reached this country. It is currently reported, that the Austrians have signified their intention to put an end to the armistice, and that they are actively preparing for another struggle. We will not pretend to say what degree of credit is due to this report; or to another, which states the Archduke Charles to have resigned the command of the Austrian armies to prince John of Lichtenstein. The Archduke is said to be blamed (we cannot help thinking, justly) for having failed to pursue the advantages obtained over the French in the battle of Aspern. A few days must disclose what is the real state of affairs in this quarter.

The Duke of Brunswick Oels, after struggling for some time against the Westphalian troops, was forced to retreat to Cuxhaven with the remains of his force, amounting to nearly 2000 men. They were there received into English ships, and have been conveyed, along with his Highness, to this country.

The expedition from this country under Lord Chatham, effected a landing in the island of Walcheren on the last days of July, and in the course of two days the whole of the island was in our possession, with the exception of Flushing. The siege of that place was immediately undertaken, and, notwithstanding the largeness of our force, the garrison held out until, by means of the bombardment from the batteries on shore, and from the ships of war which invested it on the sea side, the town was reduced to ruins, and on the point of being stormed. The capitulation did not take place till the 15th inst. During the progress of the siege, our troops distinguished themselves by their intrepid efforts both in repelling the sorties of the enemy, and in carrying on their own approaches. The fire is said to have been tremendous. The garrison, amounting to about 5000 men, became prisoners of war. About 2000 men had previously been made prisoners in other parts of the island. The total loss incurred by us, in the reduction of Walcheren, has amounted to 88 men killed, 372 wounded, and 34 missing.

Besides Walcheren, the islands of South Beveland, Schawen, and Duiveland, have been completely taken possession of by our forces, with little or no resistance. What will be the ulterior operations of our army, is as yet uncertain. The attack of Lillo and Antwerp, with a view to the destruction of the large naval force stationed in the Scheldt, is probably its more immediate object; but the success of this enterprize must depend on the force which the French may have been able, during the siege of Flushing, to collect on the banks of the Scheldt. And whether our operations are there to end, will also probably depend on the renewal of hostilities between the French and Austrians.

AMERICA.

The news of the non-ratification, by our government, of the preliminary arrangements made by Mr. Erskine with the American secretary of state, had reached America, and occasioned no small agitation. It is to be hoped, however, that the points in dispute will be amicably adjusted.

GREAT BRITAIN.

The notice we have taken of the parliamentary investigation respecting the Duke of York, as well as of the designs and proceedings of our leading reformers, makes it incumbent on us advert to some recent occurrences, nearly affecting the character and credit of some of t ese men, and bearing in some degree on the investigation to which we have alluded. After all that had taken place, it was with emotions of considerable surprize that we learnt that an action had been brought against Colonel Wardle by a Mr. Wright, an upholsterer, for the expense of furnishing Mrs. Clarke's house in Westbourne Place, for which, it was alleged, he had made himself responsible. The Attorney General, who was counsel for the plaintiff in this cause, observed, that "there is an happy moment in the life of most men, which, if duly seized and employed, raises them to notoriety, and distinguishes them above their fellows. And this happy moment," added he, "this golden opportunity, has just happened to Colonel Wardle. Every ballad and every wall, every shop and every garret, has his name or his picture: he lives in chalk and gingerbread, and shall continue to live, till some other mighty popular hero shall in his turn come in for the huzzas of the multitude."

But, to take leave of the Speech of the counsel, we shall state the evidence of Mrs. Clarke, and of a brother of the plaintiff, the only witnesses in the cause.

Mrs. Clarke declared in her evidence, that, towards the end of last year, she had taken a

house in Westbourne Place, and "had several conversations with Colonel Wardle about the furnishing it;" that she told Mr. Wright, who was unwilling to trust her on account of her already owing him "a few hundreds," that "she had a friend who, she believed, would furnish it." The friend she had in view was Mr. Wardle, who promised to assist her, on condition that she gave him every information in her power, and assisted in the investigation: in return for which, he was to furnish the house. She speaks of her distress at the period in question, and says that Colonel Wardle knew it; that he also knew other things, in which she was indebted to Mr. Wright: and she takes occasion to remark, that he (Colonel Wardle) desired him (Mr. Wright) to bring an action against the person whom he conceived ought to have paid that bill, doubtless meaning the Duke of York. Indeed (says Mrs. Clarke), he promised to Mr. Wright, if he lost the cause, that he would pay his costs for him. Colonel Wardle afterwards accompanied her to Mr. Wright's, to assure him of his (Colonel Wardle's) personal responsibility. Mr. Wright being ill, Mr. Daniel Wright, the brother, attended; to whom she said, "that is the gentleman who is to furnish my house." Colonel Wardle heard her say so, and was silent. That, indeed, she said, was the express purpose for which he went. They looked over the furniture; and when she went to speak to Mr. Wright, who was ill, Colonel Wardle remained choosing some of the things. He afterwards, she said, was constantly in every room in the house, and sometimes sent back expensive things, when he thought they were superfluous. She declared that Col. Wardle said, in the presence of Major Dodd, that Mr. Wright would not be so easy in sending in things, only that he knew who was to pay for them. Being some time after pressed by Mr. Wright for money, she applied to Colonel Wardle: the Colonel said he had it not just immediately, but would consult a friend about it. It was some time before he was prepared. He then brought her a bill, and told her he had sent a gentleman (Colonel Glennie) to satisfy Mr. Wright's mind that he should have a proper bill. Some time after this, the bill was given. Colonel Wardle said it was improper for his name to be seen, as the investigation against the Duke of York was shortly to commence. She further spoke of her taking a journey with the Colonel in November, the whole party consisting of Colonel Wardle, Colonel Glennie, Major Dodd, and herself; and mentions her having received occasional sums of Colonel Wardle, he usually lending her fifty pounds at a time. She added, "I did not understand that I ever was to repay him." She seemed to admit, in her cross examination, that a letter was written by her authority, threatening to expose Colonel Wardle, unless he gave her one thousand pounds: and there is also an appearance of prevarication in a subsequent part of her evidence, which part, however, is not very relevant.

The evidence of Mr. Wright confirmed that of Mrs Clarke, particularly as to the very material point of Colonel Wardle making himself responsible for the furniture.

The jury, after an absence of about two hours, gave a verdict for the plaintiff for the upholdery goods, amounting to fourteen or fifteen hundred pounds.

Colonel Wardle soon afterwards sent a letter to many of the public prints, in which he impugned the decision of the jury as unwarranted, and blamed his counsel for not having permitted him to bring forward evidence which would have rebutted that of Mrs. Clarke and Mr. D. Wright, both of whom he directly charged with perjury, pledging himself to make good his charge in the course of next term.

To this letter Mrs. Clarke has replied, strongly re-affirming the truth of her statement.

We shall not now enter into the question, how far a doubt may be raised respecting the truth of that evidence, both of Mrs. Clarke and Mr. Wright, on which the jury have given their verdict, since this is a subject which we shall be able to discuss with more advantage when Mr. Wardle shall have fulfilled his promise. We cannot, however, refrain from remarking on the attempts which have been made in some quarters (we allude particularly to the speech of Mr. Waithman in the common council, and the periodical work of Mr. Cobbett) to palliate, if not to justify, the act of secretly promising to a witness a large pecuniary reward for the testimony to be given; an act, as we conceive, utterly indefensible, and inconsistent with the plainest principles of justice. It has been pleaded, that some of our laws (such laws, however, are open to objection, and are not a little complained of by some parties among us) give to informers an interest on the side of the evidence which they deliver, by affording them some part of the penalty after conviction; and that Colonel Wardle therefore only promised to Mrs. Clarke what the legislature promises to other informers. But it should be remembered,

that those who are encouraged to become informers by the law, deliver their evidence under a bias which is well known to the court, and to the jury; and that due allowance is made for this circumstance. What, on the other hand, has been the case with Mrs. Clarke? Much pains have been taken to convince the public that Colonel Wardle exercised no particular influence over her. She sometimes affected to come forward as a reluctant evidence. Colonel Wardle was careful not to communicate too freely with her during the trial. He also studiously endeavoured to prove, that he did not promote her views in the manner which she had represented, by exerting his influence in favour of her friends with his acquaintance who were members of parliament; and yet it now appears (supposing the evidence on this cause to be true) that she had a deep pecuniary influence utterly unknown to parliament, but known to Colonel Wardle, created by Colonel Wardle, and cautiously concealed by him, on the side of the testimony which she was giving.

There is another important consideration. If it be true that Colonel Wardle engaged to pay her many hundred pounds as the price of her evidence (a point on which, though proved before a jury, we are willing, in some degree, to suspend our judgment until the threatened prosecution shall take place), out of what fund were all those hundred pounds to come? Out of the pocket of Colonel Wardle? Surely this gentleman, who has a large family, and is understood to be not very opulent, cannot be supposed to supply the sum himself. Here is then a mystery to be explained; here is a ground of suspicion which is truly serious. In the case of a penalty granted by law, the reward is supplied by the convicted person, and the whole subject is intelligible.

But let this matter issue as it may, the result, though by no means likely to clear the Duke of York, can hardly fail to operate to the discredit of those who would allow no bounds to be set to the measure of their accusations against his Royal Highness. Either Mrs. Clarke perjured herself in this last trial, or she did not. If she has perjured herself, then she was (what we have always represented her to be) a witness on whose evidence, except when supported by other testimony, scarcely any reliance ought to be placed. Then Mr Perceval was not far from right in his observation, that we ought not even to whip a dog on such evidence. But did Mr. Wardle thus characterise her testimony? *He* certainly leant much upon it. He rested the strongest part of his charges on the testimony of a woman, whom we are now assuming to be capable of downright perjury. Indeed, the whole proof that the Duke knew that Mrs. Clarke took money, stands upon her word, with the exception only of that one dubious saying of Miss Taylor (herself, by the way, the partial and familiar friend of this same Mrs. Clarke), "How does he (Colonel French) behave to you, darling?"—an expression which, we repeat, is far from clearly implying that the Duke knew that Colonel French gave money to the Duke's mistress. Let us suppose Mrs. Clarke sent to Newgate for her perjury on this recent trial. Is it not obvious, that something will be to be deducted from the weight of that part of the public prejudice against the Duke which arose out of the testimony of this woman? Will the mob, which shewed a disposition to huzza her towards the conclusion of the trial, huzza her still? Will they continue to canonize her, when they find that their saint is clapped into Newgate? Ought it not then to be admitted, supposing this courtezan to come under the *protection* of the keeper of a gaol, that those who echoed her opinions probably went a little too far, and that some part of their judgment on the case ought to be retracted?

But suppose the other alternative; namely, that Colonel Wardle fails in his attempt to discredit her testimony; even then, however, she is a bribed witness, and Colonel Wardle is guilty of having bribed her. She has given an evidence against the Duke, which was made to pass for voluntary at the time, but which it is now completely proved that she had a strong pecuniary interest in giving. What if it should happen, in the course of some future trial, to be shewn, that in the case of the trial of Mr. Horne Tooke, of Mr. Frost, or any of those persons who were sent to Botany Bay for seditious practices, the government had secretly bribed, by a promise of some hundred pounds, one of their principal witnesses. Are we sure that the same persons who now justify the act which they suspect to have been done by Colonel Wardle, would come forward and justify the government? But Colonel Wardle, it seems, was carried away by his zeal. We should like to know how far this same zeal of his has carried him. May he not have bribed Miss Taylor also? May not many other witnesses have had certain promises, or at least certain half promises, made to them?

On the whole, then, it is evident that Mr. Wardle is in the very horns of a dilemma, and that, on every supposition, a partial tri-

umph is now afforded to his adversaries. Let them not, however, presume too much. The very revival of the subject of the Duke of York will be the revival of a topic which will ever excite popular odium; and the wisest course therefore for each side will be to use their successive victories with moderation. After all, the Duke remains clearly chargeable (and we rest our observation chiefly on his own letters) with having furnished this woman with the means of carrying on her corrupt traffic in army promotions; and in proportion to the fresh proofs afforded of her iniquity, was the public danger arising from his connection with her.

The Corporation of London, having almost unanimously thanked Colonel Wardle for the leading part he took in the affair of the Duke of York, the Common Council was lately called together for the purpose of *unthanking* him, on the ground of the trial which we have been considering. The individual who was expected to take the lead was, however, absent from the debate; his intentions were most obscurely explained, and the issue was a further triumph (though not by so great a majority as before) to the violent anti-ministerial party.

Another action at law, instituted against Mr. Cobbett by his own servant, for an assault and false imprisonment, deserves notice. On the presumption that the evidence has been correctly stated, this bold declaimer against the vices of the great and the tyranny and corruption of the government, stands convicted of a degree of intemperance, and even oppression, towards the complainant, which, we trust, is rarely witnessed in domestic life. His language, as it appears in the minutes of evidence taken on the trial, far exceeds the ordinary rate of coarse and vulgar profaneness among persons of his rank in life; and proves undeniably, that, whatever occasion there may be for reform in others, there is an urgent necessity for it in his own case. We trust he will be convinced of this, and apply himself earnestly to the work of self-reformation, before he thinks himself qualified to take the lead in the work of public reform.

Dr. Cleaver, the bishop of Ferns, has been nominated to the archbishopric of Dublin; Lord Robert Tottenham, bishop of Killaloe, has been removed to the see of Ferns, and the vacant bishopric is filled by the Hon. Percy Jocelyn.

NAVAL INTELLIGENCE.

In consequence of some insinuations which were thrown out by Lord Cochrane against his conduct while employed in the command of the Channel fleet in Basque Roads, Lord Gambier thought it his duty to demand a court martial. A court martial was accordingly appointed, to whom it was given in charge to inquire into the whole of Lord Gambier's conduct as commander in chief, from the 17th of March to the 29th of April 1809, and particularly whether his Lordship did not, on the 12th of April, neglect or delay the necessary measures for destroying the enemy's ships then on shore. The court began its sittings on the 26th of July, and closed them on the 4th inst. The only witness examined on this occasion, whose evidence was at all unfavourable to the noble admiral, was Lord Cochrane. All the others without exception (and Admiral Stopford and almost every captain, besides many other officers of the fleet, were examined) spoke in high terms of the able and judicious dispositions of the commander in chief, and of his well-directed exertions and unwearied zeal for the public good. His defence was luminous, temperate, and dignified, such as became a man conscious of having done his duty; and the impression which it produced in his favour, not only in the court but throughout the country, was strong and decisive. The sentence of the court was, that the charge of neglect or delay in destroying the enemy's ships, on the 12th of April, had not been proved against Lord Gambier; but that "his Lordship's conduct on that occasion, as well as his general conduct and proceedings," "was marked by *zeal, judgment, and ability, and an anxious attention to the welfare of his Majesty's service; and did adjudge him to be most honourably acquitted.*"

In the Baltic, a number of vessels freighted with naval stores have been captured by our cruisers. Eight Russian gun-boats, each armed with a 32 and a 24 pound gun and 46 men, and convoying 12 ships laden with powder and provisions for the Russian army, took a position within two rocks which served to protect their wings. Their appearance looked so much like a defiance, that Captain Martin, of the Implacable, felt it necessary to do something which, he says, "should impress these strangers with that sense of respect and fear which his Majesty's other enemies are accustomed to shew the British flag." Accordingly, the boats of the Implacable and three other frigates were sent to attack them; and the result was, that six were taken and one sunk. The whole of the convoy was also taken. Of our men, 17 were killed, and 37 wounded.

An account has been received of the surrender of Senegal to his Majesty's arms. Some depredations having been committed

on the trade in the neighbourhood of Senegal, by small privateers fitted out there, Captain Columbine, of his Majesty's frigate Solebay, and Major Maxwell, commanding the garrison at Goree, determined to make an attack upon the place, and proceeded against it on the 4th of July, with the Solebay, Derwent sloop, and Tigress gun-vessel, and some merchant and smaller vessels, having on board a detachment of one hundred and sixty men from Goree. The enemy at first appeared disposed to offer some resistance, but the detachment being landed, together with one hundred and twenty seamen and fifty marines, the enemy's force, consisting of one hundred and sixty regulars, and two hundred and forty militia, retreated; and on the 13th a capitulation was signed, by which the island of St. Louis and its dependencies were surrendered to the British forces, the garrison being conveyed to France as prisoners of war, not to serve against his Majesty or his allies, until regularly exchanged. The only loss sustained by the English on this service, has been that of Capt. Fred. Parker, of the Derwent, Mr. F. A. Sealy, midshipman, and six seamen, drowned in attempting to cross the Bar of Senegal. Captain Columbine speaks in high terms of the conduct of the officers and men employed on the occasion. On the 11th July, the Solebay, in moving up the river, got on shore, and was unfortunately wrecked; all her men, and part of the stores, were saved.

Twenty-three Russian vessels were taken in the river Kola, near Archangel, by the boats of one of our frigates, after having got possession of a fort under which the vessels were anchored.

OBITUARY.

The late Rev. Thomas Wilson, perpetual curate of Slaithwaite, near Huddersfield, who died on the 2d of July last, in the 65th year of his age, was a person well known to many of the readers of the Christian Observer. He was possessed of a strong faith in the divine word; a fervent love of God and of Christ; and a lively sense of the vast worth of men's souls. During his whole ministry he was a most diligent preacher; uncommonly zealous in his manner; and remarkably plain and pointed in his addresses to men's consciences. His praise, not as a scholar indeed, but as a good minister of Jesus Christ, will long continue to be heard through a large and populous district. His simplicity and godly sincerity were admitted, and admired, by great numbers, who could not be prevailed upon by his tears and intreaties to forsake their sinful courses. Nevertheless, he has left behind him many seals of his ministry; and many, it is believed, converted by his means, died before him in faith, and most joyfully received his spirit into the heavenly habitations. He lived down prejudice and slander in a very uncommon degree. His rule and his practice were,—"to overcome evil by doing good." He was eminently a man of peace: he loved it in his heart; he sought it earnestly;—But this divine and amiable disposition did not damp his zeal for the cause of God, and his concern to save men's souls. He boldly rebuked sin. He shewed his abhorrence particularly of that destructive vice of drunkenness, so prevalent in manufacturing places; which robs so many of the lower orders, not only of the comforts, but of the necessaries of life. He kept a watchful eye over public-houses. He felt, and frequently expressed, the deepest sorrow (and his regrets were not always unavailing) at the irregularities and excesses which occurred in those places, and especially on Sunday evenings. Many nights of broken rest did he pass, occupied with reflections on the depravity, blindness, and madness of sinners, who were treasuring up to themselves "wrath against the day of wrath;" while they despised or neglected all his warnings, his warm, vehement, affectionate appeals to their consciences.

The love and attachment of Mr. Wilson to the establishment church was unquestionable. He loved its apostolic order, its doctrines, and its services; and lamented both the occasions of separation, and the many evils which he observed to spring out of it, even when the motives to it seemed the most plausible.

The unity, peace, and concord of all good men were most devoutly desired by him; and for the attainment of these he seemed ready to make any sacrifice short of aspersing or vilifying a church built on the foundation of the doctrines of the apostles and prophets, and purified and rendered illustrious by the wisdom, knowledge, courage, and constancy, of a Cranmer, a Latimer, a Ridley, a Hooper—men ever to be revered! who loved not their lives even unto death, that the truth of the Gospel might remain with us.

As Mr. Wilson loved the doctrines, the order, and the services of the church of which he was a minister, so he was uniformly and exemplarily zealous in supporting the state of which he was a subject. He had well weighed and appreciated the advantages of our civil constitution. Thankful in the highest degree, for such privileges as those which each British subject is heir to, and which have been maintained so invariably under the mild and equitable government of our present Sovereign, he abhorred from his soul all the attempts which have been made of late years to render the people dissatisfied and disaffected. He saw it his duty frequently to preach the scriptural doctrine of obedience to rulers; and wondered how any man or minister, professing to fear God, could withhold honour from the King.

All his doctrine, and the regulation of his practice, he derived from the Bible; in which he meditated day and night. To constant meditation in the Scriptures, he added much prayer. Indeed, he was eminently a man of prayer. He carried all his wants, his difficulties, his doubts, his fears, his distresses, to the throne of grace, relying on the merits and intercession of his Redeemer. He knew the value of this privilege; and seemed to be lifting up his heart to heaven all the day long. In this frame, he passed through the long and arduous trial of his patience with which it pleased God to visit him. "He was dumb, and opened not his mouth, because it was His doing."

Much might be said of his affection to his people, and his kindness and liberality to the poor and necessitous. Suffice it to say, his people were his flock. Few, I apprehend, have done more, in his circumstances, at any time, to relieve the distressed; and yet not indiscriminately, or on great occasions only; but discreetly, and gradually, both by counsel and by money. Though he loved order and neatness, and shewed that he was not destitute even of a taste for elegance, yet it plainly appeared that the wants of the poor occupied his thoughts more than his own accommodation. He was always ready, after the example of his beloved Master, to deny himself for their sakes and for His sake. Indeed, it not unfrequently happened that he was constrained, by sights of distress, or the importunity of those who had experienced his liberality, to give the last piece of silver he had. He, however, was wont to say—"It was not the duty of ministers *who had families* to do as he did." To such persons he recommended the making of a due provision for their children out of their income, whenever God put it in their power.—Instead of children to perpetuate his memory, this good man left behind him a new and spacious edifice for divine worship, built at his solicitation, and on which he bestowed much care, and time, and labour; and adjoining to it, a neat and convenient parsonage-house, erected at his own expense, for the better accommodation of his successors.

Mr. Wilson was somewhat advanced in life when he first turned his thoughts towards the ministry, and he had not had the advantage of a regular classical education. A clergyman of Leeds, of a kindred spirit, beheld, in his fervent piety, the dawning of singular usefulness, and put him in the way of obtaining orders. He applied himself to the study of the languages; and was ordained to a curacy near Wetherby, Yorkshire. There his ardent spirit laboured diligently; and much concern about religion appeared in many of his congregation. Some things there were, however, disagreeable to him in that situation; and, on the removal of the late Mr. Powley to Dewsbury, Mr. Wilson, through his means, became curate of Slaithwaite. Here he found a numerous congregation; a plain people, who were not offended at his plain preaching; and among them he determined to "spend and be spent." A short time after he settled at this place, he married a widow lady, possessed of a moderate fortune, who resided in the neighbourhood. While her virtues made his home agreeable, her fortune enabled him to be charitable in his daily visits among his people. This union, however, did not continue long. In the course of a few years, he was left a widower; and so remained till his death—a pattern of unblameable purity and sobriety.

In his deportment, Mr. Wilson was grave, without affectation or moroseness; cheerful, without levity. His freedom of manners, openness of heart, and good humour, rendered him a welcome visitor at the houses of his acquaintance, rich and poor, learned and unlearned. His conversation was diversified by pleasant anecdote, and rendered edifying by profitable remarks happily introduced.

"This truly excellent man of God," adds the gentleman to whom we are indebted for this article, "was my counsellor and most intimate friend during twenty years. I call to remembrance with comfort, and gratitude to God, that I was ordained to his curacy, which opened the way to a friendship which has never been interrupted. I have fully known, therefore, his doctrine, his manner of life, purpose, faith, long-suffering, charity, patience, afflictions. I believe indeed

he had, in common with all the servants of God, the corruption and infirmities of our nature. He acknowledged to me in the strongest terms, on the Sunday preceding his death, his sinfulness and unworthiness. But 'he fought a good fight, and now has finished his course.' The tears of numerous spectators, as well as of those who carried him to the grave, testified the love and veneration they had for him. All seemed to say — men, women, and children, individually — 'Let me die the death of this righteous man, and let my last end be like his.'"

On the 1st of August died, Mrs. FRASER, Lady of Lieutenant-Colonel Charles Fraser, of Southend, near Bromley, Kent. The memory of this amiable woman will be honoured by all who had the privilege of knowing her. She returned with her family from India about three years ago; but she did not mix much in public life, either abroad or at home, being occupied with the duties of a mother in the bosom of a large family, where alone she wished to be found. Mrs. Fraser died in the 43d year of her age, a few days after the birth of her last child, leaving a numerous offspring to bewail her loss.

ANSWERS TO CORRESPONDENTS.

HAD B. K. deferred his complaint for a day or two longer, he would probably have found it unnecessary to prefer it. We are sorry that it is not compatible with our ideas of Christian responsibility to pursue the plan which he recommends, of "adopting Mr. Edwards's notions fully." Whatever title Mr. Edwards may have to the veneration of the Christian world, and we are not disposed to undervalue his claim, we shall still feel it to be our duty to take our notions of religious truth, not from him, but from the Bible.

Λογων; M. P.; G. S. FABER; and Φ; will appear.

SOPATER's letter will be conveyed to the editors of the Reformer's Bible, and is certainly highly deserving of their attention.

If Mr. BOND wishes any advertisement to be inserted in this work, he has only to apply in the regular way to the publisher.

We will endeavour to find the papers of SIX.

Y. N. P.; DERBIENSIS; and J. G.; have just come to hand.

We have received two letters, which refer to the same subject, and of which it may be sufficient to give the substance in this place. A proposal has been widely circulated for observing the 26th day of October, when his Majesty enters on the 50th year of his reign, as a national jubilee; by *reviews* and *public breakfasts* in the morning, and *balls* and *illuminations* in the evening. Now we agree with our correspondents, that this is not the method of celebrating an occurrence, so interesting and important, which the Christian loyalist would choose to adopt or to countenance. His sacrifice will be that of prayer and praise. On his bended knees, in his closet, as well as in the domestic circle, will he pray that the Lord would grant the King a long life. He will set apart the day, not for festive enjoyment, but for grateful recollection. He will call to mind the wonders which God hath wrought for this land; his special interferences, his fearful judgments, his awful warnings, his signal mercies. Nor would it be an unsuitable employment of the day, if the ministers of Christ throughout the land were to invite their people to the sanctuary, that with united heart and voice they might praise the Lord for his goodness to us and to our sinful nation; and if they were also, in a sermon, to give a view, which might excite appropriate feelings of gratitude and humiliation, of our situation,—whole and entire, though surrounded with the wrecks of mighty kingdoms; the flame of war burning furiously around us, and we untouched by it; our beloved Sovereign preserved to us as a nursing father to the Church, and as the Defender, not only of our own religious liberties, but of the Faith of Christ throughout the world. Occasion might also be taken to exhort the people to earnest prayers and endeavours for the extension of vital Christianity in this and in all lands; and a collection might afterwards be made for some institution which has that great object in view. Our own Church has appointed a particular form of worship for the anniversary of the King's accession: such a plan as is here suggested would therefore be perfectly consistent with her orders; and we may fairly hope that the blessing of God would attend a day thus observed *.

ERRATUM.

Number for July, p. 468, col. i., line 3 from bottom, for *we*, read *they*.

* In our volume for 1803, p. 572, some observations will be found which are applicable to the subject under discussion.

THE

CHRISTIAN OBSERVER.

No. 93.] SEPTEMBER, 1809. [No. 9. Vol. VIII.

RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

WHEN I first published my Dissertation on the 1260 Years, the impression on my own mind was this: that I was right in the great outline of my interpretation, though I might probably be wrong in various minor points. The attacks of several of your correspondents have served to convince me, that my opinion was well founded. In the different editions which I have subsequently published, I have found no occasion to give up what may properly be called my *scheme* of exposition, though I have corrected several smaller matters in which I have seen reason to believe that I was mistaken. Such being the state of the case, I cannot help thinking that I have a right to expect from any person who attacks me, that he should make his references to the *last* edition. At least, this would save both his readers and myself, not to say *him*self likewise, some degree of trouble. An anonymous writer has lately published a pamphlet*, in which he controverts certain positions, all of which, no doubt, appear in the first edition of my work. He has done me the favour to send it to me, and I am much gratified by the spirit in which it is written; but it would not altogether have appeared in its present shape, had the author referred to my last edition, instead of my first, as he professes uniformly to do.

* Remarks on some parts of Mr. Faber's Dissertation on the Prophecies relative to the 1260 Years.

His objections he arranges under five heads.

1. He maintains, that the seventh trumpet has not yet sounded, because the second woe is not yet past: and he maintains that the second woe is not yet past, because the Ottoman empire is not yet overthrown. (p. 3.)

I see not what right he has to make any such assertion. The first woe terminated at the close of the five months, when the Saracenic government was *established* at Bagdad, and consequently long before that government was *overthrown*. On what principle, then, are we bound to conclude, that the Turkish empire must be *overthrown* before the second woe can terminate? Certainly upon no *analogical* principle. In both cases, the existence of an empire *as a peculiar woe to Christendom* is spoken of, not the *simple* existence of an empire. The *empire* therefore in either case may subsist, when it has ceased to be *a woe:* in other words, both the first and second woes may expire before the overthrow of the Saracenic and Turkish empires. We know, Anonymous himself being judge, that the first woe expired before the overthrow of the Saracenic empire: whence it is plain, that we are no way *bound* to suppose, that the overthrow of the Turkish empire *must* mark the expiration of the second woe. Abstractedly speaking, it either may, or may not: but the only specific badge that I can find of the expiration of the second woe, is the earthquake which throws down the tenth part of the city. Now, with respect to the Turkish empire, though it be

still in *existence*, it has plainly ceased to be *a woe* to Christendom, over which it has just as little influence as the Cherokees in the back settlements of America: therefore the second woe *must* be past. *Being* past, the question is, whether about the time that Turkey was peculiarly crippled (it had long before been *verging* to decrepitude) any event occurred, which will correspond with the overthrow of a tenth part of the Roman city by an earthquake. I certainly think there did; and discover it in the period of time that elapsed between the years 1789 and 1792: *Anonymous* denies that any event has occurred, which accurately corresponds with the prophecy of the earthquake.

2. The denial is made, not on the score of a *general* want of resemblance between the earthquake and the French revolution, but on the supposed want of one *particular* point of resemblance. The earthquake overthrows a tenth part of the great city, and slays 7000 names of men; upon which "the remnant were affrighted, and gave glory to the God of heaven." Now, according to my interpretation, Anonymous thinks, that *the remnant* must mean the remaining inhabitants of France: and thence asks, "Did this happen in France? Did those left in the country in the year 1792 give glory to God?" This certainly not having been the case, he concludes that my application of the prophecy must be erroneous, as failing in a material point. (p. 9.)

I must have expressed myself with great want of clearness, or Anonymous could not have so completely misunderstood me. Had his objection been started earlier, I would have endeavoured to correct this defect. By *the remnant* I never understood, nor ever thought of understanding, *the remaining inhabitants of France*. According to the prophecy, an earthquake overthrows the tenth part of the city, and slays (plainly *in* that tenth part) 7000 names of men: upon which the remnant, that is to say, not the remaining inhabitants of *the tenth part*, but a certain remnant, evidently different in principle from their neighbours, scattered through *the other parts* of the great city, are affrighted, and give glory to God. By this *remnant* I understand men of *protestant principles*, who, however terrified with the atheistical revolution, nevertheless glorified God, because they viewed it as a tremendous instrument of retribution for the corruptions of popery. Alarmists they still were, because they justly dreaded the contagion of such a pest: yet they could not help remarking, that the cup of vengeance, agreeably to the sagacious conjecture of Sir Isaac Newton, was now beginning to be poured out upon the heads of notorious persecutors by the hand of infidelity. Among *the remnant* we may probably include many in our own country: for this kingdom, though it has now happily come out from the communion of the mystic harlot, once formed a street of the great city, and, *geographically* speaking, is still within its limits. The passage, in which the remnant give glory to God for the earthquake, I take to be nearly parallel to Rev. xviii. 20. Thus, however unfortunately I may have expressed myself, I do not find that my interpretation is at all affected by the objection of Anonymous, which wholly rests upon the assumption, that *the remnant* must mean *the remaining inhabitants of the tenth part*.

Seven titles of nobility were undoubtedly abolished by the French revolution. My remark on the title *prince*, which Anonymous does not perfectly comprehend, went merely to shew, that, though it was not a title of nobility in England, it was in France.

Why the application of the prophecy to the French nation would have been forced, even independent of the objection respecting the remnant, Anonymous does not state, though he professes it to be his opinion: consequently, he puts it out of my power to answer him. Yet, if I understand him aright, he allows

that the prophecy might be so applied, were it not for that single objection (p. 9). I wish he had expressed himself with more precision.

3. From the earthquake Anonymous proceeds to object to my interpretation of the witnesses. Here I readily allow that some of his objections are valid; but, had he referred to the last edition of my work instead of the first, he would have found them obviated by a somewhat different mode of explaining the prophecy. (p. 13.)

He thinks that *slaying the witnesses* must mean *the general suppression of pure Christianity*; yet he is compelled to allow that this must take place in one particular street of the great city. Hence he conjectures, that they will hereafter be gathered together into one kingdom, and there slain; and this kingdom he conceives to be England. Such an opinion seems to me utterly irreconcileable with the prophecy. Since the witnesses are plainly slain and lie unburied only in *one* street, the presumption is, that their death is *particular*, and not *general*. But, however this may be, I see not how they can possibly be slain and lie unburied in *England*. The scene of their slaughter is not merely *a* street, but *the principal* street, *the broad* street, or *the forum*, of the great city. This description does in no wise answer to *England*, even allowing it to be still a street of the city, which I confess it to be *geographically*, though it is not *spiritually*. By *the forum* of the city, I still think, that Germany alone can be intended, as I state at large in my last edition. Whether I be right or not in my opinion, that France, at the time of the revolution, was the only remaining *primary* horn, my application of the prophecy is not at all affected by it, because, at any rate, France was *one* of the ten primary horns, and therefore a tenth part of the city. I think, however, that I *am* right in my opinion. I never asserted, as Anonymous maintains, that Germany was existing as an *original* horn in the year 1547. Whatever be the subsequent number and variations of the horns, they are still, as Sir Isaac Newton well observes, spoken of as *ten* from their original number. The Saxon horn fell at the time of the Norman conquest: the Visigothic horn of Spain, when all Spain was conquered by the Saracens except a small corner on its northern coast. I still think, that an event, which takes place in the last quarter of a period, may be fairly said to occur when that period is drawing to its close: hence I still think, that the objection to my *date* of the slaughter of the witnesses has no great weight. I can find no intimation in the prophecy, that this was to be the last persecution, merely because it is said that the witnesses who lay dead in the forum of the great city ascended thence to heaven. In short, I see no reason to give up my opinion.

4. It may be proved almost to mathematical demonstration, that the seven vials are included within the seventh trumpet. (p. 23.) For this I refer Anonymous to two papers in the Christian Observer for 1808, p. 481—488, and p. 688—691. These apparently he has never seen; at least he takes not the slightest notice of the arguments contained in them.

5. I have discussed the character of Antichrist more at large in my last edition, to which I beg to refer Anonymous. (p. 30.) I cannot discover what definite tendency his arguments have. As far as I am able to judge, the *latter days* and *the last days* are never confounded. I know perfectly well, and observed it in my work, that some of the antichristian sins prevailed in the apostolic age. But what then? How does that do away the prophecy, that there should be a remarkable developement of them in *the last days*? The same observation applies to the revelation of Antichrist. I never supposed, that John in his Epistle told us either the exact year

of his appearance, or that he would appear at the sounding of the seventh trumpet. These particulars I collected from a comparison of the Apocalypse with recent events. When I consider what the two first woes were, and what the tremendous effects of the French revolution have been; when I moreover consider the exact accordance of the French revolution with the prophecy of the earthquake; I cannot believe that the Saracens and Turks would be so peculiarly noticed, and the baleful effects of the French revolution be left wholly unnoticed; I cannot believe that the commencement of the third woe is yet future; I am persuaded that the seventh trumpet has already begun to sound.

I shall conclude with a few remarks on the opinions of Anonymous. He thinks, with myself, that the series of vials has commenced; but believes, with Mr. Mede, that the seventh trumpet synchronizes with the seventh vial, and therefore has not yet begun to sound. I, on the contrary, until Anonymous has answered the arguments to which I refer him, shall consider it as proved, that the seventh trumpet contains all the seven vials. Whence it will follow, since the series of the vials has commenced, that the seventh trumpet has begun to sound; and, since the seventh trumpet has begun to sound, that the earthquake, and therefore the prior war of the witnesses, are *past* events. In fact, according to the arrangement of Anonymous, the slaughter and resurrection of the witnesses must take place between the fifth and sixth vials. For he makes the second woe to terminate with the overthrow of the Ottoman empire: and the overthrow of the Ottoman empire is produced by the effusion of the sixth vial: therefore the earthquake, and the war of the witnesses, occurring as they do at once *before* the expiration of the second woe, and *in* one apocalyptic hour or season, must occur under the fifth vial, according to Anonymous. Now, if this be true, is it not very extraordinary that not the least mention should be there made of those remarkable occurrences? So again: if the second woe expires with the overthrow of the Turkish empire, as Anonymous maintains, then the war of the witnesses and the earthquake, *preceding* as they do its expiration, must *precede* the fall of the Turkish empire. This being the case, whenever the Turkish empire falls, we shall then be sure, Anonymous himself being judge, that the war of the witnesses and the earthquake are past. How soon it may fall, it is impossible to say, but its overthrow does not appear to be very remote. Whenever it occurs, it will effectually decide the matter between Anonymous and myself. In comprehending the seventh vial *within* the 1260 years, Anonymous runs counter to every expositor that I have yet met with. Unless I be quite mistaken in my idea of *the time of the end*, the wilful king, or the beast under his last head, will not be destroyed until *after* the 1260 years shall have expired. As soon as they have expired, the judgments, described under the seventh vial, and in Dan. xi. 40—45. xii. 1., will go forth against him. But the mystery of God, or the mystery of the 1260 years, is *finished* at the first effusion of the seventh vial. *The time of the end* does not commence *until* the expiration of the 1260 years, as I have fully shewn: but the wilful king, or the beast under his last head, is destroyed *during* the time of the end: he is also destroyed *under* the seventh vial: therefore the seventh vial synchronizes with the time of the end; and consequently is not included *within* the 1260 years, but *succeeds* them. In what manner my arrangement produces *two* last woes, I cannot conceive. It would indeed produce them, if my statement *really* were what Anonymous *represents* it to be: but he will no where find me saying, what of course I never supposed to be the case, that the last woe ceases at the end of the 1260 years. (p. 41, 42.)

Anonymous will readily perceive,

that the stress of the question rests upon the arrangement of the vials. Let him confute the arguments by which I prove them to be all included under the seventh trumpet, and to which I have referred him in the Christian Observer, and I will acknowledge myself to be vanquished. If I be right, and if the series of the vials have commenced, then the seventh trumpet must have begun to sound, and the war of the witnesses must be past. If I be wrong, and if the series of the vials have not commenced, then, nevertheless, the sounding of the seventh trumpet may be future, and consequently the war of the witnesses may be future likewise.

August 1, 1809. G. S. FABER.

To the Editor of the Christian Observer.

I PERCEIVE that a correspondent, in your number for July last, has revived the discussion respecting the reference made by St. Matthew (ii. 23) to the prophetic writings, in speaking of our Saviour—"He shall be called a Nazarene." The explanation of this passage given by Bishop Chandler in his Defence of Christianity, appears to me so likely to be satisfactory to your readers, that I beg leave to send it for insertion in your miscellany: and I do this the rather, because the principle which the Bishop lays down applies not only to the text in question, but to many others; it throws much light on the nature of the prophetical writings, and on the style of writing and interpretation which was anciently in vogue, however contrary it may be to modern ideas.

But as I have taken up my pen, allow me, Mr. Editor, to say a few words on the unfairness of determining truth by the readiness with which a reply can be given to captious questions. It is an old and true proverb, That a fool may ask questions which a wise man cannot answer. It requires little wit, and less knowledge, to propose inquiries which cannot be solved but by a long and tedious argumentation, and possibly cannot be answered at all satisfactorily. The questionist may have, in this case, greatly the advantage in the eyes of superficial reasoners and hasty judges. His inquiry is precise, short, and apparently simple: the answer may be necessarily involved, long, and probably obscure. There may be an appearance of wit and talent on the side of the inquirer, who has nothing to do but to lie in wait again to interpose a knotty question, and to enjoy his triumph; while his opponent is labouring in the tedious task of explaining, defining, distinguishing, and unravelling perplexities. Truth thus appears under great disadvantages, and the worse may seem the better cause. How easy, for instance, would it be to propose objections against the goodness of God, by questions respecting the origin of evil, which the wisest man could not answer satisfactorily, and which could only be replied to at all in a very circuitous way. Yet no truth is more certain than that of the goodness of the Deity.

It is of the more importance to be well aware of the just degree of weight which ought to be given to questions of difficult solution, and to be convinced that the difficulty of replying to them detracts little either from the talents of the respondent, or the truth of his system; because it has been chiefly by perplexing their opponents by cavils, that the modern French disciples of infidelity have prevailed. Voltaire and the pupils of his school knew mankind too well, especially the part which they hoped to captivate, to think of convincing them by long and laboured disquisitions. They succeeded by a sneer, a ludicrous representation, a witty remark: they perplexed by a question, to the solution of which they knew the bystanders would not have patience to attend. Hence, probably, for one infidel made by the metaphysical disquisitions of Hume, a thousand have been made by the French phi-

losophers. To puzzle an opponent, is more entertaining to the multitude than to investigate truth; and to silence your adversary, is easier than to answer his arguments.

The above remarks are by no means intended to repress the spirit of just and fair inquiry. Let the minutest examination be made of every thing which is proposed to us as truth; but let us first be thoroughly acquainted with the kind of evidence which may be expected; let us not be staggered because there are difficulties, for some difficulties there always are on both sides of a question; let us not expect too ready nor too clear a solution of such difficulties; let us bear in mind, that, from the nature of the human mind, and the constitution of the world, truth, like virtue, may not always be seen in her own proper form; and that the road to truth, like that to virtue, is often steep, rough, and difficult of access.

With respect to the particular question which has occasioned these remarks, it should be observed, that it stands at this day on a very different footing from that on which it stood in the days of St. Matthew. The question now is, Where, in the Old Testament, do we find such a prophecy as that which St. Matthew quotes? The question then would have been, Is the quotation a fair one? for it cannot be doubted that the passage to which the reference was made was sufficiently understood. St. Matthew must have been a fool, as well as an impostor, to refer to passages which did not exist, and to point out the means of his own conviction. The Jews had the Scriptures in their hands, and they would have only had to open the book to detect his imposture. There can, therefore, be no doubt but that there was some passage sufficiently known at the time, to which the reference was made, and which either directly, or according to a mode of interpretation then familiar, appeared at least to justify the apostle's quotation, however the justice of his application might be questioned. If, therefore, there were not a single passage now to be found to which we could suppose the apostle to refer, still his credit and that of his doctrine would not in the least be shaken. Allow him only to be possessed of common sense, and you must allow that there was some prophecy extant, which, at least according to the popular mode of interpretation, might well bear the construction put upon it by the apostle. I am, sir, &c.

N. D.

"A quotation," observes the Bishop, "occurs in St. Matthew (ii. 23), where the Evangelist, relating that Christ came and dwelt in a city called Nazareth, subjoins, *that it might be fulfilled which was spoken by the prophets, he shall be called a* Nazarene. To which it is objected, 'That that can't be fulfilled which was never predicted; there is no such text in the Old Testament, and therefore the writer was deceived himself, or hoped to deceive his readers with a false citation.'

"Now if I should reply, with many learned men, as well ancient as modern, that such a text was formerly in the prophetical writings, but since St. Matthew's days is slipt out of the copy that hath been followed by the western Jews, it would not be reasonable to deny it; since some books, that we see quoted in Scripture, and some passages, quoted out of books still extant, are not now to be found: and it is moreover highly improbable, that a grave historian, writing the actions of Christ's life, and the design of his holy religion, for public cognizance, should in the entrance upon his history assert a falsity, which an adversary could as easily, as he was watchful, disprove; the event to be supported by the prediction, being not of that consequence as that the Evangelist should venture his own credit, and the honour of his religion, upon the discovery: especially since in his other quotations from

the Old Testament, which are many, he is found faithful.

"But out of regard to truth, I will not dissemble the difficulty that hinders me from resting on this answer. Had this quotation been in so many words in the prophets, about our Saviour's age, it must have been vulgarly known to the Jews, and interpreted of the Messias, as other remarkable predictions concerning him were. But so far from that, neither the Jewish doctors, nor the people, with whom the true traditions often remained, did expect the Messias from thence. 'Can any good' (which seems to be a description of the Christ from Jer. xxxiii. 14, 15) 'come out of Nazareth?' was Nathaniel's question to Philip, who told him they had found the Messias there. 'Search and see,' said the Pharisees at another time when the people thronged after Christ, 'for out of Galilee arises not the prophet,' viz. expected to come. They would not have said thus, had the Scripture plainly declared, that he should be called, i. e. be, a Nazarene.

"But what was not plainly declared there, might be obscurely intimated, or hid in an equivocal word or expression, till explained by the event, and then appear to be so naturally and certainly the sense of the place, as to leave little doubt that this event was intended by the Spirit of prophecy.

"This is the common answer, and I think the true one, though it hath not been so sufficiently maintained out of the Scripture as it might. And I the rather incline to it, because of Jerom's remark, that *the learned* of the Hebrews, i. e. those of the sect of the Nazarenes, according to father Simon, that read the Old and New Testament in Hebrew, conceived St. Matthew's quotation was taken from the prophet Esay.

"By their account, St. Matthew had the word Netzar in his thoughts, whereby Esay, prophesying of, describes the Messias. 'And there shall come a rod out of Jesse,' saith Esay, 'and a branch [נֵצֶר Netsar or Nezar] shall grow out of his roots, and the Spirit of the Lord shall rest upon him,' &c. Were any learned Jew asked, of whom did the prophet here speak, he would reply, without balancing, of the Messias, who is the subject of this whole chapter. Their Targum so explains it, as doth Jonathan's Targum on Deut. xxiv. 1. Their Talmud, their ancient homilists, and most of their modern commentators agree with them, that the Netsar or Branch, in Esay, stands for the Messias.

"Names, we know, were given, to imply the country, the descent, the qualities, or actions of those on whom they were imposed. They frequently signify, that a person shall be, or do, what is imported in his name.

"What then doth the word Netsar signify, in the Hebrew tongue? It signifies first *appellatively*, a branch, flower, or bud: and from thence it passed by translation into the proper name of a place, which was so denominated from its fruitfulness, as much as to say, the garden, the flower of Galilee.

"In Hebrew the town was called Netsar; in Syria, Nazareth; the Syrians commonly augmenting the Hebrew termination, and softening the letters *ts* into *z*, in the pronunciation, though they write both ways, and particularly Nazareth, with a *ts*. And a corrupt Syriac was the language spoken by the Jews in St. Matthew's time.

"The usual word in the prophets for the Messias, and almost appropriated to him, was צֶמַח *Zemach*, which signifies a branch; and was used by them, as *Nezar* here, both appellatively and properly. But Esay in this place, puts the word *Zemach* for *Netsar*, guided, as it seems, by the Spirit of God, to foretell therein the country where this bud of David should be nourished: to insinuate that the Messias should be a *Netsar*, on a twofold account, as he should grow out of the stock

of David, and be educated in the flower of Judea, in Nazareth.

"Among the Jews, such a way of writing did prevail. They wrapped up their meaning in riddles; or hinted it by words of like sound, but different signification; and sometimes implied two or three events, in the change of a single letter of the same organ, or transposition of one or more letters.

"This may seem strange to us, and will give modern wits a contemptible idea of former times. But it is nevertheless ancient, and hath been thought by other nations a beautiful and skilful way of writing. The modes of expressing one's thoughts have not been the same in all countries, nor in all ages of the same country. What mode soever answered best the end of speaking and writing at the time (reading and writing were known to few) was certainly the best to them. However, being received into fashion, in the age of the prophets, they are not to be slighted for conforming to it. God himself is pleased to accommodate himself to the conception and language of men. And if this was the language of other prophets, why not of Esay in this place, to which the notion of a Nazarene is well suited, that St. Matthew grounds upon the word *Nezar*, in the text."

This proposition the Bishop supports by several satisfactory instances, one only of which will it be necessary to transcribe, by way of example, on this occasion.

"My second instance I take from Daniel. During Belshazzar's impious feast, a hand-writing was seen upon the wall, in these words, *mene, Tekel, upharsin*. Daniel was called to tell the meaning; and this is his interpretation of the last word, *upharsin*, thy kingdom is *divided*, and given to the Persians. The Hebrew word [פרס] *Peres*, as an appellative, signifies to divide or break, and it is also the proper name of the people or country of Persia. And a word, of this double signification, is here used, to foretell the breaking, or division, of the Babylonian empire, and that the Persians should be principal instruments in the doing of it.

"Now where is the difference between Daniel's interpretation of the hand-writing, and St. Matthew's interpretation of this passage in Esay? Esay speaks of the Messias by the name of *Netsar*, which signifies a *branch* or *flower*, and also a *town*, or an *inhabitant of a town*, of the same name. Why might he not intend the Messias should be a *Netsar* in both senses, as well as *upharsin* be interpreted of a *division*, and of the Persian nation that should effect it? Esaiah doth not interpret it so himself! Nor doth he say the contrary: he doth not tell us, in what sense he used the word *Netser*. If the word be capable of the sense St. Matthew put upon it, Esay might intend that sense, for aught any one can say to the contrary.

"For it is of no weight, what the Jews have said, that were a Nazarene intended, it should be writ *Netsri* or *Notsri*. They well know, that the Scripture is not always accurate in the names of nations, tribes, and people: and least of all, where an allusion would be spoiled, by a grammatical exactness. Proper names are often put in the Hebrew for Patronymicks; and the name of the father, for the whole race descended from him. Derivatives and primitives are expressed by the same word. The ten tribes are called Jacob or Israel, not Jacobi or Israeli: and the two tribes Juda, not Jehudi. Ephraim is the name of the tribe, as well as the ancestor. So Moab, Ammon, Edom, Esau, Amalek, comprize all the families and people that sprung from men of that name.

"Of what hath been said, this is the sum. Esay, prophesying of the Messias, describes him in the word *Netsar*. That word denotes the town Nazareth, or one that dwelt therein, as well as a branch. St. Matthew saith, it was foretold in that text,

that Christ should be a Nazarene, as it was fulfilled in the Lord Jesus. It is allowed the word will bear such an interpretation: and that the like allusions, in the prophets, render this interpretation of the place very probable. The Jewish doctors, when they interpret things darkly hinted at in a prophecy, are wont to say, *that it may be fulfilled.* St. Matthew uses the like form of speaking, in quoting a prophet, for saying Christ should be a Nazarene. It lies on them that contradict it, to prove (which is proving a negative) that Esay did not, and could not mean any such thing, as the Evangelist affixes to his words.

"If this explication doth not satisfy men that judge of past ages and nations by their own, they have wherewithal to content them in another, that hath the countenance of great names. Nazarene was a title given to Jesus in reproach. St. Matthew takes the occasion to improve even that contemptible name into an argument in favour of Jesus's being the Messias. Nazareth was a mean town, inhabited by fishermen and mechanics of the lowest form, made up of ignorant Jews, and a mixture of Gentiles.

"In this place Jesus spent a great part of his life, and, on that score, might fairly be called a Nazarene. But the Jews, in calling him Jesus of Nazareth, the prophet of Nazareth, the Nazarene, added, to that of his country, the idea of scorn and contempt. What that poor despicable fellow, that man of nothing, he our Messias! 'Can any good,' any great and enterprizing person, any thing suitable to the character of Christ, 'come out of Nazareth?' Pilate wrote his inscription, 'Jesus of Nazareth, the king of the Jews,' with design to have it read in this light. He joins together two contradictory titles, in his opinion, that of Nazareth, and that of a king, in order to expose the Jewish hope, and the Christian belief.

"But the Evangelist prepares his readers against prejudices, from this appellation. Though the Jews call him Nazarene in derision, we are not ashamed of that name. What do they mean by that, but an afflicted, suffering, despised man? And so the Messias is foretold to be, not in one, but all the prophets. Let not this name then be a stumbling-block in your way. While they reproach him, as a Nazarene, they actually fulfil the prophecies, that describe him as such, and are proving Jesus to be the Messias. Thus 'he' (Jesus) 'came and dwelt in a city called Nazareth,' by the disposition of Providence, that he might be reproached by his adversaries, as a Nazarene, and so the things in the Scripture concerning his shame, and scorn, and contradiction from sinners, might find a completion."

FAMILY SERMONS. No. IX.

Luke vii. 40—43.—*And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor who had two debtors; the one owed five hundred pence, the other fifty: and when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most? Simon answered and said, I suppose that he to whom he forgave most. And he said unto him, Thou hast rightly judged.*

WE are told, in the chapter from which the above parable is taken, that "Christ was sitting at meat in the house of Simon, a pharisee. And, behold, a woman, which was a sinner, brought an alabaster box of ointment, and stood at his feet, behind him, weeping, and began to wash his feet with tears, and wipe them with the hair of her head, and kissed his feet, and anointed them with the ointment. Now when the pharisee which had bidden her saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what

manner of woman this is that toucheth him; for she is a sinner." Jesus, answering, addressed him in the words of the text; and then goes on to apply the parable. "He turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss; but this woman, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint; but this woman hath anointed my feet with ointment. Therefore I say unto thee, her sins, which are many, are forgiven; for she loved much."

By the creditor in this parable, or the person who had two debtors, is meant God; to whom we, and all the world, owe every thing. By the debtor who owed five hundred pence, is meant the gross sinner, who, like the woman mentioned above, turns to God, with true sorrow for sin, and true love of her Redeemer. By the debtor who owed fifty pence, is meant the man who either has avoided gross sin, or fancies he has done so, and who, like Simon in the history, feels no want of Christ, and therefore no love for him. Having thus explained the words of the parable, I go on to make a few observations upon it.

I. And first I would observe, that sin is here placed before you as a *debt* to God; and it is so called very frequently in the Bible. In one account of the Lord's Prayer, we are taught to say "Forgive us our debts;" in another, "Forgive us our trespasses." God, in one place, is described as a king going into a far country, and putting money into his people's hands, which they are to restore to him with interest at his return. The things, then, in which we are debtors to God, are those things which God demands, or has a right to demand, from us. And what has he not a right to demand? Did he not make us? Is not our life now in his hands? Could we continue to prosper a moment, or even to breathe, without him? We owe him fear, reverence, faith, love, obedience. And we incur a debt to God, whenever we have done what he has forbidden us to do, or have left undone what he has required to be done. We owe him for his worship neglected, for his justice insulted, for his love abused. "We are debtors," says St. Paul, "to do the whole law;" and whenever we break or neglect it, we incur a debt. Our debts are as many as the minutes we have lived, as the words we have spoken, as the thoughts which have passed through our minds.

II. But this is not the worst of our case: for I have to observe, in the second place, that the debtors are described, in the parable, as wholly unable to pay their debts. "They had nothing to pay." Numerous passages in the Bible confirm this statement. Indeed, how can those discharge their debts to God, of whom it is said, that in them "dwelleth no good thing; that there is none righteous, no not one?" Do you say that you will discharge them by turning to God? Jesus Christ answers, "No man can come unto me, except the Father draw him." Do you say that you will pay him by a future life of faith and goodness? But these and every Christian grace are the work of God, the fruits of his Holy Spirit. So that you must either remain unable to pay God, or you must pay him with his own gifts. In other words, he must frankly forgive you.

The whole of religion—the mercy of God, and the unworthiness of man;—his endless bounties, our hopes, our duties, our condition, are all brought before us in that one short sentence; "By grace are ye saved, through faith;" and that faith "not of yourselves, it is the gift of God." It was the grace, or undeserved favour, of God, which first sent Christ into the world. It is the grace of God which accepts his

sufferings and death, in the place of ours. It is the grace of God which says, "Believe in the Lord Jesus Christ, and thou shalt be saved." It is the grace of God which gives us this very faith. Let me now ask, whether you have ever had this notion of religion? Have you felt that all is sin and weakness on your part, and grace and goodness on the part of God? Have you felt that you stand as a beggar in the sight of God, having no claims but your want and wretchedness? Have you felt, that, unless salvation were a free gift, you could have no prospect of it? Have you welcomed Christ, as sick men would the only physician who could cure them; as debtors would the only friend who could relieve them; as men starving would the only hand which could give them bread; as the fainting Jews caught the manna in the wilderness, and the water from the flinty rock? God frankly forgives the man who throws himself into the arms of his mercy. Be your debts what they may, Christ gave himself, and God receives him, as a ransom for all, who, feeling their poverty and need, avail themselves of the riches of his grace.

III. A third use to which I would turn this parable, is to point out the affections with which the returning sinner will welcome the forgiving grace of his Saviour. "Which of the debtors," asks Christ, "will love him most?" Simon answers, "He to whom he forgave most." In other words, the love we shall bear to Christ, will be in proportion to the depth of our penitence, and the sense we have of the greatness of the debt which he has forgiven. Look at this penitent woman, as she is described in the account already read to you. "Behold, a woman, which was a sinner, brought an alabaster box of ointment, and stood at his feet, behind him, weeping, and began to wash his feet with tears, and wipe them with the hairs of her head, and kissed his feet, and anointed them with ointment." Could any actions express deeper sorrow, or more ardent love, than this? Could any change of conduct and character be greater than hers? Once, in every word and act setting God at defiance; now, a poor, dejected, weeping, affectionate penitent at the feet of Christ. And we may rely upon it, that the change from a life of sin to true religion will always be in some degree such as this. Those who have been living in sin, or who have been regardless of the interests of eternity, cannot take up religion in earnest, without heartfelt grief for their past transgressions, a humbling sense of their own unworthiness, a fervent zeal for God, and love for their Redeemer. Years or circumstances may alter the outward conduct of a man; and he may mistake his sobriety for religion. But let him inquire, if he would ascertain the reality of his religion, Where is my sorrow for sin, where my love of Christ? If you, like this woman, are changed in character and state, you will often, like her, be found low in prayer before your God; softened, perhaps to tears, with a sense of your sins; searching out, like her, fresh ways of knowing your Saviour, and testifying your love to him. Whatever may be the character of other men's religion, yours cannot be lukewarm. The greatness of your guilt, of your danger, of your escape, will meet you at every step you take. You will chide yourself for every act or feeling of indifference: you will press forward in the race: you will fight manfully in the battle: you will give to God each moment, as it flies: you will feel that day to be a lost day, in which much is not done for God: you will feel that a half-way religion least of all becomes you who have gone all the way in sin. "A day in thy courts, O Lord," will you say, "is better than a thousand elsewhere. I had rather be a doorkeeper in the house of my God, than dwell in the proudest tents of unrighteousness."

IV. I would, fourthly, from this parable, caution those who have not fallen into gross sin, or who fancy they have not, against resting satisfied with a cold, unfeeling, heartless religion. It was for this end in particular, that our Saviour told the parable. Nothing can be more pointed than the way in which, in the account I have read, he rebukes the coldness of Simon;—of the man who is represented by him as owing only fifty pence. "Simon, seest thou this woman? I entered into thine house, thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss; but this woman, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint; but this woman hath anointed my feet with ointment. Wherefore," it is added, certainly for her consolation, and most probably by way of alarming Simon about his own state—"Wherefore, I say unto thee, her sins, which are many, are forgiven; for she loved much." Now, does your character answer, in any degree, to that of Simon? Has your life been sober and decent? Has it been outwardly more strict than that of many others? Are there fewer foul blots in it, than in the lives of those around you? Then remember the error of Simon, and, by God's grace, keep clear of it. It is true you have fewer sins to answer for than some others, but still you have many and great sins, for which you will be called to account by God. And if not, if the supposition were possible, if you had only once sinned, yet "the soul that sinneth, it shall die," unless it seek and find salvation in a crucified Redeemer. It is true of every man, that there is no other name whereby he can be saved, but that of Christ. The burden of other men's sins may seem to be heavier than yours: still, the weight of your sins is sufficient to break down and ruin the soul. No man can be his own saviour. No man can deserve the smallest part of his salvation. No man can receive it, but by the gift of Christ. Morality, sobriety, honesty, decency, are all great and good and necessary things; but none of them must be put in the place of Christ, of faith in him, of feeling, gratitude, and devotion. The best man must shed the tears of penitence. The best man must sit at the feet of Christ. The best man must ascribe his safety to him; must pay him every honour; must confess him by his words and actions, even in the company of the bad; must think nothing too much for man to suffer, or for Christ to receive; must humble himself to the dust, to exalt the Redeemer.

V. The last observation which I shall found on this parable is, that we should be cautious of suspecting the piety, or condemning the religious warmth and zeal of others. This seems to have been a part of the fault of Simon. He sees Mary humble and weeping, and full of zeal and love, at the feet of Christ; and instead of being moved by the sight, and himself kindling by her example, he is angry; he even suspects the wisdom of Christ, who could be deceived by this woman, or who could endure such proofs of her sorrow and attachment. "He spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is which toucheth him; for she is a sinner." She was a sinner, indeed; but a conscious and humbled sinner, a pardoned and grateful sinner. She was a sinner; but "there is joy in heaven over one sinner that repenteth." There is nothing more uncharitable than the manner in which men often judge of the piety of others. You are angry at the warmth in some men's religion. You are angry that their zeal is not always tempered with the very nicest prudence, and every word and action measured by the most exact scale. It is doubtless to be regretted. All excess is bad. But I confess that this excess seems

less blameable than the opposite; and, on the whole, I should be less alarmed and shocked to see zeal sometimes a little overrun its banks, than never fill its proper channel. The danger on the side of enthusiasm and extravagance are, I admit, considerable; though they are, at the same time, generally much overrated. There is, however, one point in which we cannot be guilty of excess, whatever the world may think: we cannot be too religious; we cannot serve God too well, or love him too much. He who frankly forgives us when we have nothing to pay; He who is still a father to us, even when we are far from acting the part of children to him; deserves that we should give ourselves hand and heart to his service. Do not be hasty, therefore, in condemning those whose zeal outruns yours in the race of piety. Rather doubt your own religion than theirs, and inquire why you do not feel and act as they do. Men escaped from shipwreck, and landed on their dear native shore, talk of it with feeling and thankfulness. The man restored to sight by Christ would often raise his eyes in adoration to the hand which cured him. Lazarus, brought back from the grave, would devote his life to him who renewed it. The Prodigal, restored to his father's bosom, would fondly cling to it. And is the Christian, the man restored to the bosom of his heavenly Father; the man raised from the death of sin; the man taught to see things as they are; the man saved from that sea, where thousands have made shipwreck; is he to be cold, unfeeling, thankless, or idle, in the service of God his Redeemer? O no! rather than condemn the warmth of others, let us, by earnest prayer for the grace of God, and by a diligent use of all the means he has appointed, try to light our lamps at their flame, that we may burn with the same holy feelings, and act with the same holy zeal, which they possess. Let all approach to excess or enthusiasm, indeed, be carefully avoided; but let us be no less on our guard against that coldness and indifference in religion which are still more natural to us than warmth. Let us remember that it is good to be zealously affected always in a good thing; that lukewarmness is the character which God particularly detests; that his language is, "My son, give me thy heart;" and that it becomes us to love much, to whom, if we are ever saved, so much must be forgiven.

C.

To the Editor of the Christian Observer.

I HAVE observed a defect in many professed Christians, which I am desirous of noticing in your periodical work. It is a defect which is not to be sought for only in the particular bodily constitution and manner of each, but arises, as I imagine, from an evil which the enclosed extract is calculated to expose. A term occurs to me, which probably takes its date from the times of popery, as descriptive of one set of the persons of whom I speak: it is that of "Friday-faced." They appear to pass a perpetual Lent. They seem to be pursuing their journey with pain; and their appearance indicates nothing of that heavenly peace and serenity of soul which our Lord bequeathed to his true followers. The extract which I have subjoined is part of a letter written by a fellow of King's college, considerably above a century ago; a circumstance which is unfortunate for those who would be disposed to call it methodistical. They have, however, the terms "enthusiastical," "puritanical," ever ready at their beck. Yet, I trust, we shall not be alarmed by that, which is "vox et præterea nihil."

"There is a nearness to God," says this exemplary Christian, writing to a friend, "which we are not only allowed, but called to, in the loving dispensation of the Gospel; so that now we are not to be strangers any longer, but friends. We are to have

fellowship and communion with God. Why do not our hearts even leap for joy; why do not our souls triumph in these discoveries of love? Even because we know not the greatness of our privileges, the highness of our calling, the excellency of our advancement, the blessedness of this life, the sweetness of these employments, the comfort, the delights of this communion with God. We know not the things which belong to our peace; and thus, when God calls us to that which he sent his Son for, when Christ offers us that which cost him so dear, we, with the greatest unworthiness, vilest ingratitude, refuse, slight, and contemn it. What think we? Doth it not go even to the heart of Christ; and (to speak after the manner of men) doth it not grieve him to the soul, to behold his greatest love scorned, and the end of his agony to be more vilely accounted of, than the basest of our lusts?

"Let us, therefore, according to that high calling wherewith we are called, enter into a more intimate acquaintance with God: and as we find our souls acting naturally towards those things which are naturally dear to us; so let us strive to lighten our spiritual affections. We are very apt to look upon duties as burthens, rather than privileges and seasons of enjoying the greatest refreshments; but these apprehensions are very low and earthly. Oh that we could at length set ourselves to live a spiritual life, to walk with God, and out of a new nature to savour and relish those things which are above! Could we but really, intensely, believingly, desire that which is real happiness and the heaven of heaven, union and communion with God, these desires would bring some comfort.

"As for me, you must give me allowance to get my affections more emptied into God; though it be with a diminution of love to you; and blessed will that day be, when all love will be fully swallowed up into God. But spiritual love doth not destroy natural affections or relative obligations, but perfects and rectifies them: and so I may, giving myself up to God, be still yours," &c.

Æ. D. L.

To the Editor of the Christian Observer.

AN article which appeared in your number for July, entitled, "May a clergyman preach the sermons of others?" though containing many valuable observations, has yet left almost untouched the question which I propose to consider in this paper, viz. "Ought a clergyman to preach sermons, copied, or compiled, or (retaining the whole substance and plan) slightly modernized, from those of the old divines; or is it more adviseable for him to aim at what may more properly be termed original composition?"

In favour of the former alternative, it is usually urged, that printed discourses, carefully revised and corrected by theologians of celebrity, must necessarily be, in all respects, superior to crude compositions, constructed within the short space of a week: that, so far as the credit of the preacher is concerned, this is not to be placed for a moment in competition with the benefit of his hearers: that many excellent and useful ministers are not gifted with talents for original composition; while others labour under unequal spirits, by which they are at some seasons incapacitated for the task: and that to the weekly production of an original address, proper to be carried into the pulpit, a larger portion of time and attention than is either desirable or proper, must be abstracted from the more imperious duties of parochial visitation.

Before delivering a statement of some considerations which lead me to entertain an opposite opinion, it may be necessary to define what appears to my mind to be the precise distinction betwixt original composition and plagiarism. That a young divine, or that any divine, however

deeply versed in theological studies, and experienced in the knowledge of mankind, should prepare sermons from week to week, exclusively from his internal resources; that, shutting himself up in a chamber destitute of a book, he should derive his whole matter from reflection and self-observation, is a proposal on the impropriety of which a doubt can hardly be entertained. But such labour is not, I apprehend, necessary, to constitute original composition. A serious and well-informed minister fixes on a subject proper for the circumstances of his parishioners: he revolves it in his mind; he considers it in every point of view; his reflections multiply themselves, and fall into order. He now draws out his plan; but still, distrustful of his own abilities, and conscious of his partial information, he refers to the best authors who have preceded him in discussing the same topic: and finding in their writings much valuable matter which had escaped him, he selects such ideas as will fall under some of those heads which he had previously arranged; and these he clothes in his own language. He likewise meets with hints, which suggest new trains of thought, and thus further enrich his meditated address. By this process is formed, what, by the strictest rules of composition, may be termed an original sermon; a very different production, it must be confessed, from the close abstract of an old discourse, adapted to the ear of modern refinement, or pared down to an accommodation with modern impatience; different from a patchwork of extracts from various authors; or from a stolen sermon, disguised perhaps, from vulgar detection, by a change of the text, and by the insertion of a few preliminary and concluding observations.

I now proceed to lay before your readers a few arguments which dispose me to think that the habits of copying and compiling ought to be avoided.

1. There is obviously, in preaching borrowed discourses, a degree of disingenuousness, which, however slight, a minister of strict veracity will be reluctant to practise. In reciting the sermon in a written form, originality is tacitly professed. Otherwise, why take the trouble of transcribing it? Why not read the printed discourse? Such a practice, it is answered, would be objectionable, because the world would say, that to make a man a clergyman, no further abilities were necessary, than the possession of a good voice. Admitted: and will not the self-same conclusion be drawn by those who shall occasionally detect a plagiarism, vainly disguised by converting what is printed into what is written, and by some other unworthy artifices? How frequently does it happen, that a minister is complimented, according to the phrase, for his excellent sermon! And even his silent bow will be understood to be an acceptance of the compliment, as earned by his ability in composition, and not merely by his judgment in selection. He is himself aware of this; and consequently acts dishonestly, in not disavowing the merit which is attributed to him. Some ministers, it is true, have been so candid as to acknowledge, on such occasions, the precise extent of their deserts*. But however excuseable, in the case of remote villages or domestic chapels, we may deem a practice which renders such avowals necessary, how speedily would the church fall into contempt, were they to become general in the case of large and mixed congregations?

2. It ought to be considered, by preachers who address a promiscuous audience, that amongst their hearers, "all are not Israel who are of

* "This is an admirable discourse," said the member for ———, to his late worthy chaplain. "Yes," replied that guileless character, "it is a good discourse, if it had been well delivered."—This reminds me of another answer of the same kind. "Many thanks for your sermon, sir: South never preached a better." "True," added the divine, "it is the very best he ever did preach."

Israel:" that the sectarist will sometimes be led by his prejudices, and the irreligious man almost always by his hatred to whatever reproaches his own manner of life, to avail themselves of any opportunity of speaking to the discredit of the established clergy: and such an opportunity would a discourse, proved to have been stolen, afford them; for it would be considered as justifying the inference, that the parish minister is either too lukewarm, or too destitute of ability, to frame an original composition.

3. These arguments will receive additional force, when we recollect, that, if the copying and compiling system were to become prevalent, the same sermon, or the same passages, might chance to be recited, by different preachers, either to the same congregation on several successive Sundays, or to several congregations on the same Sunday; a circumstance which is by no means unlikely to occur, as particular volumes of sermons, which might be specified, are well known to be in great favour with the indolent and plagiarizing. Whilst all around us, then, are exerting all the force of their minds, to illuminate and improve their respective congregations; and while their exertions are attributed, by popular opinion, to pre-eminence in spiritual or intellectual endowments; is it not shameful remissness to resign ourselves to habits, which convert into a reproach the highest praise we can hope for; viz. that we exercise discretion or taste in our selections, and that we have studied a graceful delivery? I must here beg leave to add, that if the remarks now offered be deemed to have any weight, they ought to determine the clergy not to rest satisfied with occasionally intermingling with their selections an original discourse, but to addict themselves to the invariable practice of regular weekly composition; for, if a plagiarism be once fairly detected, they will forfeit thenceforward all credit.

4. The labour of preparing a weekly discourse, though doubtless at first severe, will become easy by habit. Divines indeed have complained, that, by such an exercise, their stock of ideas would quickly be exhausted, while their style would be vitiated by the necessary haste of writing; and they have therefore argued, that less discredit would be brought upon the cause of religion by preaching, even avowedly, the sermon of some celebrated writer, than by delivering from the pulpit a weak and incorrect production, destitute of matter, because issuing from an exhausted mind, and faulty in expression from the little time afforded to arrange, to amend, and to polish. If, indeed, it were required, that, in executing their task, they should avail themselves of no foreign aids, the objection here stated would be conclusive: and the opinion of Bishop Andrews, that he who preacheth twice in one day, prateth once, would express only one half of the truth. But let us admit the definition of original composition already offered, and it will follow, that the practice which I recommend, instead of exhausting, will enrich the internal resources of the preacher. By constant reference to the Bible and the concordance, to the commentators and paraphrasts, and to the various treasures of practical divinity, he will, at each new effort, increase his fund of professional information; information better arranged, and more likely to retain its place in the memory, than that acquired from continuous reading, which points to no immediate object. In this manner, the labour of consultation will become less and less necessary; and the memory will readily furnish, on every theme, abundant illustrations and analogies. Without neglecting, then, the maxim of Lord Bacon, "that reading makes a full man," the practice now proposed embraces, at the same moment, the two other attainments mentioned in the latter part of his sentence:—"writing makes an exact, and speaking a ready man."

5. A minister accustomed to this mode of composition, is well able to avail himself of sudden occurrences; such as an accidental death, a storm, a conflagration, an epidemic complaint, or any other event, which, while yet fresh in the public mind, it is of importance to improve. By employing his thoughts on religious reflection and study, more intensely and for a longer period in every week, than the transcribing or compilation of a sermon would require, he furnishes himself with additional reasons for "the hope that is in him," and with full and well-arranged arguments of consolation and advice, which may be advantageously used without premeditation on ordinary occasions. This close attention to the topics of sacred instruction, tends, further, to keep alive the devout feelings of the pastor. It forms an exercise of pious meditation, which will help to keep his mind from becoming secularized; and may enable him to adopt the words of King David: "While I was thus musing, the flame kindled, and at the last I spake with my tongue;"—an effect, it must be admitted, which that man is much less likely to experience, whose task of copying and compiling occupies only a few hasty half-hours in the week. Add to this, that in the delivery of an original discourse, a pardonable partiality for his own production (the intellectual γοργη), and the boldness inspired by conscious security from detection, will naturally lead him to speak in a much more impressive manner, and consequently with greater effect, than were he barely repeating the pillaged scraps of exhortations composed in the reign of a James or a Charles.

6. The posthumous utility of original sermons, is another circumstance deserving of notice. Such compositions may prove useful to the congregations to which they were preached, and to the widow and orphans of the author, to say nothing of the benefit they may produce to the world at large. It is well known how great a value is set, by the congregation of a deceased pastor, on any memorial of his piety or his zeal. If it be a desire natural to the human breast to beg "even a hair" of friends who are no more, "for memory," how very highly will a well-disposed people appreciate those discourses of their departed instructor to which they have listened, and under which they have profited; which recal him in his tenderest relation to them, at once the teacher and the friend; a voice issuing from the recesses of the tomb, by which "he, being dead, yet speaketh," and by which they are enabled to retrace those impressions, which gradually weaned their hearts from the world, and fixed them on higher and happier objects? Thus are the posthumous publications of an upright pastor often productive of a stronger effect on his congregation, than could fairly be expected from other works, though perhaps possessing superior intrinsic merit. A lively recollection of his worth, the ever-present vision of "the man and his communication," will serve at once to brighten the merits and conceal the blemishes of his testamentary productions.

The reduction from comfortable to destitute circumstances, too frequently experienced by the widow and orphans of a pastor suddenly snatched from them, has excited much laudable commiseration, followed, as is usual in this country, by the aids of active beneficence. The assistance thus administered is, however, for the most part, inadequate to the relief proposed; and the publication of a volume of posthumous sermons, where the sermons are calculated to meet the public eye, appears to be an honourable and delicate mode of contributing to the support of the family of the deceased author. Indeed, many of our best sermons have been given to the world under such circumstances.

Although my letter has run out much further than I intended, I trust its length is by no means disproportioned to the importance of the subject; and if it shall be found to have prevented any one entering on the ministry from listening to the suggestions of an indolence, akin to lukewarmness in the great cause of religion, I shall not have laboured without an ample recompence.

I remain, &c.

J. G.

To the Editor of the Christian Observer.

IN the discussions which have taken place in your pages respecting the accomplishment of the prophecies, appeal has been repeatedly made to a very important document, of which I believe that but scanty extracts have been produced. I mean the celebrated edict of Justinian, promulgated A. D. 536, respecting the pre-eminence of the Roman pontiff. The doubts of some of your readers, whether this pre-eminence, as conferred or sanctioned by the edict, was merely a ceremonial precedence in rank, or whether it involved a direct portion of that authority over the universal church to the folness of which the Man of Sin afterwards attained, might best be satisfied by a communication of the entire edict, together with a succinct and clear account of the occasion on which it was issued, and of the effects by which it was followed. If any of your correspondents, who has the means of access to the needful particulars, would transmit them to you for insertion, he probably would confer an obligation upon others, as well as upon

X. Y.

To the Editor of the Christian Observer.

WHEN the arrival of Dr. Buchanan in England was announced, I hoped that in no long time the public would receive some information, in detail, respecting the Hebrew manuscripts found in the Jewish churches in India. If that gentleman, or any other, would have the goodness to inform your readers, whether any of those manuscripts have been brought to this country; whether any of them, either here or in India, have been compared with the corresponding parts in Dr. Kennicott's Hebrew Bible; and, if such comparison has been made, what has been its result; no doubt many, who see your miscellany, would be no less gratified than

A QUERIST.

To the Editor of the Christian Observer.

I OBSERVED a paper in one of your late numbers, which incidentally recommended a considerable degree of retirement as necessary to the maintenance of the christian life. Allow me to request that some of your correspondents will agitate this important question. Some other practical topics, on which the writers have been permitted to exercise much freedom of opinion, have been very fully and ably handled in your miscellany; and I am inclined to think that a similar investigation of the subject which I have now submitted to your notice, may be useful and acceptable to many of your readers. I am particularly anxious to have as much scriptural authority as possible brought to bear upon the question.

I am, &c.

P. S.

To the Editor of the Christian Observer.

"The sun shall not smite thee by day, nor the moon by night." *Ps.* cxxi. 6.

"IN one part of the country, near Benares, upwards of a hundred people have died this season through being sun-smitten. In this we have experienced great mercy: though the family is so numerous, we never had but three of our scholars smitten, and they recovered in a few days." *Periodical Accounts of the Baptist Missions*, No. xv. p. 88.—If this extract be a good illustration of the former part of the above verse, it would gratify me to receive an elucidation of the latter part of it: we probably lose much of the beauty of divine truth, from being ignorant of existing facts.

S. S.

MISCELLANEOUS.

To the Editor of the Christian Observer.

I TROUBLED you some time since with a paper respecting the defective liberality of many religious persons.*, and I endeavoured to prove, both from the Old and New Testament, the extent of our duty in this important particular. Referring your readers to that paper for the more general principle, I shall now follow up the subject with a few plain and familiar observations.

I will first imagine the case of one whom I would invite to the exercise of a very peculiar liberality—that of a widow; whom, for the sake of adding strength to my remark, I will suppose to be rather advanced in life, to possess an ample fortune, and to have no children. I will further assume that she has no particularly poor relations to provide for after her death, and no very high rank in life to sustain. I confess, Mr. Editor, that if, during the life of the husband of such a widow, their income should have been expended chiefly in the support of a corresponding establishment, I should be disposed to recommend to her a very considerable revolution in her style of living. Some widows think that they shew a pious regard to the memory of their deceased husband, by continuing, through life, to maintain all the same appearances to which he had accustomed them. To change their habits is thought to be a reflection on his practice. This is one only of the many snares by which we are tempted to persist in a wrong path. Perhaps that very husband, whose wishes she thinks that she is following, by living as expensively as he did, if he could now look down upon her from the world of spirits, would conjure her to avoid his error; would exhort her to make to herself "friends of the mammon of unrighteousness;" and would urge her even to exceed in deeds of charity, during the short remainder of her life, nearly in the same degree in which she had, through his fault, been hitherto defective in them.

But it will be said, Ought not the distinctions both of rank and fortune to be kept up? Ought not the widow of one who kept his carriage, to keep her carriage also? Ought she not to remain in the same house, and therefore to retain nearly the same number of servants? Is there not a propriety in her continuing the same gentility of appearance? To general observations of this sort, I can oppose only a general answer. My general answer is, that I am assuming the widow in question to be a true Christian, and to be deeply impressed with a sense of the necessity of exercising that far more than ordinary liberality, which I have shewn in a former paper to be enjoined in the Old and the New Testament;—that, on the other hand, I consider the world around her to be by no means religious; to be not only erroneous in faith, but to be also of a wrong spirit, and full of error in practice; and its example, therefore, to be not fit to be followed by her, in regulating the scale either of her expenditure or her charity. Distinctions of rank ought certainly to be maintained; but this object may often be sufficiently accomplished at half, or even less than half, the common pecuniary cost.

But let me press the duty of an enlarged charity in this case still more pointedly. I will suppose the good lady in question to be full of zeal for the Gospel, a great admirer of pious ministers, a lover of their company, one who is ready to "wash the saints' feet," accustomed to bemoan the prevailing irreligion of this wicked world, and to profess an earnest desire to contribute to its reformation.

* Vol. for 1808, p. 85.

I will further suppose that she has an income of 3000*l.* a year, nearly the whole of which, if she lives after her accustomed manner, would be necessary to her own subsistence. Now I would humbly submit to her, whether, by giving about two-thirds of this 3000*l.* per annum in the way partly of hospitality—hospitality, I mean, to those whose scanty incomes will be spared by it—and partly of charity; and by applying only the remaining third to her own immediate use, she will not sufficiently provide for her rank in life, and guard herself against each of the two extremes which it is so necessary to avoid. Does the recommendation of this measure of charity surprize your readers? I hope that it does not. I hope that there are some of them whose scale is not very different from that which I have ventured to prescribe. I own, however, Mr. Editor, that I have my fears that many professors of a very serious religion, many admirable talkers, many who presume to sit in judgment on others, and aspire to be themselves "examples to the flock," would, if the truth were known, be found to be lamentably defective in this most plain and practical matter. Is it true, Sir, that when the day of judgment shall arrive; when the Son of Man shall come in his glory, and all his holy angels with him; when he shall sit on the throne of his glory, and before him shall be gathered all nations, and he shall place the sheep on his right hand, and the goats on his left; he shall then say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; *for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; naked, and ye clothed me; sick and in prison, and ye visited me?*" Is this, after all, the grand difference? Is this one, at least, of the chief tests by which the sheep and the goats shall be distinguished? How great, then, is the error of those who have scanty views of this duty, and who in their own practice scarcely differ at all from that world which they themselves denominate unbelieving! I tremble for such professors of the Gospel. Surely there is some delusion in their mind, which altogether hides their true condition from them. To give two-thirds of our income in liberality and charity, is, however, as I admit, very far from an universal duty. I have hitherto been adverting only to a specific case, that of a widow having a large income, and no children. This class of persons, and especially widows advanced in life, were, in the early period of the gospel, expected peculiarly to devote themselves to exercises of charity. They were employed in the daily ministrations. The widow that was desolate, trusted in God, and offered up prayers night and day, and went about among the destitute. Can there be a better close to the life of a pious widow of our day? Can there be a superior mode of finding for herself both consolation and employment?

But let us imagine another case; that of the master and mistress of a large family, whose income also is abundant. Suppose it to be 5 or 6000*l.* a year. Surely one-third or one-fourth of such an income ought, according to christian principles, to be devoted to the objects of beneficent hospitality, of general liberality, and eleemosynary charity. What a talent is such a fortune as this! How many engines of extensive usefulness may it command, and keep continually at work! Such a family as I speak of, especially if residing in the country, may charge itself with the interests of the whole surrounding district. They may become, as Job was when in his prosperity, eyes to the blind, and feet to the lame. Their daily occupation, if they are christians, ought to be that of doing good; and their house and grounds, their furniture and equipage, their horses and servants, ought to be contemplated as the means by which that good is to be communicated with the utmost possible advantage and convenience.

Let them, therefore, fairly calculate how much expense they ought to bestow upon these mere instruments of their work. There is, in some houses, a degree of elegance and splendour, which plainly manifest that the whole establishment is intended for display, rather than use. I assure you, Mr. Editor, I am no enemy to neatness. I always, however, suspect those families of being little occupied in doing good, whose furniture is pre-eminently beautiful; whose side-board is rich and splendid; whose library exhibits, in exact array, the best-assorted volumes of exquisitely bound books; whose grates are polished like a diamond; whose every table reflects your image like a mirror; and whose carpets in no degree betray that they have been trodden upon by human feet. "Where no oxen are, the crib is clean:" where little work is doing, great will be the beauty of the equipage, and admirable will be the neatness and delicacy of the house.

I will not attempt to enumerate the objects to which the beneficence of such a family as I speak of, may be directed. They will readily occur to those who are truly zealous for the temporal and spiritual happiness of their race. Permit me, however, to specify one, and to dwell for a few moments on the subject. A school for poor children ought, as I conceive, to be an integral part of the general family establishment. To this school it may be assumed that the mother will have long afforded her superintendance; and as Timothy served under Paul as a son in the Gospel, so the daughters may now serve under their mother, and thus learn the art of communicating religious education. I know that parsimony and idleness will suggest a thousand reasons for neglecting this species of task. There will, perhaps, be no house at hand fit for the purpose. I answer, "build one." It may be said, there are no religious teachers to be found, except a few who are very enthusiastic. I have already removed this objection, by observing, that the young ladies may supply the more religious part of the tuition. But the children are rude and boisterous, and the young gentlewomen may lose their delicacy by living among such little ruffians. I reply, that it is their duty to tame these young savages; and that, in doing this, they will be continually reaping even a present reward of their industry. But there is danger of infection from the disorders of the poor. I say to this objection, "Have faith in God." Can it have been intended, by the Great Father of all, that the rich should systematically separate themselves from the poor? Are we not required to meet at the place of public worship, high and low, rich and poor, one with another? Intercourse is good for both parties: the poor are led, by the consideration of having to appear in the immediate presence of their betters, to lay aside whatsoever is most offensive and sordid about their persons; and the high, by mixing familiarly with the low, learn to feel for them, as well as to suggest many things which conduce to health and cleanliness. But why should not these very difficulties, attendant upon a school, suggest the measure of still further extending your charity? Are the poor around you generally so degraded by their poverty, that you cannot endure them in your presence? Go then, thou disciple of Christ, and expend that money which a good Providence has entrusted to thy stewardship, in endeavouring to better their whole condition. Cease not till thou hast rendered their dwellings comfortable, and their persons decent. Go and reward industry and cleanliness. Apply thy mind to the cure of all the variety of evils, which obstruct their happiness. Take charge both of fathers and children. Spread abroad religious instruction; send forth, far and near, medicine both for the body and the mind; and as thou discoverest more and more of the wants and miseries of thy fellow-creatures, go on enlarging the sphere of thy use-

fulness. The chief motive which induces the heads of large families to circumscribe their liberality, is the desire of providing amply for their children. But surely it ought to occur to a Christian parent, that an example of family beneficence, such as I have partially described, in the luxury of which the children themselves shall have been accustomed to partake, is a far more valuable inheritance than a few hundred or thousand pounds, saved by refraining from the exercise of deeds of mercy. A taste for economy at home and for benevolent occupations abroad, is itself a fortune.

I will next advert to the case of single men of some fortune, and to that of young unmarried women. The heart is in youth more open to compassion than in old age; but it has happened that fashion has imposed on her votaries (and how great is the number of these!) certain laws affecting expenditure, the due observance of which is utterly inconsistent with the exercise of an enlarged benevolence. The great point, therefore, is to inspire a spirit of rebellion against these laws of fashion; to assert what the French termed "the sacred right of insurrection" against the tyrant. Here, however, some prudence is to be observed. Custom ought not to go for nothing. Young men should in some degree assimilate themselves, in external things, to the practice of others of their own age. But they surely may spare no inconsiderable portion of expense, and yet avoid singularity. They may postpone the formation of a regular establishment; and they may, in the mean time, easily contrive to exempt themselves from the suspicion of being penurious. They cannot fail, indeed, to do this, if they evidently economize in order not to hoard, but to bestow largely on those who are in want. I also admit that a young woman should take care to avoid any remarkable singularity in her habits, or meanness in her dress. Youth and beauty ought not to be clothed in sackcloth, and may even be allowed to assume some of the colours of the rainbow. There is a vernal gaiety of appearance which may well become the spring of life. This gaiety, however, may be attained at no very great expense; a little freshness in the colour of a ribbon will supply the want of a splendid lace. Many young women might save half their allowance, and yet keep their reputation for dressing well, if they would cultivate these innocent arts: and how amiable does that daughter of a rich man appear, how likely is she to be in favour both with God and man, who diverts from the more selfish purpose to which it might be applied, a sum perhaps of twenty, thirty, forty, or fifty pounds; sustains a school on her own slender shoulders; or supports some two or three widows or orphans by her own insignificant purse! A young woman of this description gives bond that she will devote herself to benevolence in subsequent life. I beg pardon if I estimate her too highly, and seem to assume a spirit of religion where natural benevolence only may be at work: I confess, however, that I deem a conduct of this sort (especially under certain unfavourable circumstances) to be no slight evidence of a Christian state. It is at least a token for good. It is that without which there is little value in any general appearances of religion, or in the most orthodox profession of faith.

If, Mr. Editor, I have been too strict in some of the preceding suggestions, I shall perhaps be considered as atoning for this fault by some concessions which I am now about to make.

I am of opinion that there are many persons, of tolerable fortune, whose charitable donations ought to be limited to a very moderate amount. Every one may be said, in this sense, to have his proper gift of God. There are men in this country, whose circumstances in life naturally connect them with the

higher classes, the talents of whose children call for an expensive education, and whose own time is freely given to benevolent or public objects. Persons of this description cannot be expected to abound in that species of beneficence which it has been the chief object of this paper to recommend. The widow, of whom I first spoke, has perhaps few means except her money of being useful in her generation. She has only a narrow sphere of action. She lives unknowing and unknown. The good which she can do, both by the efforts of her mind and by the utility of her example, may possibly not be a tenth part of that which she may effect through the medium of her purse. What though she should descend a little in the scale of society, in consequence of the limitation of her expenditure; what though her very influence should thus become diminished; yet the reduction of influence may be more than compensated by the extension of her liberality. But the case may be far otherwise with the man of talents and connections. He may serve his country, by being diligent, upright, and faithful in some public trust, to the performance of which no adequate emolument is annexed. He may be useful as a magistrate. He may give his time to the execution of schemes of benevolence, and may render far more service by this application of it, than by devoting it to those little arts of economy which could alone enable him to be more liberal with his purse. Let us therefore be careful how we judge each other. God accepted the poor widow's mite, because she gave all that she had, in preference to many richer gifts which were cast into the treasury; and even some men of apparently tolerable fortune may be considered as giving, in some sense, "all that they have," when they bestow even a small sum in charity. In short, the great principle which I would urge, is love to our fellow-creatures; love to them for our Lord's sake; and this love will evince itself, by the mode in which we pass our time, employ our talents, and bestow our influence, to the full as much perhaps as by the amount of our almsgiving. Reflect on the character of a Howard. We scarcely inquire what portion of his income be bestowed in the way of ordinary charity. We know that his heart was full of zeal to serve his fellow-creatures, and that he not merely gave a part of the gold out of his purse to relieve the miserable, but that he "travelled over land and sea," as Mr. Burke eloquently observed, "not to survey the sumptuousness of palaces, or the stateliness of temples; not to make accurate measurements of the remains of ancient grandeur, nor to form a scale of the curiosity of modern art; not to collect medals or collate manuscripts;—but to dive into the depths of dungeons; to plunge into the infection of hospitals; to survey the mansions of sorrow and pain; to take the gauge and dimensions of misery, depression, and contempt; to remember the forgotten, to attend to the neglected, to visit the forsaken, and to compare and collate the distresses of all men in all countries." Howard was extolled as the wonder of his age; but every Christian has a portion of the same spirit.

S. P.

To the Editor of the Christian Observer.

I AM one of those unfortunate persons, who, much against my private inclinations, am denominated and denounced a Methodist. *Why* I am thus branded, I can no more divine, than if I were to be called a gymnosophist. One advantage, however, arises from receiving such a designation, which is, that I have an abundance of commiseration for others similarly circumstanced. It is with a view to their feelings that I send you three special grounds of comparative consolation. I say comparative, because the comfort springs from the consideration, how much

worse we might have fared in other times and places.

For the first topic of consolation, we must travel back a great way both in time and space. Amongst the various terms to be found in the nomenclature of reproach applied to the early Christians, was this most ignominious one, "Asinarii;" the reason for which, according to Mr. Bryant, was *most substantial*. Onias having founded the city Onium in Egypt, the Greeks concluded, from the derivation of the word ονος, that they worshipped an ass. But how should Christians become Asinarii? Will it be believed that ridicule is so little disposed to calm investigation, that this very name, without any regard to the difference between a Jew and a Christian, was transferred, or rather continued, to them? Here then, I say to myself, is it not some happiness, not to be called "Asinarius?" How glad I ought to be, where there is *equal* ground for either name, simply to be called by that which has so many definitions, and consequently is so unintelligible, instead of that which is tolerably plain and clear to most persons of discernment.

For the second subject of consolation, we need not make so long a pilgrimage. The times of the Reformation will furnish a catalogue of calumnious titles, almost any one of which is less tolerable than "Methodist." I was once, Sir, mournfully bewailing my own case, when I happened to dip into the answer of Bishop Jewel to M. Harding's attack on the Apology. Here, to my delight, I found a rich fund, a very mine of abuse, which I read over with some satisfaction, rejoicing that I was only "a Methodist." "But what words then be these, "M. Harding?" saith the Bishop of Salisbury. "From what sprite have they proceeded? upon what stage have they been spoken? These words, I say, wherewith ye seem so much and so often to solace yourself, and to refresh your sprite—Goliath; Thersites; Rash; Presumptuous; Wicked; Unlearned; Ignorant; Peevish; Lucians; Scoffers; Coggers; Foisters; Pearte; Insolente; Vaunters; Braggers; Sectaries; Schismaticks; Hereticks; Sacramentaries; Newe Maisters; Newe Fanglers; False Reporters; Slanderers of the Churche; Terrible Seducers; the Enemies of the Sacrifice; the Enemies of the Church; the Ministers of the Divel; Sitters in the Chaire of Pestilence; Monsters; Heathens; Publicanes; Turkes; Infidels; Antichristes; and Forerunners of Antichriste."—Much, Sir, as I grieve at the name of Methodist, I must confess I prefer it to "Monster;" and I cannot but consider it a more harmonious sound, than either "Cogger" or "Foister."

The last species of satisfaction (last, but not least) is to be imported duty free from Ireland. St. Patrick, who expelled every thing venomous from that island, has not been able to prevent the multiplication of a certain brood there called "Swaddlers." But what are Swaddlers? say your readers. Be it known, to their comfort, that what is a Methodist on this side the Irish Channel, is a Swaddler on the other. Let a Methodist take his passage in the Holyhead Packet, and the moment he touches the shores of Ireland he starts up a Swaddler. The welfare of that country, Sir, has my warmest wishes: any friendly and commercial intercourse between Ireland and England I should wish to see encouraged; but upon no consideration, not even "Attalicis conditionibus," would I barter the name of Methodist, for the grating, dissonant, contemptible appellation of Swaddler.

I remain, Sir, yours, &c.

Asinarius.

To the Editor of the Christian Observer.

In looking through the Rev. James Cordiner's Description of Ceylon, I was struck with the following passage, which, if correct, has much

interest and importance attached to it. It occurs in vol. i. pp. 164, 165. Yours,

J. M.

"The state of religion in Ceylon is very different from that of any country on the continent of India. Here the ancient form of worship is almost totally forgotten; and the inhabitants live in uninstructed ignorance, perfectly free both from prejudice and bigotry. They have so long wandered in darkness, that they gladly follow the least glimmerings of light. The first openings of religious knowledge are received by them with transport; and they look up, with adoration, to any person who bestows pains in endeavouring to teach them. The arguments, therefore, which have been advanced against attempting to introduce Christianity amongst the more polished nations of the east, are entirely void when applied to the uncultivated people of this island.

"There is no doubt, that if ever the government of England pay attention to this subject, the religion of Christ will become as clearly understood, and as well practised in Ceylon, as in any part of the king's dominions."—

"Early in the year 1805, three missionaries arrived at Columbo, having been sent from England under the protection of the British government. They are now studying the languages of the country; and, if they possess virtuous dispositions and persevering industry, they must be greatly delighted with the appearance of so rich a harvest, and cannot fail to become an invaluable blessing to the natives of the island."

To the Editor of the Christian Observer.

With the united zeal and charity of a fresh convert, I hasten to impart to you, Sir, and your readers, the light which I have just acquired. I call it light, not only as being a transition from error to truth, but as being a change from the most gloomy and disheartening opinions, to the most cheerful and encouraging ones. In common with you and your readers, whom I must be allowed the liberty of considering as still involved in the darkness which I have happily escaped, and for whose benefit my present communication is therefore in a particular manner intended, I had acquiesced, for I was educated, in the opinion, that all my fellow-creatures are in a state of moral corruption, and that nothing but a release of their nature from all foreign restraint, and the application of temptation, are necessary to precipitate them into the most atrocious iniquities. Not to indulge in the exclamations, which might be expected from one who has just been delivered from such a frightful and calumnious sentiment concerning his fellow-men, women, and children, let it suffice calmly to inform you, and, if possible, the world, that my opinions on this head have undergone an entire revolution; and that now, instead of regarding the partakers of my nature as subject to an universal corruption, or as even chargeable with occasional sins, I consider them as without any sin at all. Suppress your astonishment, and withhold your exclamations. My moderation, under much greater temptation, should impose upon you an equal degree of self-denial. And I feel justified in demanding, that the *reasons* should be heard, which I am now about to give, for so important a revolution.

My present opinion, of the universal innocence of human nature, is founded, in the first place, on the most satisfactory of evidences; I mean, the testimony of people respecting themselves. The reason why I pay so great a deference to the opinion and account of individuals respecting themselves, is twofold. First, every person is *most interested in his own concerns.* The is right or wrong, it is he, not ano

ther, that will be principally benefited or injured. If he thinks himself innocent or safe, he is the person that will suffer, if he come into danger or mischief, by acting upon a false supposition. Upon this ground we may reasonably presume, that, whatever may be the opinion of others concerning him, and however carelessly it may be formed, he will omit no diligence or fidelity, that his own may be correct. And the other part of my reason clenches the matter—namely, that individuals are *best able to know themselves*. We busy ourselves with conjecturing some of the intentions of others, and may sometimes be right; but the individual himself knows all that passes in his mind, with perfect accuracy, every moment. What a number of political pericrania are at work to discover the designs of the great king, the king of France; while he himself arranges and contemplates them almost without an effort! This perfect knowledge, therefore, joined with the highest interest, constitute a man the most unexceptionable evidence with respect to himself.

But here I see it objected, with the most obstreperous importunity from all quarters (and I am disposed to evade no objection), that, allowing the truth of all that I have said, it is a fact, and can be demonstrated, that the testimony of men with respect to themselves is, for the most part, unfavourable; and that nothing is more frequent than humble confessions of infirmity, defectiveness, and even sinfulness. But here a distinction is necessary, to which you, Mr. Editor, cannot object, because you have made it yourself,—between *general* and *particular*. And I have been perfectly astonished, that when you have been brought to the very threshold of truth, you have not only contrived to evade it, but, with a wicked dexterity, have perverted your premises to the establishment of a conclusion most opposite to the legitimate one; and, instead of inferring from the general self-crimination and particular self-justification of men, what in all justice you should have done, their real innocence, you have ingeniously improved it into an argument of still further guilt. But can you, Sir, or, I am bold to ask, can any of your correspondents, deny, that generals are made up of particulars; and that if particulars do not exist, generals cannot? Here then is my palmary argument. And when it is a known and admitted fact, that whatever particular faults are suggested to an individual, he is mechanically sure to acquit himself of all; this, taking likewise into consideration his own competency in his own case, I must consider as the most definitive proof of innocence. For what can be a more complete proof of innocence, than that no individual fault whatever can be substantiated against a person?

But I will not dissemble another difficulty, which, having felt it myself for some time, delayed the progress of my present comfortable change. The appearance of some of the actions of my fellow-creatures was absolutely bad. This was undeniable. What was to be done? I knew that I ought not to trust to appearances; and therefore I determined to go on inquiring, satisfied that I should at last find what I wished. And so I did: for, like a true philosopher, pushing my inquiries with vigour, and particularly consulting those who were best qualified to give information (you will not forget that I mean the individuals themselves), I always found, that, however criminal the actions might be in themselves, there was *some circumstance* attending them which completely discharged the peccant quality. The circumstance assumed various forms, but might pretty uniformly be resolved into *temptation*. And if it be allowed, that the essence of sin consists in offending without a temptation—an axiom very generally received—it seems to be a necessary consequence, that the presence of temptation annihilates the guilt of the offence. And then

it will stand for inquiry, whether any person does, or can, sin, without a temptation.

Were it not to obviate every possible objection, and both to facilitate and expedite your conversion, my dear Sir, with that of all whom your work may influence, I should perhaps have omitted the last sophistical argument alleged against my new system; and that is, the very prevalent disposition and practice of finding fault with others. Now, it will hardly be supposed, after what I have said, that I admit that there is fault to be found, much less that I will receive the testimony of others against an individual, in opposition to his own. But, if the objected phenomenon be allowed as an evidence of a censorious disposition in the persons who exhibit it, this, I acknowledge, will be sufficient at least to spoil the integrity of my system. I am afraid, Mr. Editor, you and your coadjutors, as censors by profession, come within the verge of being sometimes suspected as rather censorious: but, if you are not guilty, you may perhaps, without straining the faculty of invention, picture to yourself a synod collected at a tea-table, with all the heads inclining to the centre of that which is most active and communicative, dissecting characters with a formal and merciless severity, and passing a sentence of condemnation not to be repealed. The appearance in this case I allow to be unfavourable. Every body has a word of retaliation for the censorious, composed of the very milk of human kindness. Upon a more mature consideration, however, of this apparently objectionable conduct, it will be evident, first, that those who censure others for any supposed fault, afford positive proof, by that very circumstance, that they are free from it themselves. Again, it ought, in all reason and candour, to be admitted, that this disposition and conduct proceed from, and are directed by, an anxious concern for the welfare of the suffering individual, and to whom suffering may be judged to be salutary. Particularly ought it to be recollected, that, in dispensing censure, however visionary the occasion, there is so great a violence done to a person's own natural feeling and delicacy, and such a sacrifice of the inferior duties of charity and looking to ourselves, that it ought to be admired and celebrated as an act of most disinterested and self-denying benevolence.

By these arguments, Mr. Editor, have I extricated myself from the gloominess of my former opinions, and created a Garden of Eden all around me. It is my wish to introduce the rest of my fellow-creatures to the same happiness, and to put them in good-humour both with themselves and with every one besides. In short, Sir, and to conclude, this is the way in which I have convinced myself, and I hope the blindness and perverseness of others will not prevent me from convincing them, that "Whatever is, is right."

I remain, yours, &c.

ALTER.

REVIEW OF NEW PUBLICATIONS.

Letters from a late eminent Prelate to one of his Friends. The second Edition. London: Cadell and Davies. 1809. 8vo. pp. 510.

WARBURTON is a name justly celebrated among English scholars, and the familiar correspondence of such a man cannot but possess considerable interest. It is an interest, however, somewhat different from that frequently excited by similar publications. The letters of some persons have a charm independent of

their merits. Men of delicate feelings are apt to disguise them before the public: and it is very curious, and very pleasing, to trace, in their confidential writings, those finer shades of character, which silently operated on the whole system of their lives, and were, perhaps, the secret causes of many of their literary excellencies and defects. Warburton was not of this number. His character was perfectly intelligible without penetrating into the recesses of his cabinet. He lived in public; his writings are numerous and varied; he was engaged in controversies with most of the learned men of his age; and partly from passion, partly from vanity, partly from a sort of vehement frankness peculiar to himself, he exhibited, as an author, all the qualities which distinguished him as a man. They stand forth, throughout his writings, in high *relievo*; bold, coarse, and striking. We were quite sure, therefore, before we opened this volume, that we should discover from it nothing new of Warburton's character; and we augured rightly. Still it possesses strong claims to attention; and we have to apologize to our readers for having so long delayed to notice it.

The letters contained in this collection begin in the year 1749, when the acquaintance between Hurd and Warburton commenced; and are continued till the end of the year 1776. The connection between these friends opened, as literary connections we suppose ought to open, by a very fine compliment from the younger, in a note to his edition of Horace's Art of Poetry. How graciously this attention was received by Warburton, appears from the following letter.

"I received the favour of your edition of Horace's Art of Poetry; for which I beg leave to make my best acknowledgments.

"You have given very little advantage to the critics, but where you speak of me: and yet my self-love will not suffer me to wish it unsaid, when I consider how much real honour is done to every one whom such an author commends.

"I tell you, with all sincerity, I think the Notes one of the most masterly pieces of criticism that ever was written. I am sure (and I ought to be ashamed to say it) that I should have envied you for it, had I not found you so generous to the Commentator of Mr. Pope. As it is, I take a pride in it as my own; a greater, than I *can* take in any of my own. I wish it was in my power to make a suitable acknowledgement for my obligations. The best thing I have to offer you is a very unprofitable friendship. Such as it is, you have a right to it. And, if you will make me still more your debtor, you must give me yours. You will always find in mine all the frankness and warmth wherewith I now beg leave to subscribe myself.' p. 1, 2.

Warburton was not satisfied with a private acknowledgment of his obligation. He soon offered a return-compliment of the most flattering kind, in a note to the second volume of the Divine Legation. After so auspicious a beginning, nothing but time was wanting to mature their intimacy; for each, it was plain, fully appreciated the merits of the other. Acquaintance, therefore, soon became friendship. But the commerce of civility continued. Like good critics, they seem to have judged unity of action necessary through the whole of the piece; and never did the enthusiasm of love break forth in more passionate encomiums, than these veteran scholars and churchmen persevered in bestowing on each other during a period of near thirty years. The best apology, however, for this extravagance, is offered by the Letters under review, which shew an entire affection to have subsisted between the writers; and friendship, like genius, ought to be indulged in a few excesses.

In the private correspondence of an author, after searching for traits of character (of which this volume supplies none which were not before known), we naturally look for some secret history respecting his publications. Of this, also, but little is to be found. There are fre-

quent notices, in these Letters, of Warburton's works, and some discussion about an argument in his discourse on Julian; but we have found only two passages which would furnish valuable information to a literary biographer. The first of these respects a work of Warburton published at first anonymously, and, we believe, very little known.

"Your little History is very dear to me, though it calls the sins of my youth to remembrance. I was very much a boy when I wrote that thing about Prodigies, and I had never the courage to look into it since; so I have quite forgot all the nonsense that it contains. But since you mention it, I will tell you how it came to see the light. I met many years ago with an ingenious Irishman at a coffee-house near Gray's-Inn, where I lodged. He studied the law, and was very poor. I had given him money for many a dinner; and, at last, I gave him those papers, which he sold to the booksellers for more money than you would think, much more than they were worth. But I must finish the history both of the Irishman and the papers. Soon after, he got acquainted with Sir William Yonge, wrote for Sir Robert, and was made Attorney-General of Jamaica: he married there an opulent widow, and died very rich a few years ago here in England; but of so scoundrel a temper, that he avoided ever coming into my sight: so that the memory of all this intercourse between us has been buried in silence till this moment. And who should this man be but one of the heroes of the Dunciad, *Concannen* by name!

"The papers had a similar fortune. A few years before Curl's death, he wrote me a letter to acquaint me he had bought the property of my excellent Discourse; and that, as it had been long out of print, he was going to re-print it; only he desired to know if I had any additions or alterations to make, he should be glad of the honour of receiving them. The writer, and the contents of his letter, very much alarmed me; so I wrote to Mr. Knapton to go to the fellow, and buy my own book of him again, which he did; and so ended this ridiculous affair, which may be a warning to young scribblers." p. 218, 219.

"The Enquiry into the Causes of Prodigies and Miracles, as related by Historians" (for that is the title of the essay above alluded to), is curious, as having been the first performance of a pen afterwards exceedingly active. It is thoroughly Warburtonian, and possesses all the characteristic marks which distinguished his greatest works. The author first runs out into two long digressions on virtue and public spirit, and then spends near sixty pages out of one hundred and forty in an elaborate eulogy on Sallust. He evinces, in every page, abundance of knowledge and great fertility of mind; but his observations are desultory, his style harsh, and the air of the work everywhere theatrical. The reader is often dazzled, but seldom instructed. The concluding paragraph is stolen from Milton, and is so perfect a specimen of learned thievery, as well as of the powers of bad taste to deform a noble original, that it deserves to be extracted, and placed in contrast with its archetype. In the Areopagitica, the passage is as follows:—"*Methinks I see her*" [England] "*as an eagle muing her mighty youth, and kindling her undazzled eyes at the full mid-day beam; purging and unscaling her long-abused sight at the fountain itself of heavenly radiance; while the whole noise of timorous and flocking birds, with those also that love the twilight, flutter about, amazed at what she means, and in their envious gabble would prognosticate a year of sects and schisms.*"—In the Enquiry, it is thus:—"*Methinks I see her*" [the university], "*like the mighty eagle, renewing her immortal youth, and purging her opening sight at the unobstructed beams of our benign meridian sun; which some pretend to say had been dazzled and abused by an inglorious pestilential meteor; while the ill-affected birds of night, would, with their envious hootings, prognosticate a length of darkness, of decay.*"

The only other letter from which any thing interesting can be learnt of Warburton's literary history, is the 95th. It is well known that the author of the Vindication of the Essay on Man, against Crousaz, had in early life connected him-

self with some of the enemies of Pope. His acquaintance with Concannen appears from the last extract; and he supplied some of the best notes in Theobald's Shakspeare, which was published in opposition to Pope. This change of sentiments excited much malicious observation among the wits who were deserted. The following is Warburton's account of the matter.

"Those villains, if any such there be, who upbraid me with my acquaintance and correspondence with the gentlemen of the Dunciad, know I at the same time proclaimed it to the world in Tibbald's edition of Shakespear, in Mr. Pope's life-time.—Till his Letters were published, I had as indifferent an opinion of his morals as they pretended to have. Mr. Pope knew this, and had the justice to own to me that I fairly followed appearances, when I thought well of them, and ill of him. He owned, indeed, that on reading that edition, he was sorry to find a man of genius got amongst them, for he told me he was greatly struck with my notes. This conversation happened to pass in company, on one of them saying, they wondered I would give any thing to such a fellow as Tibbald: Mr. Pope said immediately, there was no wonder at all: I took him for an honest man, as he had done, and on that footing had visited him—and then followed what I relate above. This was the only time the subject ever came upon the tapis. For he was too delicate to mention any thing of it to me alone." p. 224.

The angry language of this letter would, in the case of any other man than Warburton, lead one to imagine him more guilty than he confesses; but he had so little perception of propriety, that he cannot safely be judged by ordinary rules. This extract is a just specimen of that utter want of delicacy which all his writings indicate. He declares his accusers to be "villains," and himself "a man of genius," without the least apparent consciousness either of his intemperance or his vanity.

Warburton was not perfectly blameless in this matter; for no man should adopt opinions rashly; but he was censurable rather for his hasty alliance with the enemies of Pope, than for having afterwards deserted them. Young, and eager for distinction, he naturally sought connection with wits, and the lowest were the most accessible. To these, therefore, he imprudently attached himself. But his necessity only had consented: he gradually became ashamed of his acquaintance, and perhaps persuaded himself that he was bound in conscience to quit them. His defence of Pope was unsolicited; and it does not appear that he ever stimulated his friend against the party he had forsaken; for though the last book of the Dunciad was added at his request, the satire is directed against studies rather than men. This act of inconstancy, therefore, seems very pardonable. There is no reason to suppose that Warburton was guilty of any deliberate hypocrisy. His change was certainly for the better; and we cannot think party connections, among wits, peculiarly sacred.

By far the most curious parts of these Letters, are the passages in which Warburton expresses his opinion of different writers. We shall insert as many of these as our limits will conveniently allow; for the judgment of such a man, on subjects of literature, must deserve attention, though his precipitancy makes him very dangerous as an authority.

"You say very truly, and with admirable discernment, of Voltaire, that not only the species of writing is wrong and absurd, but that he has executed it poorly, though speciously. His first volume I think the best. The anecdotes in the second are too trifling, and the politico-theological dissertations on Calvinism, Jansenism, Quietism, &c. below all criticism. But they are as well received by the great vulgar, as Lord Orrery's immortal book was by the small. Yet don't mistake me. It would be a kind of literary profanation to compare the English author to the French. Voltaire has fine parts, and is a real genius; the other is the worst writer that ever defiled fair paper." p. 108.

"In studying this period, the most important, the most wonderful in all history, I suppose you will make Lord Clarendon's incomparable performance your ground-work.

I think it will be understood to advantage by reading, as an introduction to it, Rapin's reign of James I. and the first fourteen years of Charles I.

"After this will follow *Whitlock's Memoirs*. It is only a journal or diary, very ample and full of important matters. The writer was learned in his own profession; thought largely in religion, by the advantage of his friendship with Selden: for the rest he is vain and pedantic; and, on the whole, a little genius.

"*Ludlow's Memoirs*, as to its composition, is below criticism; as to the matter, curious enough. With what spirit written, you may judge by his character, which was that of a furious, mad, but I think, apparently honest, republican, and independent.

"*May's History of the Parliament* is a just composition, according to the rules of history. It is written with much judgment, penetration, manliness, and spirit; and with a candour that will greatly increase your esteem, when you understand that he wrote by order of his masters, the Parliament... It breaks off (much to the loss of the history of that time) just when their armies were new modelled by the *self-denying ordinance*. This loss was attempted to be supplied by

"*Sprigge's History of Fairfax's exploits*—*non passibus æquis*. He was chaplain to the General; is not altogether devoid of *May's* candour, though he has little of his spirit. *Walker* says it was written by the famous Colonel Fiennes, though under Sprigge's name. It is altogether a military history, as the following one of *Walker*, called *The History of Independency*, is a civil one: or rather of the nature of a political pamphlet against the independents. It is full of curious anecdotes; though written with much fury, by a wrathful presbyterian member, who was cast out of the saddle with the rest by the independents.

"Milton was even with him, in the fine and severe character he draws of the presbyterian administration, which you will find in the beginning of one of his books of the History of England, in the late ——— editions. In the course of the study of these writers, you will have perpetual occasion to verify or refute what they deliver, by turning over the authentic pieces in Nalson's, and especially Rushworth's, voluminous collections, which are vastly curious and valuable.

"The *Elenchus motuum* of *Bates*, and *Sir Philip Warwick's Memoirs*, may be worth reading. Nor must that strange thing of Hobbes be forgot, called *The History of the Civil Wars*: it is in dialogue, and full of paradoxes, like all his other writings. More philosophical, political—or any thing rather than historical; yet full of shrewd observations." p. 148, 149.

"Hume's new Essays; the first of which (and please you) is *The natural History of Religion*; for which I will trim the rogue's jacket, at least sit upon his skirts, as you will see when you come hither, and find his margins scribbled over. In a word, the Essay is to establish an atheistic naturalism, like Bolinghroke; and he goes upon one of Bolingbroke's capital arguments, that idolatry and polytheism were before the worship of the one God. It is full of absurdities: and here I come in with him; for they shew themselves knaves: but, as you well observe, to do their business, is to shew them fools. They say this man has several moral qualities. It may be so. But there are vices of the mind as well as body: and a wickeder heart, and more determined to do public mischief, I think, I never knew. This Essay has so much provoked me, that I have a great deal to say to him occasionally on other accounts." p. 239.

"Another piece of news gives me much more concern, that we shall not have Lord Clarendon's History, of an age. Robertson's History is, I think, extremely well written.—It was well observed, that nobody in the Augustan age could conceive that so soon after, a horse should be made consul: and yet matters were so well prepared by the time of Caligula, that nobody was surprised at the matter. So when Clarendon and Temple wrote History, they little thought the time was so near when a vagabond Scot should write nonsense ten thousand strong *." p. 278.

"As to Hume's History, you need not fear the being forestalled by a thousand such writers. But the fear is natural, as I have oft felt, and have as oft experienced to be absurd.

"As to Murden's Papers, you will not find much to your purpose; but as your curiosity will lead you to turn them over, you will be amused with a very extraordinary letter of Mary to Elizabeth, at page 558; and I dare say you will not think it one of the least causes of the fatal catastrophe which soon followed.

"Hume has out-done himself in this new History, in shewing his contempt of religion. This is one of those proof charges which Arbuthnot speaks of in his treatise of *political lying*, to try how much the publick

* Smollett's History of England, of which 10,000 copies were said to be sold off, the first edition. H.

will bear. If his history be well received, I shall conclude that there is even an end of all pretence to religion. But I should think it will not: because I fancy the good reception of Robertson's proceeded from the *decency* of it.—Hume carries on his system here, to prove we had *no constitution* till the struggles with James and Charles procured us one. And he has contrived an effectual way to support his system, by beginning the History of England with Henry VII. and *shutting out* all that preceded, by assuring his reader that the earlier history is worth no one's while to enquire after.—Should you not take notice of this address? I take it for granted you will read his History—say nothing of it till it be published, for I engaged my word to Millar to be silent about it till that time.

"All you say of Malbranche is strictly true: he is an admirable writer. There is something very different in the fortune of Malbranche and Locke. When Malbranche first appeared, it was with a general applause and admiration; when Locke first published his Essay, he had hardly a single approver. Now Locke is universal, and Malbranche sunk into obscurity. All this may be easily accounted for. The intrinsic merit of either was out of the question. But Malbranche supported his first appearance on a philosophy in the highest vogue; that philosophy has been overturned by the Newtonian, and Malbranche has fallen with his master. It was to no purpose to tell the world, that Malbranche could stand without him. The publick never examines so narrowly. Not but that there was another cause, sufficient to do the business, and that is his debasing his noble work with his system of *seeing all things in God*. When this happens to a great author, one half of his readers out of folly, the other out of malice, dwell only on the unsound part, and forget the other, or use all their arts to have it forgotten.

"This has been the very fate of Baxter. His noble demonstration has been neglected, because he wrote of *dreaming*.

"But the sage Locke supported himself by no system on the one hand; nor, on the other, did he dishonour himself by any whimsies; the consequence of which was, that, neither following the fashion nor striking the imagination, he at first had neither followers nor admirers: but being every where clear, and every where solid, he at length worked his way; and afterwards was subject to no reverses. He was not affected by the new fashions in philosophy, who leaned upon none of the old: nor did he afford ground for the after-attacks of envy and folly by any fanciful hypothesis; which, when grown stale, are the most nauseous of all things." p. 281—283.

"The real design of the *Candide* is to recommend *Naturalism*: the professed design is to ridicule the *Optimisme*, not of Pope, but of Leibnitz, which is founded professedly in fate, and makes a *sect* in Germany. Hence M. Ralf, a German, is called the author. But I find it is understood to be a ridicule on Pope's. But we do not know the figure the *Optimisme* makes in Germany. You will wonder perhaps, the translation was made at my recommendation." p. 289.

"Sterne has published his fifth and sixth volumes of Tristram. They are wrote pretty much like the first and second; but whether they will restore his reputation as a writer with the publick, is another question.—The fellow himself is an irrecoverable scoundrel." p. 335.

"You have had a curiosity, which I never shall have, of reading Leland's Second Thoughts. I believe what you say; they are as nonsensical as his First.

"It is as you say of Percy's Ballads. Pray is this the man who wrote about the Chinese? Antiquarianism is, indeed, to true letters, what specious funguses are to the oak; which never shoot out and flourish till all the vigour and virtue of that monarch of the grove be effete, and near exhausted." p. 359.

"The remarks he" (Johnson) "makes in every page on my commentaries are full of insolence and malignant reflections, which, had they not in them as much folly as malignity, I should have had reason to be offended with. As it is, I think myself obliged to him, in thus setting before the publick so many of my notes, with his remarks upon them; for though I have no great opinion of that trifling part of the publick, which pretends to judge of this part of literature, in which boys and girls decide, yet I think nobody can be mistaken in this comparison; though I think their thoughts have never yet extended thus far as to reflect, that to discover the corruption in an author's text, and by a happy sagacity to restore it to sense, is no easy task: but when the discovery is made, then to cavil at the conjecture, to propose an equivalent, and defend nonsense, by producing out of the thick darkness it occasions, a weak and faint glimmering of sense (which has been the business of this editor throughout) is the easiest, as well as dullest of all literary efforts." p. 367, 368.

There is a good deal more criti-

cism of the same cast in this volume, for which we have not room. What we have extracted is far too passionate and contemptuous to be just; yet these passages contain much truth, and exhibit fairly enough Warburton's general style of criticism on his contemporaries. He was not incapable of appreciating greatness—witness his well-known admiration of Clarendon and Shakspeare—but his pride disturbed his understanding; and dreading rivalry, even while he affected to despise it, he indulged the low habit of depreciating every candidate for public applause. His antipathies were not confined to the writers whose names occur in these extracts. Jortin and Middleton, two of the most accomplished scholars of the age, were assailed by Warburton with his characteristic violence. Lowth shared the same fortune; and (which seemed extraordinary) men of the finest genius and most extensive learning, were treated by him with no greater ceremony than the most wretched scribblers. Fool and scoundrel were the terms bestowed by Warburton on all who displeased him. Yet he was sometimes candid: he praised Bentley, and admired Gray.

We do not severely condemn Warburton for the contumelious manner in which he speaks of Voltaire and Hume. Infidels have no right to complain of literary persecution (however improper may be the spirit of their persecutors); they are the aggressors, and must abide the consequences of the quarrel they provoke. Yet we could not but smile, to hear the bishop gravely assure his friend, that "As to Hume's history, he need not fear being forestalled by a thousand such writers." Surely these doctors love to banter a little! "Nonne ridet haruspex cum haruspicem videt?"

The censures passed on Leland and Percy are unjust. They were men of learning, and employed their powers so much more judiciously than Warburton, that their works are to be found in every tolerable library, while the Divine Legation itself is already growing scarce. Yet we can forgive some intemperate criticism, for the sake of the short, sentence which he has pronounced against Sterne. "The fellow is an irrecoverable scoundrel." Sterne was one of those deformities in the moral world, from which the mind turns with horror. With a sickly affectation of sentiment, and even some profession of religion, he united a morbid love of impurity, which never was exceeded by the most depraved and vicious character. It deserves to be known of this man, —this clergyman, whose sermons it once was, and perhaps in some circles still may be, fashionable to admire—that, among his printed works, are to be found letters addressed to an infidel friend; the mingled profaneness and indecency of which, we believe, would make many a practised profligate start and shudder.

Of all the passages above extracted, the abuse of Dr. Johnson is the most unpardonable. Johnson was equal to Warburton in learning, and far superior to him in genius. His understanding was more profound, his imagination more sublime, his feelings more acute, his taste more true. The services which he rendered to his country in literature, philosophy, and morals, will be remembered with gratitude while the English language endures. To Warburton he was more than just; he was even partial,—though not insensible to his defects; and no candid man ever read the preface to his Shakspeare, without feeling that his veneration for learning induced him to treat the Bishop of Gloucester with more than merited respect. So little did Johnson deserve the reproach of "malignity" against Warburton, that one of that writer's most distinguished friends (Dr. Parr) has said, with equal truth and spirit, "He defended him when living amidst the clamour of his enemies, and praised him when dead in the silence of his friends." We

think the extract alluded to equally discreditable to the writer and his editor.

There are some interesting anecdotes in this collection: we subjoin three of the most curious.

"The persons I hinted at in the note, who had extravagantly flattered Dr. Bentley, were Bp. Hare in his Letter of Thanks, &c. and Dr. S. Clarke in the preface to his Cæsar. They were both afraid of him. Before I leave this subject, I will just tell you what Mr. Pope told me, who had been let into the secret, concerning the Oxford performance.—That Boyle wrote only the narrative of what passed between *him* and the bookseller, which too was corrected for him; that Freind, the master of Westminster, and Atterbury wrote the body of the criticisms; and that Dr. King of the Commons wrote the droll argument to prove Dr. Bentley was not the author of the Dissertation on Phalaris, and the Index. And a powerful cabal gave it a surprising run." p. 10.

"Mr. Pope told me, that, to his knowledge, the Characteristics had done more harm to Revealed Religion in England than all the works of infidelity put together." p. 36.

"Nichols, Potter, and T. Wilson, of Westminster, preaching one after another, bedaubed the new King, who, as Lord Mansfield tells me, expressed his offence publicly, by saying, that he came to chapel to hear the praises of God, and not his own." p. 317.

Having ventured to insert an anecdote of his present Majesty, we may mention a *bon mot* of Warburton's on George the Second, which is happy enough, though, like much of the bishop's pleasantry, it but just escapes the guilt of profaneness.

"On this occasion, I will tell you what (though perhaps I may have told it you before) I said in the drawing-room to a knot of courtiers, in the old King's time. One chanced to say he heard the King was not well. Hush, said Colonel Robinson, it is not polite or decent to talk in this manner; the King is always well and in health; you are never to suppose that the diseases of his subjects ever approach his royal person. I perceive then, Colonel, replied I, there is some difference between your Master and mine. Mine was subject to all human infirmities, sin excepted: yours is subject to none, sin excepted." p. 318.

George the Second is said not to have been a model of conjugal virtue.

Warburton avers that the following lines were certainly written by Pope, and we insert them on his authority; for every thing from the pen of that great master is curious.

On Dr. Bolton's (the late Dean of Carlisle) having written and published a paper to the memory of Mrs. Butler, of Sussex, mother to old Lady Blount, of Twickenham.

They are supposed to be spoken by the deceased lady to the author of that paper which drew her character.

"Stript to the naked soul, escap'd from clay,
From doubts unfetter'd, and dissolv'd in day;
Unwarm'd by vanity, unreach'd by strife,
And all my hopes and fears thrown off with life;
Why am I charm'd by friendship's fond essays,
And tho' unbodied, conscious of thy praise?
Has pride a portion in the parted soul?
Does passion still the formless mind controul?
Can gratitude out-past the silent breath,
Or a friend's sorrow pierce the glooms of death?
No—'tis a spirit's nobler taste of bliss,
That feels the worth it left, in proofs like this;
That not its own applause but thine approves,
Whose practise praises, and whose virtue loves;
Who liv'st to crown departed friends with fame;
Then dying, late, shalt all thou gav'st reclaim."
p. 363.

Nothing is more amusing in these letters than the moanings and railings, "breathed soft or loud" as the humour served, at the times in which Warburton and Hurd were so unfortunate as to live. They are *wretched times*, the *age is barbarous and impious*; (Letter lxxvi. & passim.) Unhappy men! It was indeed cruel to let such distinguished persons perish for want on their curacies!

We have already noticed the praises which our two friends bestowed on each other in their works. These certainly were sufficiently exuberant, yet we acknowledge that they had not prepared us for the gross adulation with which their letters everywhere abound. Public eulogies may benefit those we love: even in private, a little excess may

be, pardoned at first, if it passes quickly into affectionate confidence; but it is equally ludicrous and offensive to see friends, of thirty years' standing, daubing each other with as many fulsome compliments, as a couple of courtiers, met for the first time to negotiate an exchange of places. We have no room for extracts, but the proofs of this charge are to be found in every page; and we earnestly recommend those who love to listen to such syren songs, to read over a few of the letters in this collection, that they may see flattery in all its ugliness, and be cured; as the Spartans were, by the exhibition of a drunken helot. Both Warburton and Hurd are, doubtless, to be blamed for this fault; yet of the two, Warburton we think was much the least guilty. He was naturally honest and ardent in every thing, and his friendships, like his enmities, were entire. Pleased with the homage of a young scholar, he conceived a hearty affection for him, engaged with great zeal in his service, and poured forth, with his usual disregard of propriety, all the extravagant things which passion dictated. His first love was nourished by constant flattery, the food most acceptable to his diseased palate; and, as it is seldom the fortune of violent men to grow wiser as they advance in life, he seems never to have suspected that there is not only bad taste, but even an appearance of insincerity, in fondness that continues for years so full of loquacity and tumult. Warburton, however, we are persuaded, was always honest. We are willing to believe as much of Hurd; and something certainly ought to be allowed for the gratitude he felt to his benefactor; but *his* temperament was naturally calm; and it was, at the least, very ill-judged in him to indulge his feelings, by addressing a strain of high panegyric to a man who was evidently eager to repay his admiration with preferment. We are the less disposed to pardon Hurd's adulation, because he has thought fit, in this collection of letters, to revive the remembrance of his disgraceful pamphlet against Jortin*; a production which even his love of Warburton cannot justify; and of which he was himself at one time so heartily ashamed, that he called in all the copies of which he could possess himself. When Dr. Parr afterwards republished it, Hurd's friends loudly accused him of treachery. Is it not surprizing, that the man who thought his honour so much concerned in the suppression of this piece, should give to the world a letter of Warburton's, which pronounces it to be above all praise? But "vanity (says Burke) is omnivorous."

We have not yet given any letters at length. The two following are chosen, because they are rather favourable specimens of the work, and not inconveniently prolix. They are both from Warburton.

"I have two kind letters, and the packet, to acknowledge.

"I am charmed with the Dialogue; the notes are original; very happy in their turn and manner, and as well executed, with a deal of fine satire. I see nothing in any of them to reform, but in one; which too is on the best subject, but we will contrive to give it another turn. I will tell you my opinion truly, that a few such dialogues (enough to make a small volume) will be one of the finest works of genius we have in the English tongue. And then you shall bid adieu to wit and criticism, to pursue the *great design*. Cowley might well be tired with courts.—At the restoration there was not a set of people more troublesome to the ministry than the *Cavalier* officers; amongst whom had crept in all the profligate of broken fortunes, to share in the merits and rewards of that name. Cowley wrote his *Cutter of Coleman-street* to unmask these scoundrels, and imagined he should have had the thanks of the ministry for it; when, contrary to his expectation, he raised a storm even at court, that beat violently upon him. See his Preface to that Play, in the latter editions of his works in 8vo. Would not this be an incident worth mentioning, as it would afford some good reflections on his part; and as Sprat might speak

* Entitled "On the Delicacy of Friendship." See Letters lxxviii. and xc.

the court sentiments on so remarkable an occasion.' I shall be more exact in my remarks on the second reading; and shall have a world of hints by that time I see you.

"You ask whether Lord Bacon spoke from his resentments? He did. But not the less truly for that. Only had the Cecils been his patrons, perhaps he would not have seen it, certainly not have felt it, and most certainly would not have complained of it. —You will see the third letter advertised next week.

"Browne has told me the *grand secret*; and I wish it had been a secret still to me, when it was none to every body else. I am grieved that either these *unrewarding times*, or his *love of poetry*, or his *love of money*, should have made him overlook the duty of a clergyman in these times, and the dignity of a clergyman in all times, to make connexions with players. Mr. Allen is grieved. You are sufficiently grieved, as I saw by your postscript in a letter to him, where you reprove him for an *advertisement*. We told him, that we should both have dissuaded him from his project had he communicated it to us. As it was, we had only to lament the state of these times that forced a learned and ingenious clergyman into these measures, to put himself at ease. How much shall I honour one who has a stronger propensity to poetry, and has got a greater name in it, if he performs his promise to me of putting away those idle baggages, after his sacred espousals! —No one shall see the Dialogue.—The Complaint I always thought admirable. If our poetical friend does not taste it, it is because he is wisely weaning himself from these enchantments." p. 181.

"I heartily condole with you on your father's declining condition. I know a little what attends the distresses of filial piety. But the calamity is much softened when the loss is by a gradual decay of nature, in good mature age. Pray inform Mrs. Hurd of my great regard for her, and how much I feel for all your distresses on this melancholy occasion.

"You do right to call your thoughts from it all you can. And perhaps this is one of the best circumstances of *lettered life*, that we have a *refuge* from the sense of human miseries, as well as a *support* under them.

"I greatly approve of your design of a dialogue on the effect of *transferring supremacy in religious matters*. A thousand curious hints will arise to you as you proceed in contemplation of the subject. One now, for instance, occurs to me. Could any thing be more absurd than that, when the yoke of Rome was thrown off, they should govern the new church, erected in opposition to it, by the laws of the old. The pretence was, that this was only by way of *interim*, till a body of ecclesiastical laws could be formed. But whoever considers that the *canon laws* proceeded from, and had perpetual reference to, an *absolute spiritual monarch*, and were formed upon the genius, and did acknowledge the authority of the *civil laws*, the issue of *civil despotism*—I say, whoever considers this, will be inclined to think that the crown contrived this *interim* from the use the canon law was of to the extension of the prerogative. However, it is certain that the succeeding monarchs, Elizabeth, James, Charles, prevented our ever having a body of new ecclesiastical laws, from a sense of this utility in the old ones; and a consciousness, if ever they should submit a body of new laws to the legislature, the parliament would form them altogether upon the genius of a free church and state. This I take to be the true solution of this mysterious affair, that wears a face of so much absurdity and scandalous neglect.

"Bracton and Fortescue, the two most learned, and almost the only *learned* of the ancient lawyers, are both express, not only to our free and limited government, but they deduce the original of civil power from the people. You will not fail of meeting with some good things in Selden's fine Dissertations on *Fleta*. Pray let me know how your father goes on; how long you continue with him, and when you think of returning to Cambridge.

"All here are sincerely grieved for the distress of your family. They desire to be remembered in the kindest manner; particularly your lively friend. They are all now at home (save Molly Allen, who is at Potter's) finding no rest for their feet on the shores of the Atlantic Ocean, which they essayed for two or three days at a place called Linington." p. 192.

There is a passage in the last of these, which is very pleasing: "I know a little what attends the distresses of filial piety." This is delicate and true; for Warburton, like Pope, was exemplary in his attentions to his mother; "He rocked the cradle of reposing age." In a collection of "Letters to and from Doddridge," published by Orton, may be seen some addressed to that great and good man, by Warburton, in which he describes himself as passing the evenings with his aged

mother, in perusing the Family Expositor. This simple scene has more both of dignity and beauty, than is to be found in the whole volume under review.

Yet, this volume, with all its faults, is unquestionably curious and instructive; and it would be difficult, perhaps, to find any series of letters which evince so much force and fertility of mind, together with such extent of learning, as those before us. Their principal defect is, that they want the common charms of familiar correspondence. They have none of the repose, playfulness, and simplicity, which we expect and love to find in such writings.

Of Warburton's character, as a scholar and a writer, it is probable our readers have already gained a pretty just conception; for its features were strong even to harshness, so that no peculiar discrimination is necessary to understand it, nor any fineness of hand required for its delineation. A portrait was executed by Johnson, in his life of Pope, which possesses great force and truth. With such an original before us, we have no disposition to attempt a second, which could not be more just, and certainly would be less skilful. "Warburton was a man of vigorous faculties; a mind fervid and vehement, supplied by incessant and unlimited enquiry, with wonderful extent and variety of knowledge, which yet had not oppressed his imagination, nor clouded his perspicacity. To every work, he brought a memory full-fraught; together with a fancy, fertile of original combinations; and at once exerted the powers of the scholar, the reasoner, and the wit. But his knowledge was too multifarious to be always exact, and his pursuits too eager to be always cautious. His abilities gave him a haughty confidence, which he disdained to conceal or mollify; and his impatience of opposition disposed him to treat his adversaries with such contemptuous superiority, as made his readers commonly his enemies; and excited against the advocate, the wishes of some who favoured the cause. He seems to have adopted the Roman emperor's determination, *oderint dum metuant;* he used no allurements of gentle language, but wished to compel, rather than persuade. His style is copious without selection, and forcible without neatness: he took the words that presented themselves; his diction is coarse and impure; and his sentences are unmeasured."

It deserves notice (for the fact is a moral) that Warburton's defects, even as a writer, were not properly intellectual. His mind, considered as a machine, was full of power and activity, wanting indeed in nothing but delicacy; his industry too was unwearied, and his writings numerous and elaborate. How is it then that he has already fallen into neglect? If Warburton had been less ambitious of celebrity, he would probably have been more secure of it. Had he been humbler, he would have been greater. His vanity made him ever more anxious to dazzle the world by bold, original, conjectures, extensive erudition, and intricate reasonings, than to enlighten or improve it, by establishing important truths. In the choice of his subjects, therefore, and in his manner of handling them, he studied effect: he omitted to consider those topics of permanent interest which would have ensured him a settled regard; or handled them in so desultory a manner, that the reader finds himself lost in a maze of digressions, and is tired of the chace before he can seize the game. Warburton's self-confidence led him to value highly his crudest fancies: he was ridiculed and refuted, therefore, by men greatly his inferiors in wit and argument. His works were read with eagerness, while he had friends to admire, and enemies to condemn them; but the author and the man sunk into the same grave. Yet, his writings will ever be deemed curious by the learned. They

are a mine of thought and erudition; and those who the most despise them, will do well to remember the lesson their history inculcates, that presumption is a self-tormentor, and vanity the destroyer of its own glory.

This volume contains a few of Hurd's letters, selected, doubtless, with all due caution. Like the rest of his publications, they are written in a pure style, and shew an elegant and cultivated mind; but the violence with which he rails at the age and writers obnoxious to Warburton, is quite out of character, and has an air of great servility.

It is impossible to conclude this article, without adding a few very painful, but very necessary observations. This volume contains the confidential correspondence which passed, during a period of near thirty years, between two men of great parts and learning, both clergymen, latterly both bishops, and one of them fast declining to his grave; yet it would be difficult to point out a single letter in the series, which bears with it any marks of a true piety. Christianity, indeed, is frequently mentioned, but only as a matter of controversy. There are some passages against fanaticism, and many bitter taunts at infidelity; but few would guess, that the religion adverted to in these writings, is a religion of holiness and peace, of "universal benevolence and individual self-denial," of heavenly joy and consolation. Still less would it be imagined, that this religion demands of its children *progressive* spiritual improvement. The years, through which these letters extend, conducted Hurd from youth to age, and Warburton from maturity to death. Be it that they had in youth many infirmities to contend with: Did their tempers soften as life advanced? Were they observably more pious, more watchful, more earnest for the salvation of others, more entirely dedicated to God and his service? Alas! of all these things nothing is to be read in the volume before us. The moral history of its authors is a blank. At the last, as at first, each is eager for literary fame; each bitterly resents opposition; and bestows and accepts the most mischievous flattery with perfect satisfaction. How awful and melancholy is this! On his death-bed Salmasius exclaimed, "Alas! I have wasted my days in busy trifling." Could Warburton be heard from his grave, at what value, think we, would he estimate those active talents, and splendid attainments, of which he was once so proud; in what language would he now speak, of all the varied pursuits and passionate controversies which so long delighted or disturbed him?

Two Volumes of Sermons. By the Rev. SYDNEY SMITH, A. M., late Fellow of New College, Oxford; Rector of Foston in Yorkshire; Preacher at the Foundling, and at Berkeley and Fitzroy Chapels. London: Cadell and Davies. 1809. 8vo. pp. 436 and 424.

WE confess that it was with some reluctance we took up the two volumes here announced, from a recollection of the character in which their author had uniformly, till now, appeared before us. The comick dress in which it has been Mr. Sydney Smith's good fortune to invest every subject he has ever yet approached; the laughs we have enjoyed with him over the gravest truths of moral philosophy; the mirth with which we have discussed in his company the supposed oppression of Irish papists; the bursts he has excited on the subject of religious error; and, finally, the entertainment he has extracted from the leading divines as well as divinity of the day; certainly staggered us not a little when we found him a step higher in the rostrum, and calling us gravely around him as a preacher of the Foundling. Sermons, at least, we had resolved to reserve for our more serious moments: and, in truth, we are convinced, that had we found a

joke in the two first pages of either volume before us, even had it been only in the preface, such is our inveterate gravity on these subjects, we should have returned our author to the shelf, and endeavoured to lay the spirit of Momus, by a sobering draught from Barrow or Baxter.

But our readers, we trust, will allow us the credit we always claim for our veracity, when we assure them, that Mr. Smith has so far changed his part, as never once throughout the whole of these two volumes to have *intentionally* excited our risible muscles; and that our first glance at the work convinced us of the author's full determination neither to be laughed with, nor to be laughed at. He has given us *bonâ fide* sermons, on *bonâ fide* texts; in which, if there should indeed appear occasional obliquities either of doctrine or morality, some few inconsistencies or blameable overstatements on opposite sides of the question, we still hail an appearance of conviction, not to say zeal, in the principles which are successively maintained; whilst the multitudinous objects to which his attention has been directed, clearly account for many of those unfavourable circumstances to which we may have hereafter to allude more at length. We find here Charity Sermons, and Fast Sermons, and Gala Sermons, and every-day Sermons. In short, Mr. Smith has published and republished all he has deemed worthy either of a first or a second birth since his earliest entrance on the sacred ministry: and if he has somewhat boldly appealed to the public for its sentence on his consistency throughout, he may at least claim the same indulgence which has been before allowed to Demosthenes and St. Austin: to the one for stimulating the Athenians to different measures by the most point-blank contradictory arguments; and to the other for combating the opposite errors of fatalism and free will with somewhat inconsistent assertions.

But, before we enter either on such defects, or on the causes of such defects, in Mr. Sydney Smith, we shall present our readers with some *favourable* specimens of our author's style of sentiment and diction, by which they will be convinced that Mr. Smith possesses professional talents, which, if properly cultivated and directed, might raise him high in the rank of modern preachers. We confess ourselves to have been occasionally much struck with his observations on human life and the human heart, the reasonings with which he combats some of the prevailing errors and vices of the day, and even the force and the feeling with which he sometimes enlarges on the lessons of Christian virtue. We shall particularly refer to his sermon on Scepticism, in vol. i. as justifying many of our observations, and affording the best specimens to be found in either volume, of his powers both in reasoning and in the pathetic. In answering the arguments drawn by sceptics from history against the genius of Christianity, he justly remarks:

"The object is not to shew what establishments have been, and what Christianity has been in dark ages, but to shew the natural spirit and tendency of both. If it can be shewn that there is any thing in the Christian religion necessarily connected with bigotry, this objection would be pertinent and powerful; but to suppose that a Christian is a bigot now because there were very few Christians who were not so three hundred years ago, is to suppose the existence of principles and causes which every cool unprejudiced mind perceives to have long ago lost their influence upon mankind. We have nothing to do but to make this malicious anachronism more general, and we shall say that natural philosophy is conjecture, the medical act empiricism, and law a system of ingenious depredation, because there have been periods in which these sciences were all exposed to such imputations." Vol. i. p. 238.

We cannot forbear adding the following comparison between the bigotry of a Christian and that of a sceptic.

"Those who are so fond of preferring the charge of bigotry against Christians, should remember how intimately this attachment to our opinions is interwoven in our constitution, and how much more likely it is to display itself upon subjects of such extreme importance as that of religion. Whoever has made Christianity his rule of action in this world, and his hope in the next; whose original conviction has been strengthened by habit, and warmed by devotion; and can bear, in this tenor of mind, to hear that he has been believing in a fable, that his labour is lost and his hope illusive; whoever can bear to hear these assertions, and to discuss them without transgressing the rules of candour, possesses the love of truth in a degree truly inimitable, for he risks all his happiness in pursuit of it. But if, in spite of this plea of mitigation, the want of candour be so offensive in a Christian, what shall we say to that most extraordinary of all characters, a bigoted sceptic, who resists the force of proof where he has every temptation to be convinced, who ought to pant for refutation, and to bless the man who has reasoned him to silence?* Bigotry in him is the pure unadulterated vice: it is not the fear of losing an opinion on which his happiness depends, but the fear of losing an opinion, merely because it is an opinion; and this is the very essence of obstinacy and pride." Vol. i. p. 241.

Should our readers wish for a favourable instance of the pathetic, we quote from the same sermon, in which a picture is drawn of a young man of talent subsiding by degrees into a state of complete scepticism.

"Is this a spectacle which it is possible for any human being to behold with indifference? A young man standing on the threshhold of life, and just going into all the business of the world, with a heart in which every principle of right and wrong is thoroughly shaken and impaired! If not destined for great offices in public life, yet he is a brother, a son, a friend; he is to be a husband, and a father of children: some must trust him, and some must love him. Call it bigotry, and cover these notions with mockery and derision: but I say it would be better for this young man that the work of death were going on within him, that the strength and the roses of his youth were fading away; and that he were wasting down to the tombs of his ancestors, wept by his friends, and pitied by the world." Vol. i. p. 233.

A sermon in vol. ii., on the Folly of being ashamed of Christ, we must add to the one last named, as containing many right sentiments in relation to that too common frailty. On complying with any fashion or custom of the world, in opposition to the precepts of religion, he thus expresses himself:

"It is our duty at such time, not only to dissent, but to state the true reason for that dissent; to make it clear that we abstain from the action, or dissent from the custom, because it is religiously wrong; because God has forbidden it; because no man can, with any consistency, profess himself a Christian, and violate the plainest rules which Christ has taught. This is antiquated language; there is nothing in it of that polished facility, which is perpetually crumbling away the ancient barriers of good and evil: but say it modestly, say it simply, say it kindly, say it from the bottom of your heart, and you will speak and act in the genuine spirit of a Christian: you will confess Christ before men, and in a great and a perilous season, he will confess you before our Father which is in heaven." Vol. ii. p. 206.

We must mention also the two opening sermons of the second volume, on Temptation, as containing several approved methods of resisting that bane of the soul, well and strongly stated. On the triumph of habit over temptation, he well observes:

"This fact is one of the strongest incitements to resist temptation, that the difficulty and the struggle become every day less intense, till righteousness and evangelical purity appear to be almost habitual: we see in the perils of the flesh that which we have before encountered and subdued: we remember the former protection of heaven: we resume the same confidence in Christ: we put up the same prayer: we receive for our aid the same emanations of divine grace: there dwells within us a constant courage, founded upon experience of the efficacy of grace, a proneness to trust in God, a cheerful and invincible hope. 'Yea, though I walk through the valley of the

* Mr. Smith does not seem to be aware how often it is the *interest* of sceptics that religion should be false, nor how much of their bigotry and rage against religion arises from this cause.

shadow of death I will fear no evil; thy rod and thy staff shall comfort me.'" Vol. ii. p. 7.

Again, we quote with pleasure his remarks on faith.

"One of the great instruments for withstanding temptation and changing our whole nature into a state of grace, is a firm belief in, and perfect assent to, the promises of the Gospel, for holy scripture speaks great word concerning faith: it quenches the fiery darts of the devil, saith St. Paul; it overcomes the world, saith St. John; it is obedience, it is humility, it is a shield, a breast-plate, a mystery; by faith God is pleased by faith we are sanctified; by faith we are saved; by it our prayers shall prevail for the sick, by it all the miracles of the church have been done; it gives great patience to suffer; it inspires mighty confidence to hope, it communicates strength to perform; it imparts infallible certainty to enjoy; but then it is not, we must observe, a notion, or opinion, situated finally in the understanding, but a principle productive of holy life; not only a believing in the propositions of Scripture, as we believe a proposition in science which we are neither the better nor the worse; but a belief of things so great that no man who can think and chuse, who can desire and act towards a definite object, that can possibly neglect them: this faith which justifies the *faithful*, confirms the just, and crowns the martyr: this faith it is which placing us above the temptations of the world, will make heaven the end of our desires, God the object of our worship, the Scriptures the rule of our actions, and the Holy Spirit our mighty counseller and assistant." Vol. ii. p. 13.

We might go on agreeably enough, both to ourselves and to our readers, quoting many more such passages scattered up and down in these singular volumes, but that we have still to perform another, and equally necessary, duty, without which, indeed, we feel that but a very erroneous conception of their merits would be formed from what we have hitherto observed; and this is no less than to express our entire disapprobation of the work, considered as a whole, as proceeding from a member of the church of England, and as intended to benefit mankind.

Now the first remark we must make on this head, will at once relieve our readers from the surprize into which this sudden declaration may have thrown them; it is on the astonishing *inequalities* of the work. Our readers are not to suppose, that in the foregoing passages they have at all read the author's genuine sentiments, as these are to be collected from the general tenor of his productions: for, in truth, when they have read the whole of his two volumes, they will find, as we have done, that, as a whole, nothing at all is to be collected from them, either as to the actual standard of our author's morality, or the real tenor of his creed. Nobody, indeed, seems better to have understood, in this sense of the term, the nature of *compensations*; or to have felt more justly the exact quantum of right and wrong necessary to be stated, before the mind under instruction should be lodged in a correct equipoise between the two. Who, for instance, could have better neutralized the effect of the glowing description of faith, quoted above, than by the following definition of it, taken from Serm. XV. vol. ii., written expressly to prove faith, devotion, and practice, to be the three parts of religion? "Faith," says he, is "a belief in the existence of God, and Jesus Christ our blessed Lord;" and this is all that occurs throughout the sermon on this first important ingredient of "true religion?". Or again: what counterpoise could be more complete, to the just alarm and anxiety excited by his spirited remarks on being ashamed of Christ, than the following clause "on men of the world?"

"Those who have not strength of character to deviate materially from the customs of the world, in this patronage of folly, and estimation of vice, *need not go all lengths*; some scanty limits, and some feeble shame, they may still preserve, and watch over the crumbling barriers of virtue, which totter to their base." Vol. ii. p. 193, 194.

What effect his alarming remarks on vanity, in Serm. VII. vol. ii. "I mean by vanity, the excessive

love of praise, and *I call it excessive whenever it becomes a motive to action,*"—with many other equally just strictures, might have produced, we cannot tell, but for the happy qualifying clause in Serm. XXII. vol. i.: "we must meliorate the wrong if we cannot attain the right, and regulate that love of praise which we cannot extirpate. The best *atonement* we can make for *loving the praise of men,* is by loving that praise only which is given to actions difficult, meritorious, and good, &c." p. 377.

Just to offer in this place, as we proceed, a solution of these and other phenomena, which we may still have to notice, we beg leave to say that we have gathered much from a single hint. Preface, the volumes before us have none: but three words in the title-page convey into our minds at a glance more light upon the subject, than a disquisition in quarto by all the metaphysicians in Edinburgh could have done. The "Preacher at the Foundling, and at Berkeley and Fitzroy chapels," forms, we are conscious, only one in a series of labourers whose daily business it is "to instruct by pleasing." At this honourable vocation, the stage, as we are told in a very fashionable modern publication, plies successfully through the week *; and Sunday alone being left without its appropriate lesson from that quarter, the crowd, still thirsty for instruction, are consigned over, each to the care of his or her favourite, which is, of course, a fashionable, pulpit. Hither, then, (and the Foundling here must be allowed to hold the very first place in our mind) come the party; and strong, indeed, must that excitement be to affect those whose "pleasing instructions" thro' the week have numbed every sense to impression from ordinary impulses, and blunted every perception but of strong, and strange, and sudden interest. The unfortunate preacher labours hard to effect this; and is happy to escape with any appellation for his pains, short of a *necessary evil.* But to gain the point of desire, and win a niche amongst the pleasing instructors of the day, is a success pursued only by the rash ambition of a Sydney Smith; and to an attempt at this we doubtless owe much of the two volumes now before us.

We have already noticed the inequality of these Sermons. This, we conceive, an absolute requisite in the undertaking we are considering. For the goddess-mistress of the crowd, we know, is "ever leaning on the arm of novelty, her fickle frail support." Therefore we must have reasonings, alternately strong and feeble, just and fallacious.—Strong contrasts, positions with their correctives, principles with their opposites, are methods as approved in this case, as the junction of sweet and acid in forming the most delicious liquids. Subjects of great interest must be touched, and then lesser ones exalted into importance. "Nugis addere pondus" is no less the secret at one time; than, at another, to pour forth, "Grande aliquid quod pulmo animæ prælargus anhelet."

And this leads us to notice a similar, and, to our humble minds, a

* Hear the Edinburgh Reviewers (No. XXVII. Art. ii.) enlarge on this subject. "Where is every feeling more roused in favour of virtue, than at a good play? Where is goodness so feelingly, so *enthusiastically,* learnt?" (This is well from these sworn foes of *religious* enthusiasm). "What so solemn, as to see the excellent passions of the human heart called forth by a great actor, animated by a great poet? To hear Siddons repeat what Shakspeare wrote! To behold the child and his mother, the noble and the poor artisan, the monarch and his subjects, all ages and all ranks, convulsed with one common passion, wrung with one common anguish, and with loud sobs and cries doing involuntary homage to the God that made their hearts! What wretched infatuation to interdict such amusements as these! What a blessing that mankind can be allured from sensual gratification, and find relaxation and pleasure in such pursuits!"

most material objection to the work, viz. the strong and overcharged assertions which abound in every part of it. Most of our readers, who are versed in the art of teaching, know well the pernicious tendency of such an ingredient in regular lessons of instruction; for it is exactly that in persuasion, which "proving too much" is in argument, and ends in the same infelicity of accomplishing nothing. For instance, when a teacher describes it as "the jet and object of our Saviour's menace" ("it is easier for a camel, &c.") to make us feel "that pungent vital commiseration, under the influence of which a man springs up from the comforts of his home; deserts his favourite occupations; toils, invents, investigates, struggles; wades through perplexity, disappointment, and disgust, to save a human being from shame, poverty, and destruction" (p. 311. vol. i.); he goes the ready way to make a man do nothing: since, though many a person might be inclined to some charitable actions, not incompatible with that "charity which begins at home," we imagine there are very few indeed, who, even at the instigation of a Mr. Smith, would choose, on a sudden, to be transformed into Howards. When a teacher, again, sends his pupil on a splendid pilgrimage "over mountains and seas to find him" whom he has injured, "to beg his prayers to God, and to restore to him wine and oil, and vineyards and oliveyards, tenfold for all he has taken" (p. 7. vol. i.); besides that his pupil will never set out, he takes the sure method to make him forget that poor man next door, who would be grateful for a shake of the hand to *atone* for an insult, or the tradesman who would be satisfied with a moderate interest added to the sum unjustly detained from him.

But let us turn to another portrait of benevolence.—Compassion, in the feeling mind of Mr. Smith, assumes a still more painful and distressing aspect. He becomes perfectly Pythagorean in the delineation of it: and the sufferings of the unfortunate "genuine" benefactor of his neighbour are described as taking place through the means of a complete metempsychosis.—"The genuine soul of compassion," according to the sermon for the Swiss, "glides into the body of the suffering wretch; it writhes with his agony; it faints with his hunger; it weeps with his tears; it bleeds with his blood; till, blind with the wise and heavenly delusion, it ministers to its own fancied sorrows, and labours for another self." (p. 85. vol. ii.) This is surely somewhat overstated; particularly as Bishop Butler (one whom we had always thought an accurate observer of moral phenomena) tells us that the very contrary usually takes place. "Perception of distress in others is a natural excitement passively to pity, and actively to relieve it: but let a man set himself to attend to, inquire out, and relieve distressed persons, and he cannot but grow *less and less sensibly affected* with the various miseries of life; when yet, at the same time, benevolence, considered, not as a passive, but as a practical principle, will strengthen; and whilst he passively compassionates the distressed less, he will acquire a greater aptitude actively to assist and befriend them." (Vide Butler's Analogy, p. 1. chap. v.) Is Mr. Smith's, then, a new and more excellent species of benevolence? Or are we to conclude, on the other hand, that as his *passive* feelings are now at their height, his *active* benevolence has not as yet proceeded very far?

We presume Mr. Smith has never visited the death-bed of an aged impenitent, else we think the following *strong* statements concerning a death-bed repentance, would have been found somewhat in his *way*, as to the purpose for which he was called there. "What is commonly termed a death-bed repentance, can be of no avail to the attainment of immortal salvation." (p. 14. vol. i.) Again: "Such repentance can be nothing worth;

if it is effectual to salvation, all other repentance is superfluous to salvation."—"If a death-bed repentance is enough, who would fear God in the days of his youth?"—"It is a doctrine founded upon convenience, not upon truth:" "It makes repentance utterly useless:" "It is calculated to frustrate every purpose for which the Gospel was given," (vol. i. p. 16.) Now we certainly are prepared to go great lengths as to the doctrine in question:—that such a repentance is often fallacious; and, when real, the greatest miracle of divine grace. We are ready, of any one individual, to hold, that "as to saying God *will* forgive that person, we cannot:" but then we must go on with the memorable conclusion, that "as to saying God will *not* forgive him, we dare not." We dare not limit that hope; the only hope which mercy holds out to the veteran sinner, uncalled till the eleventh hour: and had Mr. Smith *really* intended so to limit it, we must only have concluded by strongly reprobating his opinion. Happily, however, we are relieved from our embarrassment by a qualifying clause in this sermon, before the declamation of it had commenced, in which we quite agree with him: "*Any* repentance is better than a lasting obstinacy in sin;" &c. &c. vol. i. p. 13.

The same vacillating dogmatism we discover in sermon VI. of the same volume, when, pourtraying the features of modern fanatics, he represents them, or rather their God, so strict, as to be "ever suspecting happiness..... raging for ever against those most trivial omissions, which even the best and ablest of his creatures can forget and forgive." And yet the same page informs us, that these very fanatics make "Christianity a set of speculative disquisitions, where, if a man agrees only with the barren and useless results, he is left at liberty to follow the devices of his own heart, and to lead what manner of life his fancy, or his passions, might dictate." Nay, he paints "the contempt and horror which they express for all the practical doctrines of Christianity," and "the zeal with which they cry down any attempt to make men better in their daily conduct, and to produce some actual useful improvement." (p. 98.) Certainly these fanatics are unlucky to "reconcile such discordant mischiefs;" to be downright Ascetics and Antinomians in a breath: like some monsters we have seen in a print-shop, one half of them a skeleton, and the other an alderman. —But, without attempting to unravel a mystery too deep for vulgar parts, we thank Mr. Sydney Smith for informing us, that we are indebted to other men than fanatics for the noble attempts daily made, in spite of obloquy and scorn, "to make men better in their daily conduct:" and we shall now only have to inquire, to what fanatic we are indebted for his "zeal," in crying down a society instituted for this express purpose: or what insidious tool of antinomianism has been hired to vilify, by every art of false argument and malicious ridicule, an institution intended to snatch obscenity from the hands of our sons and daughters, to punish cruelty to animals, and to secure a decent Sabbath to the laborious and deserving artisan?*

We shall leave Mr. Smith's readers to make further discoveries on this head, whilst we extend the foregoing remarks to the length of observing, that his whole style, from first to last, is chargeable with this same fault of exaggeration, under various modifications. There is throughout, a tone, a style, a mannerism, or, to use a still bolder word, a *cleverism*, in our author, which always raises a doubt as to the intention of the speaker, though none as to the effect on the mind of the hearer. To use his own expression, he seems "to live upon the

* See the Edinburgh Review, No. XXVI art. iv.

grand." His attempts, however, "to bring out" his ideas "in bold relief before our eyes," are not always successful: they often remind us of a painter, who should labour to give a mechanical prominence with his paint-brush to an object which, nevertheless, sticks invincibly close to the canvas. His efforts to be energetic, often degenerate into rant; and his fulness, or rather his verbosity, frequently reminds us of plethora or the dropsy.

Very far are we from patronizing what our author himself has well characterised as the "decent debility" of the day; very far, also, from condemning those ardent, or even impassioned bursts, which, when connected by a style generally simple, and uniformly nervous and dignified, constitutes our idea of perfection in that art which has persuasion for its object. It is this which calls forth an unceasing admiration in the great models of former days, the Barrows, the Hookers, the Taylors, and the Souths; or to descend, perhaps, lower, that which never tires us in the works of a Baxter or a Bull, a Sherlock or a Secker. The finest specimens of our language are doubtless to be found in its sermons; and on this account, as we conceive, the excellences above-named have been too much sought after, and modified, and variously exhibited, in the different periods of our church, to admit, in these our days, of the establishment of an entire new school, with equal claims on our admiration. Yet, in Mr. Sydney Smith, we find something *radically* different from every writer whom we have before had in our eye: and whether it be taste or prejudice we know not, but we are unfortunate to think him, in that very degree, below the standard of true excellence. Our author seems to have formed himself more on the French school; or, if we are obliged to trace some English model in his writings, we should mention some of the less excellent peculiarities of Jeremy Taylor—such peculiarities, indeed, as are rendered more prominent by a little modern publication, in which we cannot but suspect Mr. Smith of having deeply dipped, professing to be selections from the works of Taylor, Hooker, Hall, and Bacon, in a single volume by Basil Montague. We deprecate, exceedingly, this new kind of *Tayloriana*, and suspect it will mislead many as wise a head as Mr. Smith's into the worst possible taste. Let Taylor be judged of by reading his works. Do not let us have a little, sonnetteering, parlour-window selection of his *prettinesses* on Marriage and Single Life, Friendship, Education, and the Miseries of Man. And when we find, in the nineteenth century, two volumes of sermons, filled with the quaint conceits and forced imagery of the seventeenth, do not let us hear, in the author's vindication, of the style in which a Bishop might then chance to write.—But, to illustrate our meaning. Bishop Taylor thus describes a hen-pecked husband. "And though the man can run from many hours of his sadness, yet he must return to it again; and when he sits among his neighbours, he remembers the objection that is in his bosom, and sighs deeply. The boys, and the pedlars, and the fruiterers, shall tell of this man when he is carried to his grave, that he lived and died a poor wretched person." (Vide Selection mentioned above, p. 45.) Now for Mr. Smith. In his Sermon for the Blind (vol. i. p. 132), he tells us, "This is the reason why the blind are miserable and dejected; because their soul [qu. body?] is mutilated and dismembered of its best sense; because they are a laughter and a ruin, and the boys of the streets [and the pedlars and the fruiterers] mock at their stumbling feet; therefore, I implore you, by the Son of David, have mercy on the blind."

The same interesting garrulity appears in p. 278 of the same volume, where, sending us properly enough to the house of mourning, he goes on;

"When thy feet sound on the threshold of the door, the widowed woman shall say, there is bread for us to-day; children shall flock about thee, and thou shalt be to them as a God; ancient people shall have joy in their last days, because of thee; thy mind shall be moved within thee; and the bread and the estate of the poor and oppressed shall be precious in thine eyes."

Again, upon riches. "A man," says he, "who is the eternal [qu. How eternal, but in its Bond-street sense?] prey of solicitude, wishes for the closing of the scene: a constant cheerless struggle with little miseries, will dim the sun, and wither the green herb, and taint the fresh wind; he will cry out, let me depart: he will count his grey hairs with joy, and one day will seem to him as many." (p. 307.) Can our readers believe that this pitiful driveling is coupled in the same sermon with the expression of much manly sentiment on the disadvantages which attend wealth?

We do not anticipate all the good effects which Mr. Smith does, from advising the rich often to visit their family vault, "the long home, the sleeping-place of a span in breadth: I would have him go from under the gilded dome down to the place where they will gather him to the bones of their fathers," &c. (p. 317). Much more inclined are we to enforce his advice, "to go among the multitude, and see if you can drag from the *oblivious* heap some child of God, some gift of heaven, whose mind can burst through the secrets of nature, and influence the destiny of man. This is the dignified, the religious use of riches, which, when they cherish boyish pride, and minister to selfish pleasure, shall *verily* doom their possessor to the flames of hell!" (vol. i. p. 315.) We presume the plainness of this last menace was to make up for the obscurity in which he had before contrived to wrap up the simple and useful notion, of assisting depressed genius, and rendering it of service to mankind.

Indeed, this new wire-wove, hot-pressed style of Mr. Smith, turns out, after all, in our estimation, to be nothing else, though in a *novel* form, but what in "the children of the Tabernacle" used perhaps, with some propriety, to be denominated "cant." And perhaps our author is not aware that recourse is had to this expedient, under circumstances very similar in both cases. For the degree of excitement necessary to the "children" of the Foundling, under the hardening influence of daily dissipation, we conceive, is at least equal to that necessary for appetites daily fed upon the stimulants of methodism. And, accordingly, we find many of these quaint distortions of style, and overstrained figures of rhetoric, in both cases; between which, indeed, we discover little to choose, either as to the taste displayed, or the effect produced by them;—the taste, low in the extreme; and offending against every model and every perception of true excellence;—the effect, that of exciting an unnatural, sickly, tragical, emotion of mind, equally remote from good sense and real piety. We do not defame our preacher, when we assimilate the effect at which he aims, to that actually produced even by some of the minor productions of the Tabernacle: for we find him closing a most affecting period on "the little faces of the children" of the Swiss, by an appeal to his congregation, couched in the very words of that pretty little *ballad* of Dr. Goldsmith, entitled Edwyn and Angelina. "Do not let these men perish..... but, taught by that Power, which has ever pity on you, learn ye to have pity on them." (p. 85. vol. ii.)

"No flocks that range the valley free,
To slaughter I condemn:
Taught by that Power which pities me,
I learn to pity them"—

is the stanza to which we allude.

We must apologise to our readers for thus multiplying quotations on a subject where "non tam copia, quam modus in dicendo, quærendus est," by our wish to set them up as a

grand negative example to all future writers of sermons; knowing well the fascinations of this style with all smatterers in composition; the ease with which a habit of it may be acquired by any person of quick natural parts; its entire uselessness, when acquired, for all practical purposes; as well as the disgust excited by it in all men, even of the most moderate taste. Indeed, we should not despair of selecting specimens, from these volumes, of every specific deviation from the most received rules of composition. *False metaphor:* as when we hear of "Cottages, implements of husbandry, &c. *expiring* in a cruel conflagration:" or when we hear of "a grateful man's spirit burning with a consuming fire, till he can make the soul of his benefactor leap for joy." He might *leap*, to be sure, in the presence of such a fire, but scarcely for *joy*. Again: the *pleonasm, or the redundant:* as when, amongst the charges against enthusiasm are reckoned, "the total destruction of human reason, the quenching of every faculty, the blotting out of all mind, fatuity, folly, idiotism;" each of which phrases we take to mean precisely the same thing. Again: that most redoubted figure called *bathos*, the *art of sinking*, or the *anti-climax*, the recurrence of which, in all its shades and varieties, we find perpetual in these volumes; as when man is described a creature, "cheerful, lively, erect; *full of enterprize;* mutable; glancing from heaven to earth; *prone to labour and to act*"— certainly to *act*, if to *labour;* and certainly *prone to both*, if *full of enterprize*. A happy union of all, and more than the fore-mentioned figures, may be found in the sermon for the Scotch Lying-in Hospital. "To some," says he, "the mention of this [i. e. of the inexpressible anxiety of the mother to provide for her expected child] may appear trifling and ridiculous. I say, it is the *bird* building her nest, and the *ewe* seeking the shelter and pasture; it is the *eternal God*, speaking as he speaks to the naked savage, and the creatures of the forest: it is that *language* which is more moving than the *tombs* of heroes, or the *ruins* of a great city; it is that *gospel*, which has gone forth to all lands; it is that piercing, *original appeal* of unprotected weakness, which mankind has heard in every age, which moistens every human face with tears, and melts every soul of flesh." (vol. ii. p. 340.) Nothing, we feel, is left for us to add to the sentiments which our readers must have already formed upon this choice passage, but to assure them, on the faith of honest men and honest critics, that we *quote correctly*. Mr. Smith's use of words and epithets, with which we close this discreditable catalogue, we think equally irregular; as when he advises us "not to *insult* men to follow us;" when, with Bishop Taylor, he clothes men "in *brave* apparel," describes "the *fine* care" of parents, and (which seems to be his peculiar, though *amiable* darling) when he tells us what is "the *beautiful* spirit and true policy" in the members of an establishment; or describes "the *beautiful* capacities of the soul;" or distinguishes those qualities of the mind which are "*beautiful*," from those which are "*bad:*" where an attempt, if it be an attempt, to translate the use of the Greek word καλος into our own language, ends only in the production of that *semi-cant*, which we reckon the leading characteristic of the volumes before us. Low, however, as we must confess our opinion of Mr. Smith's taste to have been sunk by these specimens of it, we cannot help attributing many of his extraordinary deviations, even from common sense and grammar, as much to his carelessness as to his bad taste. To account for this, it is to be observed further, that, when quitting the region of the marvellous and the *beautiful*, he thinks proper to descend into the low grounds of truth and fact, he then assumes an air of boldness, not to say smartness, in his remarks, which

borders closely on a contempt for his audience. Now, certainly, whatever inability he might have found, or fancied, in the *children* of the Foundling, to criticise off-hand a glaring discourse, delivered with all the peremptoriness of tone and gesture of which he is master—he should still, we think, in wisdom, have had more respect for the public eye and the public discernment. Was he not aware that ill-natured critics would lay hold, in their closets, of those very passages in his sermons, which proclaim either his incapacity or his inattention: whilst they would be glad of such an opportunity for passing by the many glowing, and the few correct, passages, which candour certainly might detect in his pages? We cannot see any thing, in his general address, to disarm such a propensity: we find nothing of that urbanity of style, so necessary in public addresses, which invites us rather to consider, than contest, a point with the preacher; nothing of that gentleness or modesty, which leads us to assent with cheerfulness, or dissent with many apologies for our opinion. In discussion, he is everywhere loud, and bold, and voluble; as if none had so exactly hit the truth, or so correctly stated it before. Diffuse or abrupt, he seems to think himself equally efficient: he begins and ends exactly where he thinks proper; and without any detriment, as he imagines, to his perspicuity, either proceeds, without analysis, through a hundred paths at once, to his conclusion; or, setting out with a division of his subject, casts it off (consistently enough with the charity for which he preaches) no sooner than announced, and takes his journey as before, without a single syllogism at his back to encumber him.

Though aware of the difficulty which our slender wits must experience in consequence of these irregularities of our author, to extract the subject-matter of his volumes for our further remarks; we must nevertheless return, after too long a digression on their style, to discharge our duty on the opinions and doctrines contained in them. We have already recited some of his detached sentiments on practical subjects, and some of them, as they deserve, in terms of commendation for their vigour and their justness; to which we may now add some of his remarks on self-examination; as the following: "self-examination is important, if life eternal is important; it is not one of those exercises to which any notion of degree can be applied; it is not more or less useful; but it is *indispensable*, it *must be*: without it there is no Christ, no righteousness, no life hereafter." "If sin is universal, inquisition must be so too, and the duty of self-examination never be forgotten or excused." (p. 391, vol. i.)—Not that we agree with him in calling it, as he afterwards does, an easy duty;—or in saying that "reason (observe, reason), "when she comes to the business of salvation," "in a moment pierces through a thousand intricacies; shivers into atoms the dull, heartless sophistry which is opposed to her; and, breaking into the soul, scares guilt with the amazing splendor of truth;"—or, that "whatever God has made necessary, God has made easy;"—or, that "every man who searcheth his heart diligently, will find in it the issues of life." (vol. i. p. 393). At p. 398, indeed, we find him, as usual, working his own confutation, by observing, "the Scriptures do not only say, try the heart, but, try it diligently; meaning thereby that men are subject to every species of deception in this exercise, and that nothing can render it edifying but an honest and manly resolution to get at the truth;"—with more to the same purpose, very well stated; to which we beg leave to add the declaration of the prophet: "the heart is deceitful above all things, and desperately wicked: who can know it?"

Some of his remarks on the government of the heart are in a high

strain of morality: "Remember the pure severity of the Gospel, which proscribes the adultery of the heart; which resents the malice of the thoughts." vol. i., p. 170, 171. We cannot, however, agree with him, that a mere exercise of the intellectual faculties, without defining the object to be moral or religious, will be a great auxiliary to the government of the heart. The contrary, we fear, is often eminently the case. The apothegm also, "reverence thyself," in which "much sound wisdom is locked up," we think should be *unlocked*, with more care than Mr. Smith usually bestows on that subject. Self-approbation and respect are all in all with our author; this is the prize by which he unceasingly stirs up his audience to every great and religious action; it is one which he himself seems to hold in its utmost extent of value; but it is one, we are sorry to say, of which oftentimes the only effect is an extravagant over-estimate of our own merits or importance, if not also a flippant disregard to the opinion of the world.

The two opening sermons in each volume, one pair of them on Repentance, the other on Temptation, are calculated to give a somewhat favourable impression of the author's tone and standard in practical religion: and the place he has assigned them, we cannot but consider as an oblique compliment paid to his readers; for it seems, to intimate that something *serious* in the outset was absolutely necessary to decoy them on to a further perusal of his works.

On the *orthodoxy*, as it is called, of our author, it is impossible we should make many comments, as we discover no allusion in these volumes to the subjects which usually involve that question. We are happy, indeed, to find occasional mention of "our ancient and venerable church;" and in terms, for the most part, of decent respect. But except these expressions, we have not met with one to which a Socinian might not subscribe honestly, hand and heart. The only sermon in which we find even a compliment to the divinity of Jesus Christ, is that on Good Friday, where our Saviour's conduct under his last sufferings is said to "sanction our belief in the divinity of Christ;" and at the end we are informed "the thief saw he was a God;" besides which, we are told, somewhat broadly, towards the conclusion, that "there is not in the character of Christ one trait of mortality, nothing which, for one instant, bespeaks him allied to the infirmities of man;" an assertion which we find some difficulty in reconciling with the Scriptural declaration, "that he was touched with a feeling of our infirmities, and was in all points tempted like as we are." But Mr. Smith *atones* here, by an over-statement, for the entire omission, as far as we recollect, of any thing bearing upon the divine character of Christ in any other part of his sermons. He is not, indeed, quite so neutral respecting the Third Person of the Trinity, of whose existence and operation he gets rid after the regular thorough-bred Socinian method. In talking of the fruits of *the Spirit*, he observes:

"We say, in our language, to seize on the spirit of a thing; we talk of the spirit of our political constitution, of the spirit of our civil and criminal law: and we seem to mean by the expressions, those few leading principles which uniformly pervade these respective codes, and give them consistency of character: in this sense, the apostle unfolds to us the spirit of Christianity, the object and tendency of all its laws; they are instituted to increase love and affection amongst mankind: to make us happy, to diffuse peace, to inculcate mutual forbearance, gentleness, goodness, and meekness." Vol. ii. p. 54.

Can it be that we are here reading the sermon of a member of the establishment?

Upon the doctrine of the Atonement, we find our author equally deficient; through here we must do him the justice to say, that his treatment does not amount to a denial of it, nor even to a wrong exposition of its terms, but only to an apparent

ignorance that such a doctrine ever existed in the Christian church. We have *nothing like it*, in any one part or page of either volume before us. The good works of men are represented, uniformly and exclusively, and in the broadest manner, as their whole and sole plea at the divine bar. The death of Christ is described, but not a hint is given of its being vicarious or expiatory. His life and righteousness are pourtrayed, but simply and solely for an example. Nay, he even says (we cannot tell whether he means all that he says) "it is contrary to the repeated declarations of the Gospel, it is derogatory to the attributes of the Deity, to suppose" "that Jesus Christ dwelt among men, for any other purpose but to shew them that rule of mortal life, which leads them to life eternal." vol. ii. p. 250. Certainly "the Christian," says he again (p. 260) "must offer up to God"—what? the merits of his Saviour?—no; "some heart that he hath lightened, and some spirit that he hath made glad," &c. Again: "*do something* on it (viz. on the new year) which may gain you eternal life." vol. i. p. 401. Again: the pleasure of forgiveness is to be "remembered the hour before dissolution, and offered up to God as an *atonement* for sin." vol. ii. p. 148. Again: "no man can know rest or peace while there remains in his heart the remembrance of a crime for which *he* has made no *atonement*." vol. i. p. 7. And this is plainly the only sense in which the word atonement occurs, and it occurs frequently in these volumes, or in which, we are convinced, our author conceives the Deity can be rendered placable to man.

Here, then, is the sum and substance of Mr. Smith's theology; a science, however, which he very aptly tells us is a very "different thing from religion itself." "The ambiguities consequent upon translation, the inevitable difficulties of words considered as vehicles of thought," &c. "have made it necessary that the Scriptures should be profoundly and accurately studied, and have given birth to the science of theology;" but, he proceeds, God would have defeated his own purpose, "if every thing which his Gospel contains might not be apprehended without laborious and critical study;" with more, on the ease of comprehending all that is important in the Gospel. vol. ii. p. 219. Now we certainly agree with Mr. Smith, that any thing requiring "laborious and critical study" must be very unfit for the "children of the Foundling;" and we are equally convinced, that the great and fundamental truths of Christianity are so plain, "that he who runs may read them." But are, then, the abovementioned doctrines, we must ask, so very learned and mysterious, or, on the other hand, so little indispensable to salvation, so little of the very body and substance of Christianity, as to be kept back on that account from the immortal souls he was to feed? Surely, surely, the man who, under any plea, introduces only the theology of the Spectator into his pulpit, does it at his peril. But he who does it, on the plea of the ignorance or incapacity of his flock, becomes doubly chargeable with guilt; for he is answerable for that very ignorance and that very incapacity of the persons who are under his own instruction.

But we shall not detain our readers by animadversions, easily to be anticipated, upon these flagrant omissions. We shall not now remind them, that they are made by one who presumes to post himself as a champion of the church. Neither shall we waste their time by unnecessary lamentations for that church, "our ancient and venerable church," which, to vary a little his own words, "we verily believe too great, too wise, and too aged, for these popular arts" to have the effect which they tend to produce, of actually shaking her foundations and discrediting her doctrines: doctrines "which shall stand the test of time, and gradually gather around them all

those who can be *wise* as well as good; who have an ardent zeal for God, but a zeal according to *knowledge*."

But to say a few words on this article of knowledge somewhat nearer home. Without discussing the quantum of theology necessary for the children of the Foundling, or for their preacher, Mr. Smith will doubtless acknowledge the propriety of another test in divinity, that of an acquaintance with the letter and text of the Sacred Record itself *. Now it happens curiously enough, just when we were wishing to account for the shyness of our divine on subjects of theology, that we should discover him to be most extraordinarily deficient in the knowledge of that book, on which this science exclusively rests. This fact, which will be obvious to every reader of these volumes, we can only notice in a few very singular cases. In the first place, then, be it known, that, excepting the texts, there is scarcely an instance of *accurate quotation* from the Scriptures to be found throughout these volumes: as a proof of which, we offer the following specimens, taken from all parts of the work: "*God* forgive them," and, "*Lord* forgive them, they know not what they do."—"I *call you all to witness*, I am *guiltless* of the blood of this *innocent* man."—"Be not deceived, God is not *scorned*."—"*Could I not call down* legions of angels?" One was near at hand, said the Baptist, "*the hem of whose garment he dare not touch*, nor loose the latchet of his shoes." To compensate for which improper addition to his message, the Baptist is cheated of another and most important part of it, and *an apostle* is conjured up to go forth with the message, "Repent, for the kingdom of heaven is at hand." This same apostle too, we should have supposed it was, had not St. Paul himself been expressly named, who had given birth to that most valuable and never to be forgotten admonition against "over-righteousness." In quoting which expression, indeed, from "St. Paul," Mr. Smith seemed so very confident, that we had recourse to our *Cruden*, to find out if our memories had failed us; for that every body knew the original phrase to occur in a somewhat obscure passage of Ecclesiastes *we* were quite confident also: and yet, strange to say, our confidence was as much misplaced as our divine's; and not a word against "over-righteousness" could we find from the lips or pen of St. Paul, from the Acts clear through to Philemon. Equally were we at a loss to find out, where "our Saviour" had characterized self-conceit under the term "high-mindedness," till St. Paul came in to our aid, calling certain men "high-minded," who were to arise to mark and to curse these latter times; "ever learning, never able to come to the knowledge of the truth;" "men who resist the truth;" "reprobate concerning the faith." Still we are at a loss to discover a whole cluster of quotations, which our author has introduced between inverted commas as from the sayings of our Lord: "Be meek," says our Saviour, "be long-suffering, abide patiently to the last, submit to the chastening hand of God:"—though some relief we find from a conjecture suggested by what immediately follows, which is, "that we are never to forget a fifth, and the greatest Gospel, viz. the life of Christ:" whence, with some hesitation, we are inclined to infer, that Mr. Smith has rummaged out from the records of antiquity, with which he is known to be so conversant, some *apocryphal* gospel, where he finds all these quotations, and from whence he has been pleased of late to dole them out to the children of the Foundling, "as they were able to bear them."—Indeed, now we are upon this subject, we must mention rather a singular perplexity, to which our weak wits exposed us in the perusal of these volumes, when,

* "Bonus textuarius, bonus theologus." But this is old-fashioned.

in turning over the leaves, we found a long and laboured panegyric on the character of *Judas*. Now certainly we never thought Mr. Smith so great an admirer of traitors, as publicly to set up one, and the prince of traitors, to the imitation of his hearers. More particularly too, as, the sermon being on the subject of "invasion," it would have been most inconvenient for our preacher's numerous congregation to have issued from the Chapel, all fit for treasons, as well as stratagems and war; and prepared to spill the blood of friend, as well as foe, for a paltry bribe. Our perplexity, after lasting some time, was at length happily relieved, by turning to the text (not always a very important part in Mr. Smith's sermons), which we found had been selected from the Apocrypha; and this Judas proved to be no less a man than the renowned Judas Maccabeus, champion of the Jews against Nicanor and the Syrians. We are no friends to texts from the Catechism *, nor to texts from the uncanonical parts of Holy Writ; and agree with our author, that they "are irregular in a member of the establishment." But, notwithstanding this, we should not have carped so much at this piece of apocryphal divinity, had it not turned out, after all, to be a piece of rank paganism, paganism from one end to the other, such as we should have expected, but for its false eloquence, from Pericles the Athenian on an expected invasion of the Spartans.—We usually measure strength, at least in the pulpit, not by the force of arms, or passions, or any thing else, but by the favour and protection of our God. Mr. Smith in this sermon observes, that the Maccabees teach us "to measure force, not indeed by the number of men, but by the passions with which they are actuated, and the rights for which they contend. It shews that all can be gained, by courage, when all seems lost," &c.—We usually meet, on such an occasion, to be told of our sins, and bid to repent. Mr. Smith tells us, "he has boundless confidence in the English character. I believe they have more of real religion, more probity, more knowledge, more genuine worth, than exists in all the world besides: they are the guardians of pure Christianity"—with a deal more about "merchants turned into heroes," &c.—We are usually told to submit patiently to the will of God; to live on under adversity, as well as in prosperity; "if we are called, being servants, to care not for it, but if we may be made free, to use it rather;" but, after all, to live as for eternity, and to consider this life, as it is, a preparation for the next. Mr. Smith, on the contrary, labours through a very large portion of his sermon (vol. ii. Serm. XIV.), and by a host of synonimes, through which it would be tedious to follow him, to prove, that "without liberty the value of life is doubtful:" and his utmost humility, when "prostrate before God and his Son," only vents itself in "a prayer, first, for victory; but if that cannot be, we have only one other prayer—we implore *for* death." Surely, if the volunteers addressed in this sermon had effectually caught the spirit which it breathed, the consequences of a successful invasion might have been affecting indeed: and we should have been told hereafter, of some favoured son of Mars in the Bloomsbury or Loyal London Association, that he had been seen melancholy moping on the banks of Father Thames, or musing lonely on the battlements of London's Tower, till, overcome with the vast idea that "loss of liberty was loss of all," and exclaiming with the Bard on Conway's cliffs,

"To triumph and to die be mine:"
"He spoke, and headlong, from the *castle's* height,
Deep in the roaring tide he plung'd to end,
" less night."

* Vide Serm. IX. vol. i.:—one, however, which, we must say, does honour both to the head and heart of the author.

And, certainly we should have some City Laureate, in happier times, to celebrate in lofty strains the immortal deed:

> "What Cato did, and Mister Smith approv'd."

This fit of paganism does not seem to have been well off our divine through the following sermon, in which he undertakes openly and blankly to disprove the special providence of God;—a doctrine held by the wisest and the best of men; by the soundest and ablest—we might almost say, by *all* the divines of our establishment, in every age; asserted alike by every Christian Father, and, we might add, even by every considerate heathen; and the doctrine of Scripture, plainly and irrefragably, from one end of it to the other. The weak reasoning—we should rather say, mistake—namely, that to assert this doctrine is to hold that God rewards and punishes mankind for their sins or virtues in this life—on which alone Mr. Smith founds his single opposition to this host of combatants, we cannot now stand to expose. We allude to it particularly as bringing us back to the subject from which we have digressed; viz. his incompetency in Scriptural knowledge; and which we think extends, in the second place, to the misapprehension, as well as misquotation, of what little Scripture he *does* use: and in particular we imagine he has misunderstood the text to this very sermon *against* the providence of God. He reproves the barbarians for taking the escape of Paul from the viper to be in consequence of a special interference of God; whereas we had always apprehended their error to be, what we have just described Mr. Smith's to be, namely, their supposing that God specially interfered for the purpose of reward or punishment, not for the purpose of confirming the doctrines which the apostle was sent to promulgate. So Bochart, de An. S. S., quoted by Hole, explains the passage: "sed ipsam cohibuit Deus:" scil. viperam. And thus, we imagine, the prophecy was fulfilled; "They shall take up serpents," &c. Mark xvi. 18.

Another text, which we conceive our divine to have totally misapprehended, is the *motto* to his sermon on Vanity, meaning by that word self-conceit. At the head of his sermon stands the lamentation of Solomon; "All is vanity and vexation of spirit:" where, we imagine, the use of the word vanity is as distinct from that which Mr. Smith makes of it, as if we were to speak of the vanity of a preacher, meaning to express his self-importance; or his vanity, meaning his emptiness, and inefficiency for the purposes of instruction.—We know not whether Mr. Smith has stumbled upon a new meaning of an obscure expression, or wrote, without intending any thing, the following sentence: "If the gates of hell shall not prevail against [truth], it will never be dashed to pieces against the rock of justice." If he means here to make 'gates' synonimous with 'flood-gates,' it certainly is a new, and not, upon the whole, an improbable conjecture.—We cannot afford him, however, even a doubtful compliment on his new application of the expression, "I die daily." "Thus it is," he begins his sermon on that text, "that the apostle brought daily before his mind the consideration of his death." This same apostle (Paul) was obliged to him before for words which he had never spoken: and now, like Homer, we suspect he owes to his commentator a valuable meaning, indeed, of what he *has* spoken, but one which we think he never intended. The expression, taken with its context, we imagine to allude to his daily trials and sufferings, amounting almost to daily excisions from life.

Equally indebted, too, are the apostles, in a body, to Mr. Smith, for his imputation to them of an act of piety, which was surely never meant to be conveyed by the expression, "they were continually in

the temple, praising and blessing God." "If prayer," says he, in his sermon on that text, "was their constant occupation, it should at least be our occasional exercise; if there were *no* intervals at which they left the temple, there should be *some* periods at which we approach it." Now truly we must say, not in ourselves only, but in them also, "such a practice would have been a deviation from that life of action, in which the perfection of Christianity consists." And the most cursory view of St. Peter's or St. John's travels, upon the map, will convince us that even *they* had "*some* intervals, at which they left the temple."

The necessary number and length of our quotations have left us no room for the *practical* observations that might be expected from us upon this extraordinary ignorance of Scripture on the part of our divine: more particularly as we wish to say a few words, at parting, upon one other subject mentioned in these sermons: we mean the subject of Methodism. Though, perhaps, there are few persons in the world to whom the admonition of our Lord is more applicable, as to any species of attainment in religious knowledge, than to our divine, "judge not, and ye shall not be judged;" yet it was little to be expected that the many overstrained, suppose we add also, the many just, sentiments broached by Mr. Smith on practical religion, should go without their usual counterpoise or corrective elsewhere; which accordingly they amply meet with in his admonition against "over-righteousness," under the title of a Sermon on Methodism. Now, not to allude to the *mistake*, which must have become rather a sore subject with our *textuary*; nor to mention, more than cursorily, that, as usual, he entirely misunderstands his text, which, unfortunately for the argument, reproves the Jews for "zeal without knowledge," in setting up their own "righteousness of works," instead of that "righteousness which is by faith;" we really think it somewhat extraordinary, that, after all the able hands and heads that have been for years past endeavouring to cool down or to expose a sectarian and enthusiastic spirit in the church of Christ; after all that has been written by the Lavingtons and Warburtons of their day, and by those of our own, more numerous than we can detain ourselves to recount; on a sudden our preacher, within these very few years not heard of beyond the purlieus of New College, and but just now having made his *entrance and his exit* at the Foundling and Fitzroy chapels, should discover that nothing has yet been done against the fanatics; "that they have so long held this language, it has so long been heard in silence, that the silence of inactivity has been mistaken for the silence of guilt;" and that "it is time the young, upon whose unpractised minds they are always at work, should know that moderation is not wholly indefensible; and that it is time they should be taught to exact of religious presumption, proofs as severe as its pretensions are high." Vol. i. p. 290.

Had no progress, then, been made in exacting these proofs "until that I [*Mr. Smith*] arose, until that I arose a *father* in Israel?" Is all this force and noise of combatants the blank "silence and inactivity of guilt," till Mr. Smith's alarm-sounds are heard echoing through the vast inane? And is it only on his undertaking to be leader, captain-general, dictator, in this crisis of the church, that our safety is to be looked for, or our deliverance effected? Our imagination fires at the thought, and we figure to ourselves the church, with its venerable apparatus, Bishops and Archbishops, Deans, Chapters, and Synods, all, friendless and helpless, appearing in solemn deputation before this new champion and hero, with the petition of Sages in their mouths.—

"Turne in te suprema salus. miserere tuorum;
Fulminat Æneas armis, summasque minatur

Dejecturum arces Italûm———
———in te ora Latini,
In te oculos referunt—mussat rex ipse Latinus."

But to be serious. Our objection to these *general* attacks upon methodism, more especially from the pulpit, may be stated as shortly these. In the first place, we know as little of what methodism is, when the preacher has finished, as before he began. We hear of a great deal of mischief that it does; how very wide-spreading, subtle, and penetrating in its nature; and how difficult it is to describe or detect it in all its various and latent forms: and this is all*. And now who knows what all this means, or whom he intends to point out?—Dissenters? Why then, in the name of common sense, did he not tell his congregation, in plain terms, not to turn dissenters?—Those who call themselves evangelical ministers, and despise the rest of their brethren? Why then did he not tell them not to make parties in the church, nor to despise their brethren any longer?—Those who mask dishonesty under a cloak of religion? Why then did he not tell them not to rob, or cheat, or lie, under any pretence whatsoever?—Those who agitate themselves or others with unnecessary scruples about their salvation? Why then did he not give us some distinct account of what these scruples are, (which a thinking man would have done), and then do his best to remove them?—Something of this distinctness might, at least, have been expected from this new and self-raised defender of the faith. But we find, in fact, so much the contrary, that as if, like Longinus, he would give us a specimen, in his own style, of the senseless, crude, and undefined jargon of the very methodism he would so have characterised, he discharges his spleen at somebody, or something, he does not know what; a party, like a man of straw, now little and then big; now in the church, and now out of it; lax or strict; all for this world, or all for the next; designing or mad, despairing or presuming, just as it suits his period. Having done this, he sends away his congregation, assuring them that the church is too wise and too aged for these popular arts; and reminding them, by the way of salvo to his own conscience, or to theirs, "that methodism and enthusiasm are terms often used by the unrighteous, to ridicule piety, under whatever aspect of manliness it may be presented, by whatever soundness of discretion it may be controuled." Now is all this the line of a man of sense or reflection? Is this proving to us that his passions have not taken place of his judgment; or, what is still worse, that he is not "kicking against the pricks" of true religion and piety at heart, whilst he is endeavouring to close his own eyes, and those of his flock, against the object of his attack?

Another objection we have against these attacks in the form and place above-mentioned, is, that we know no congregation good enough (or in danger of becoming so) to be warned against "over-righteousness;" none certainly, unless we must except the children of the Foundling and Fitzroy chapels, under the unwearied pastoral labours of Mr. Sydney Smith—and Mr. Kemble*.

But a third, and our principal objection, is, that this species of general, undefined attack, leaves every one at liberty to affix what idea he thinks proper to the thing he hears abused; and as every one calls that methodism which is just two degrees removed above his own standard of religion, it more truly leaves the

* We have, it is true, one vague designation of his object at p. 288, in an allusion, obscurely and ungrammatically worded, to those who use the term "*vital* Christianity:" but our readers will think that we misrepresent even Mr. Smith, when we make his *only specific* accusation against the methodists to be their peculiar use of an adjective.

* See the note above, p. 582.

drunkard at liberty to charge all these dreadful consequences on sobriety; or the profane sabbath-breaker, on a regular attention to church-going and prayer; than it does the sober, rational religionist (who is careful of nicknaming any fellow-christian) to arm himself against the darkest hypocrisy, or most frantic enthusiasm. The practical ill-tendency of these *vague* attacks on methodism is, indeed, past all calculation. We cannot think Mr. Smith would willingly throw obstructions in the way of his fellow-labourers: and yet let him try, (we impose not a hard task,) for a single month, the effect of a faithful discharge of the regular pastoral duties; let him preach twice on the Sunday; assiduously visit his sick; recommend and practise family prayer; and reprove swearing, and the open vices of his parish, as openly as they are committed: let him maintain, withal, the becoming gravity (only for a month) of a parochial clergyman placed at the head of a large cure: and then let him mark the averted eyes and whispering tongues of his principal parishioners; —let him hear them inquiring of each other, "have you seen such or such sermon against methodism? have you read the last Edinburgh Review?" &c. &c. Further: let him trace his own feelings at that moment; let him notice their bearing upon his further exertions, or final hopes of success against the prejudices and vices of mankind:—and he will then know all the mischief which these attacks are likely to produce, nay, must and do produce, on the labours of the humblest, the purest, the wisest of his brethren in Christ.—Doubtless they consider it a part of their calling no less to suffer than to act; and with submission they bear that name of reproach, for which a handle was first perhaps given by their less prudent brethren, and which is now, through the declarations made by ill-judging men, transferred unjustly to themselves. Yet, when these "wounds" are given "in the house of a friend," they become somewhat sharper in the infliction; and the common contempt of all religion, sober or enthusiastic, in which they are involved by an Edinburgh Review, will not be painful in proportion to that which they owe to sermons at the Foundling.

Calumny, indeed, (for we must here, in conclusion, speak plainly) has imputed a concern in these several productions to the same author. But even if no difficulty might be supposed in finding a friend to religion in the Sermons of Mr. Smith, yet none surely would be wanting in the attempt to trace a member of the establishment in any article of the above-mentioned popular publication;—a publication which strongly reminds us of another species of methodism; one of a new, a political, or what rather should be called, a composite order; whose business it is to dogmatize upon philosophy, and upon governments, with the same freedom and flippancy which the ancient species are accused of upon theology and establishments These men, "oratores novi, ——, adolescentuli," talk of kings and ministers much as their prototypes are said to do of clergymen and bishops: a constituted "*minister*" is as necessarily wrong in one case as in the other, because he *is* a minister: and "a fresh breed of kings" is as easily called for from Germany by the one, as a new series of bishops proposed from the Tabernacle by the other. In philosophy, the authority of these 'novi homines' is as supreme, and about as good, as that which their elder brethren claim in divinity: but, unlike their models, these of later date invade also the department of the other, and dogmatize on subjects of religion. Their respective publications circulate with nearly the same success, and are read with at least equal avidity.—Let not the Edinburgh Reviewers be alarmed at their company. We are ready to do them ample justice on the score of any predilection for their brethren. We are quite ready to

"bear them record that they have no zeal unto God;" whether "according" or not so, "to knowledge." Indeed, their dogmatism upon religion extends no further than to a hatred and persecution of their elder partners in fame; and Christianity we should scarcely know from their pages to exist, except when methodists are to be "combed and scratched" from society*, or *brothers* Barrel and Ringletub proscribed, for discharging their frothy contents amongst the sober and virtuous Hindoos †. One more occasion, indeed, is known to call forth incidentally their remarks upon religion; but this we must, "euphemismi causâ," decline openly to name: only adding, that it is on this reason we found our incredulity, when we hear that a member of the establishment is associated with them in their labours. It is a fact too curious to be wholly omitted, that the first open attack upon their brother methodists, in this celebrated journal, is immediately followed by an article, which contains as broad-faced and vulgar an attack upon the sanctity of the inspired records as we can remember to have read in any language ‡. Till we were credibly informed that for one of these two articles we were indebted to a member of the establishment, we saw nothing to make us doubt their having proceeded from the same hand; and we concluded it to be quite in order, that having told us what were *not* their sentiments on Christianity, they should now instruct us in what they *were*; whilst, at the same time, an apparent friendliness in the former article to *rational religion*, did not at all startle us, recollecting that the philosophers of the last century found no obstruction, in *their* professed respect for "our holy religion," to the success of those deadly shafts which they aimed at it through the sides of popish enthusiasm and imposture. We conceived, what we still find it difficult not to conceive, the object of at least some of the articles in this work (as far as works of this kind *have* an object beyond the enormous gains which accrue from them) to be an attempt to discredit "our holy religion" in general; though, should any member of our establishment be really connected with such an undertaking, our respect for his profession would lead us to believe that he is not aware, either of such an object, or such a tendency of his labours. Were it otherwise, we should be obliged to consider him in the shocking light of a deserter, (and we cannot picture to ourselves humanity in a more disgraced form) who has passed over to the enemy's camp, and, by consenting himself to lead an attack, which would never otherwise have been made, renders a service, for which he is paid with the gold and the contempt of his employers, and the stings and lashes of his own conscience. Under our own more favourable construction, we conceive that such a writer, if such an one there be, "is no further answerable to his own conscience than for the loss of that self-approbation and respect, which arises from a resolution adhered to of conquering the love of transient applause; of condemning reluctantly, and for the public good; of defending and protecting with pleasure; and of preserving a scrupulous and awful justice in our judgment of others." pp. 201, 2, vol. i.—The gold and contempt of his employers, we must still think, he has in pay for his exertions: and contempt of no ordinary kind, when they behold an instrument thus formed to their hand, in that very department where they must have conceived it impossible to find an associate, throwing in the weight of an established order into their scale, and satisfied, perhaps, for a great deal of flattery, and a great deal of pay, to discharge the office they assign to him.

* See Edinb. Rev. No. XXVII. p. 41.

† Ib. p. 47.

‡ Vide Edinb. Rev. No. XXII. Review of Ingram on Methodism, followed by Review of Hoyle's Exodiad.

We have neither space nor inclination to enlarge further on this sad subject. We can truly say, we find far more pain than pleasure in discharging a necessary duty, whilst we appeal against what we conceive to be erroneous, and expose what we know to be mischievous, in writings or in conduct for which our common church is in any degree responsible. For Mr. Smith we have only a few words at parting, which are, that we hope, in charity, the time is fast approaching when he will be sorry for all that he has hitherto given to the world. If our *authority* should not be sufficient to condemn his sermons in the eye of the public, at least our *quotations* have been sufficient to prove them the production of a very imperfect writer, and a still more imperfect divine. If —— But we shall not return to the subject: only we shall congratulate him on the opportunity afforded by his present retirement into a distant part of the country, for commencing an entirely new career in theology. And we must express some small satisfaction already at the thought that Cudworth, Tillotson, Stillingfleet, and Patrick, are not wholly unknown to him as theological writers; to which we might add also the respected names of a Hooker and a Jackson, a Beveridge and a Barrow; whilst, to understand his creeds and the articles of his church, Pearson and Burnet have left him nothing to seek. Faculties he has, of no mean order, which we should rejoice to see him use (as Providence intended) for the benefit and improvement of mankind: and, in his future conduct, we advise him to avoid giving occasion for calumny to charge him with the greater delinquencies to which we have alluded;—with unmanly and splenetic attacks upon adversaries whom he professes to despise;—with the use of figures and tropes, which certainly cannot have been learnt, as they cannot be decently recited, on this side the Tweed;—with the patronage of vice and immorality at home, and the most unreasonable opposition to every attempt, as yet projected, to disseminate his own religion abroad.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

In the press: A Dictionary of Antiquities, general and local, with Plates, by the Rev. T. D. Fosbrooke;—A Catalogue of the Library of the Royal Institution, methodically arranged; with an Index on a new Plan;—A Translation, by Sir George Staunton, of the Leu-Lee, or fundamental Criminal Code of China;—The Works of Dr. Townsend, in 2 vols. 8vo, with his Life, by Mr. Chiarton;—and a Second Volume of Sermons, translated from the French, and adapted to the English Pulpit, by the Rev. S. Partridge.

The Rev. W. Ward has in the press the first volume of a work entitled, The Fulfilment of the Revelation, or Prophetic History of the Declension and Restoration of the Christian Church; which will also include a View of the different States of the Church and a Body of Divinity.

Preparing for the Press: The Second Part of Mr. Pitt's Essay on the Philosophy of Christianity;—An Historical, Topographical, and Statistical Description of Chelsea and its Environs, by Mr. Faulkner;—and Remarks on the Unitarian Version of the New Testament, by the Rev. E. Nares.

The different courses of Medical Lectures in London will commence early in October.

It may not be unacceptable to our readers to have before them a succinct view of Sir F. Burdett's Plan of Reform. It is as follows: "I. That freeholders, householders, and others, subject to direct taxation for the support of the poor, the church, and the state,

he required to elect members to serve in Parliament.—II. That each county be subdivided according to its taxed male population, and each subdivision required to elect one representative.—III. That the votes be taken in each parish by the parish officers; and all the elections finished in one and the same day.—IV. That the parish officers make the returns to the sheriff's court, to be held for that purpose, at stated periods.—V. And that parliaments be brought to a constitutional duration."

The free grammar school at St. Bees, near Whitehaven, founded by Archbishop Grindal in 1597, has been put into complete order, through the munificence of the Earl of Lonsdale. The school-house has been repaired; the library made more commodious; and the master's house enlarged, and made a very comfortable residence.

The new docks at Bristol, which are two miles and a half in length, and cover 82 acres of ground, promise to be of general benefit both to the commercial and agricultural interests of the vicinity. Ships can now pass, at all hours of the day, from the dam-head to the quays, and discharge their cargoes into warehouses while afloat.

The line of canal intended to connect the town of Uttoxeter, &c. with the Grand Trunk, or Trent and Mersey Canal, is in great forwardness.

Application is intended to be made to Parliament, in the ensuing session, for acts to inclose the commons and waste lands of Boston and Fishtoft, in Lincolnshire.

The following statement has appeared in the newspapers, and we presume is correct. It is highly to the credit of the individual who was the chief agent in the transaction:

"A few weeks since, Mr. Roscoe, of Liverpool, received an anonymous letter, with information, that six negroes had been thrown into prison by their owner, a Portuguese captain, upon alleged actions of debt, but in reality because he found they were free on their arrival in England, and had hit upon this expedient to detain them till his vessel was ready to sail. Having verified the fact, Mr. R. sent a person to bail all the actions. An order was accordingly given for the discharge of the prisoners, when it was dissovered that the Portuguese captain had mustered about 100 of his countrymen to seize them by force, on their exit from prison. Application was instantly made to the magistrates, who took the captain into custody, and bound him to his good behaviour, which put the poor negroes in the full enjoyment of their liberty."

The workmen employed in repairing the parish church of Leeds have found a stone coffin, containing a complete skeleton, and the bones of two other human subjects. The coffin appears to have been cut out of a solid block, about seven feet long, by a foot and a half deep. It probably had lain in that place 700 years; and the bones were nevertheless firm and entire. There is no inscription.

At Addle, near Leeds, is a Roman camp which till lately has been very entire. The present occupier has begun to level it, and has turned up a number of mill-stones, about half-a-yard diameter, which were probably used for grinding corn. Stones hollowed out to receive these mill-stones, have also been dug up.

FOREIGN.

M. Botta, a member of the French legislative body, has completed, in Italian, the History of the American War, in 6 vols. 8vo.

The art of printing from stone continues to be practised with success in Germany. At Stutgard, a printing-office has been erected for applying this invention. The engraving of music is the chief purpose to which it has been hitherto directed.

M. Wieland has sent to the press, at Zurich, his translation of Cicero's Letters, with a Commentary and Preface, in which he endeavours to develope the merit and interest of these letters.

M. Riem will shortly publish his new system of Pasigraphy, or Universal Writing. The only signs he makes use of are Arabic figures, and two lines, one perpendicular and the other horizontal.

M. Goltlob Benjamin Rubenstein, of the Royal Cabinet of Antiquities at Dresden, has published an imitation of Lippert's Collection of Pastes, the impressions of which are said to be not inferior in sharpness and elegance to the originals. It consists of three large folio volumes; the first containing one thousand and five mythological subjects, from antique gems; the second, one thousand and ninety-five historical; and the third, one thousand and forty-nine, partly of one, and partly of the other. The Pastes have yellow borders, gilt on the edges; and he furnishes the whole, package included, for fifty ducats, (about twenty-three pounds.) He has likewise copied Visconti's Collection in sulphur, consisting of one thousand two hundred and thirty-seven casts, which he sells for eighteen ducats, (eight pounds eight shillings.)

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Extracts from the Religious Works of M. François Salignac de la Mothe Fenelon, Archbishop or Cambray. Translated from the original French. By Miss Marshall. 8vo. 10s. 6d.

Five Essays on the Proof of Man's Future Existence. To which is prefixed, the second Edition of Seventeen Sermons on important Subjects. By Pendlebury Houghton. 8vo. 7s.

Gerhard's Divine Meditations. 6s.

Six Sermons on the most important Points of Christianity: as also five Sermons on occasional Subjects. By the Rev. A. Treston, A. M. 12s. 6d.

Discourses, moral and religious, preached on Board his Majesty's Ship Tremendous, in 1802, 3, and 4. By the Rev. Robert Baynes. 8vo. 12s.

Letters on godly and religious Subjects. By Onesimus. 2 vols. 12mo. 9s.

A Collection of Hymns for Public Worship. By the Rev. Dr. Williams and the Rev. Mr. Boden. 4s. bound.

MISCELLANEOUS.

topographical, historical, and descriptive Account of London, Westminster, Southwark, and the County of Middlesex. By E. W. Brayley. No. II. 2s. 6d.

The Voyage of Nearchus and the Periplus of the Erythrean Sea. Translated from the Greek. By William Vincent, D. D. Dean of Westminster. Vol. III. 12s.

The Librarian; being an Account of scarce, valuable, and useful English Books, Manuscript Libraries, Public Records, &c. &c. by James Savage of the London Institution. Vol. II. 6s. 6d.

Essays, by George Walker, F.R.S. late Professor of Theology at the New College, and President of the Philosophical and Literary Society at Manchester. 2 vols. 8vo. 1*l.* 1s.

The Asiatic Annual Register; or, A View of the History, Politics, Commerce, and Literature of Asia, for the Year 1806. By the late Laurence Dundas Campbell, Esq. Vol. VIII. in two Parts, 1*l.* 4s.

The Village Manual, containing a Series of Dialogues between a Minister and his Parishioners. 6s.

RELIGIOUS INTELLIGENCE.

SOCIETY IN SCOTLAND FOR PROPAGATING CHRISTIAN KNOWLEDGE.

THE royal patent incorporating this society is dated the 25th of May, O. S., corresponding with the 6th of June, N. S. 1709. On the 6th of last June, when the first century of its existence was completed, the society met at Edinburgh, when a discourse was delivered before them by the Rev. Sir H. Moncrieff Wellwood, Bart. from Col. iii. 2, in which missions for extending the knowledge of christianity were vindicated with great ability. The sermon, we understand, will be published. The beneficial effects of the society's exertions in promoting civilization, as well as the general interests of morality and religion, in different parts of the country, and particularly in the Highlands and Islands, during the hundred years in which it has been established, have been long felt and acknowledged; and we trust that they will proceed with continued and increasing usefulness, in the same honourable career in which they have hitherto distinguished themselves.

EAST INDIES.

Our readers have been informed, that two missionaries from the London Missionary Society, Messrs. Cran and Desgranges, were fixed at Vizigapatam, where they had made themselves acquainted with the Telinga language, in which they preached to the surrounding natives, and into which they had begun to translate the Scriptures. The last arrivals from India have brought the intelligence of the death of the first-mentioned of these missionaries, Mr. Cran, in consequence of a bilious fever with which he was attacked in November last. He died on the 8th of January. He had preached to the natives, in the Telinga language, but a few days before

his death. Two other missionaries, Messrs. Gordon and Lee, who sailed for India in May last, have probably joined Mr. Desgranges, at Vizigapatam, by this time. Mr. Desgranges, it is said, derives much aid in the work of translating the Scriptures into the Telinga language, from a converted Brahmin of the name of Ananderayer, who joined himself to the mission in May 1808. In January last, Mr. Desgranges writes, that "The Gospels of St. Matthew and St. Luke are complete in manuscript, and have gone through the first correction. The Gospels of St. Mark and St. John are begun. I have now four Brahmins engaged in this service. Ananderayer takes the lead in assisting me: the others are transcribers. This work has been impeded lately by the absence of Ananderayer, who has been on a missionary tour for three months, during which he preached the Gospel to great numbers, who heard him gladly. His wife was baptized three months ago. She is under the daily tuition of Mrs. Desgranges, and, I am happy to say, increases in divine knowledge; and her conversation is such as becometh the Gospel. In short, she is an ornament to her profession. There are several other natives under a course of religious instruction. The young people in the schools have advanced much in religious knowledge."

CHINESE TRANSLATION OF THE SCRIPTURES.

In the Appendix to our last volume, we have inserted a speech of Lord Minto, at the annual disputation in the College of Fort William, in which he noticed the translation of the Scriptures into the Chinese language, now going forward, in the following remarkable terms: "I must not omit to commend the zealous and persevering labours of Mr. Lassar, and of those learned and pious persons associated with him, who have accomplished, for the future benefit, we may hope, of that immense and populous region, Chinese versions, in the Chinese character, of the Gospels of Matthew, Mark, and Luke; throwing open that precious mine, with all its religious and moral treasures, to the largest associated population in the world." No one, who feels an interest in the extension of the Redeemer's kingdom on earth, but must be desirous to know more of the individual by whom this mighty work has been thus far achieved. We are happy to have it in our power in some measure to gratify this reasonable curiosity, by laying before our readers the substance of an account respecting Mr. Lassar, which has been transmitted to this country, by one of the missionaries at Serampore. It is as follows:

"Mr. Lassar was born at Macao, of wealthy parents, and of course imbibed the colloquial Chinese from his infancy. Being desirous of a more perfect acquaintance with the language, and his father being disposed to indulge him, he was sent to Canton, where he possessed advantages, in mixing with the inhabitants, from which foreigners, restricted to the precincts of their own factories, are debarred. Here he was placed under the care of two masters, one for the Chinese, and the other for the Madarine language. The first master that he had was a man of learning, but a true Chinese, compelling him to commit to memory a vast number of characters, and leaving him to divine the meaning of them. But the second whom he retained was a man of different stamp: almost an enthusiast in learning himself, it was his delight to impart it to his ardent pupil, who, by having committed so great a number of characters to memory, was happily prepared to make a rapid progress. So great was his earnestness, that he did not confine himself to the usual hours, but devoted part of the night to study. Under this man's tuition he finished nearly forty volumes, committing a great part of them to memory, in the Chinese way; and after this he was able to study alone, as he could now fully avail himself of those excellent dictionaries which the Chinese possess. After having thus spent several years in study, his father permitted him to assist the Portuguese in their official intercourse with the court of Pekin. This gave him an opportunity of indulging his taste for Chinese reading still farther, of which he seems more fond than most persons of my acquaintance are of English.

"About the age of twenty-three, he turned his attention to mercantile pursuits. He came to Calcutta, with a cargo of teas, to the amount of many hundred pounds. Providence, however, designing him perhaps for a very different employment, frowned on this his first attempt. That season the quantity of tea imported into Calcutta was so great as to occasion a fall in the price, and this caused such a loss to our young merchant, that he was in some degree embarrassed in his circumstances. This, however, was the means of introducing him to Dr. Buchanan, who, appreciating his talents, freed him from his embarrassments, and engaged him in the work in which he is now employed.

"With respect to his mental qualifications, my acquaintance with him as a teacher has

enabled me to speak with a degree of precision; and here, truth compels me to say that every day's intercourse with him confirms me in the opinion of his strong natural powers, and his eminence as a Chinese scholar. I cannot deny that I was not without a degree of suspicion, relative to the extent of his knowledge: however, his unwearied attention, and his decision of character as a teacher, soon convinced me that he was above the common size as a tutor. When I have seen him sit nearly three hours each day, perhaps for thirty days successively, calling over the same words and phrases, and noticing with the utmost nicety variations in the sound which I was not capable of discerning, I have felt surprised, and have said within myself, What can induce this man to persist thus in a course of labour, from which I myself shrink back; who have been so many years engaged in the work of teaching, and also am urged to diligence and faithfulness by the voice of conscience, and the desire of serving the cause of God? If he were to save himself this labour, who would know it? Who could detect his unfaithfulness? What a contrast do this man's diligence and decision form, to the sloth and flexibility of every Asiatic teacher I have yet been under!

"Nor was I long left in doubt with regard to his Chinese erudition; the ready manner in which he read any book presented to his view, and any character shewn him from Hager, Barrow, and other writers, in which Chinese characters are given and explained; the facility with which he wrote and discriminated different characters which identity of sound led me to conclude were the same; the uniformity of this discrimination when repeated at the longest intervals, and the sensible and judicious observations he makes on the language, while going forward with the translation of the Scriptures, convince me that if he is not very thoroughly acquainted with the language, he must be a man of uncommon ability, and of no less duplicity. The latter, however, will not appear very probable, when we consider that a very short time must discover this, since he confirms every thing by reference to dictionaries, which he says I shall soon be able to examine for myself, and has pledged himself to the world for a translation of some of the most popular of them; in which undertaking he has for some time incurred an expense of nearly 150 rupees monthly, and must engage property to a much larger amount before he can receive the least reimbursement. His relatives too, in Calcutta, are wealthy, and he himself is still possessed of some property. Nor, circumstances considered, do I view his salary as presenting any great temptation to a man of his ability in a country like this, although the sum of 300 rupees a month, or 450*l.* per annum, sounds formidably in England: especially when I recollect that Sir William Jones opened the portals of the Sungskrit language by a monthly allowance of 500 rupees; and few lovers of learning, but will admire his greatness of mind, rather than blame his profusion."

It is impossible to read the above account without a persuasion that this man has been providentially fitted and designated to the stupendous work in which he is so happily engaged. May the Great Head of the Church bless his labours to his own salvation, and to that of millions of those who now "sit in darkness, and in the shadow of death!"

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

It is with no small pain that we enter on this part of our work. The hopes which we have formed of success in our continental efforts have never, indeed, been sanguine. On the contrary, our anticipations have generally been of a desponding cast, because we have generally regarded the means which we have employed as wholly inadequate to the end they were intended to accomplish. We were scarcely prepared, however, for the accumulated disappointments which the course of the present month has brought with it. Whether we look to the north or to the south, to the Scheldt or to Spain, our eyes encounter the same disheartening prospect;—victory followed with all the disastrous consequences of defeat, not even excepting disgrace; the enemy, whom we have beaten in the field, restored, by the silent effects of improvidence, to a

condition which accredits his false representations of our discomfiture; famine or disease destroying those ranks, which, with unexampled gallantry, had withstood the fiercest assaults of hostile armies. The view is affecting: may it affect us as it ought: it is calculated to teach us some lessons of piety and humility, as well as of prudence and policy, which we are too apt to overlook. We pray that they may not be lost upon us.

We ventured, though with unaffected diffidence, in our two last numbers, to question the wisdom of those plans which had guided our military operations during the present campaign. We could not help observing, that the success which has so uniformly attended Bonaparte's arms appeared to have been owing, in a great measure (we speak of secondary causes), to this; that he had proportioned his means to his end; and that, in order to leave the event as little doubtful as possible, he had generally suspended offensive operations in every quarter, except in that where he aimed at striking a decisive blow. He has thus been almost always enabled to direct an adequate force to the accomplishment of the object he has deemed the most urgent, while his attention to other objects has been either withdrawn for a time, or confined to merely defensive measures. Our policy, on the contrary, though obviously possessing military means far more limited than our adversary, has hitherto been, in spite of all the lessons of experience, to multiply our offensive operations, and consequently to divide our disposeable force into small masses, each of which soon finds itself outnumbered, even by the defensive force of the enemy, at every separate point of attack. Whether we ought to have mingled in the battles of the continent at all, is a question which may fairly admit of much discussion: but of this we think there can be no doubt; that it is infinitely better not to engage in any expedition, than to engage in it with a force which does not, according to the ordinary probabilities of human affairs, afford a fair security against failure. We think it no less clear, that, when an expedition has been undertaken to accomplish some important object; before a second expedition is attempted, it should be distinctly ascertained that the force employed upon this last is not wanted for the success, to say nothing of the safety, of the first. Every consideration of national honour and advantage, as well as of regard to the lives and comfort of the brave men who so gallantly fight our battles, seems to require this. Could any reflecting man believe, for instance, that the force which has been sent to Spain, under Lord Wellington, was adequate to the deliverance of that country? Had we not learnt by experience what Spain herself was capable of achieving, or rather could be stirred up to achieve? Could we entertain a hope that the imbecility of her counsels, and the sluggishness of her population, would be dissipated by the presence of twenty or thirty thousand British soldiers? At least, was there not a doubt, and that a serious one, whether the force we had detached thither was adequate to ensure our success? While that doubt remained, were we not bound to support the war we waged in that quarter, with all the means which we could prudently spare for foreign service, in preference to every other scheme of aggression? We are not arguing from the event, for we reasoned thus before the event was known. But how different might that event have been, if, while Lord Wellington advanced from Portugal, the army which has been employed in the Scheldt had landed in the north of Spain, and Sir John Stuart, instead of hovering on the shores of Italy, had made a diversion on the coast of Catalonia? The combination of such means would probably have brought the contest in that quarter to a speedy termination, with comparatively little sacrifice of life, and with a great accession of national honour. The deliverance of Spain, at least for a time, would probably have been achieved; and if this was an object of sufficient moment to induce us to send thither so large a force as we have actually risked in that country, it ought to have induced us to guard, as far as human providence could guard, against the risk of discomfiture. But while the fate of Spain was still doubtful, or worse than doubtful; while our gallant troops, to whom was committed the task of effecting its deliverance, were fruitlessly shedding their blood, and sustaining the worse evils of destitution and disease; while they were contending for life and liberty against superior numbers; the troops who might have succoured and relieved them, and who might have effectually turned the tide of war, were dispatched on a different service, to which their separate efforts have also proved wholly inadequate. Thus, by aiming at more objects than our strength was capable of accomplishing, we have failed in all our objects; we have reaped disaster and disgrace; we have wasted millions of the public treasure, and oceans of the nation's best blood, without a single achievement which can be regarded as compensatory.

But our limits remind us that we must suspend our reflections, in order to state the facts of the case. To begin, then, with Spain. The retreat of our army, under Lord Wellington, to Deleitosa, which we announced in our last number, has been continued to the confines of Portugal. The Spanish army has also fallen back. This retrograde movement was followed, as might be expected, by disasters in other quarters. The army of Venegas, which threatened Madrid on one side, and the force under Sir Robert Wilson, which menaced it on the other, became exposed to the enemy; and, before they could effect their retreat, were each attacked, and, after a gallant resistance defeated. They were able however, afterwards, to effect their retreat in good order.—The sick and wounded, whom Lord Wellington was forced to leave in the hands of the French at Talavera, we are happy to say, have been treated with the utmost care and tenderness. Disease is said to be still making great ravages in our army; nor is it to be wondered at, when we consider the dreadful privations to which they have been subjected, particularly in the article of food. The French generals do not appear inclined to pursue farther, at present, the advantages they have obtained. They seem inclined rather to wait for the expected reinforcements, content, in the mean time, with having secured the capital and the heart of the kingdom, and with having frustrated all the operations of the allied armies.

The Supreme Junta have at last begun the work of reform; they have announced their purpose of abolishing some of those partial and oppressive taxes which have assisted to paralyze the industry of the Spanish peasantry.

The Marquis Romana has been called to take part in the deliberations of the Supreme Junta.

The operations of the expedition under Lord Chatham have been limited to the reduction of Walcheren. The delay caused by the siege of Flushing afforded the enemy ample time to mature his preparations for the defence of Antwerp. The force collected in its vicinity was drawn together from Holland, Westphalia, and France, without causing, it appears, the slightest diversion on the banks of the Danube. The extent of this hostile force, together with the power possessed by the enemy of inundating the surrounding country, and thereby preventing the march of our army, determined the commander-in-chief—and in his opinion all the general officers appear to have concurred—to close his offensive operations, and to withdraw the troops from the different islands, Walcheren excepted, of which they had taken possession. The island of Walcheren, therefore, is all we have gained by this expedition; and even this it seems now to be made a question whether we can retain. The loss sustained by us in the field, indeed, in this operation, has not been considerable; but the dampness of the climate, aided by the incessant rains which have fallen during the last two months, has produced an extraordinary degree of sickness among the troops. Fevers of the intermittent kind, and dysenteries, are said to be the prevailing complaints; and though the first-mentioned disease is not often fatal, yet it renders those who are attacked by it, unfit for active service. The garrison left in charge of Walcheren amounts, according to report, to 16,000; but, it is added, that a large proportion of this number is on the sick list. The rest of the army has returned to England.

The allied British and Sicilian armies, under Sir John Stuart, after menacing different points of the Neapolitan dominions, disembarked, in the month of June last, in the island of Ischia, which surrendered without resistance; an event which contributed to the almost entire capture or destruction of a flotilla of forty heavy gun-boats. The number of prisoners taken on the island was 1500. Scylla was also abandoned by the enemy, and the ordnance and stores fell into our hands. It does not appear that these operations will be attended with any material advantage.

The Russians and Swedes have been again engaged in hostilities; but neither of them appear to have gained ground. It is expected that there will soon be peace between them.

Nothing has as yet transpired respecting the negotiations in the neighbourhood of Vienna. The armistice is said to have been prolonged for another fortnight, to allow time for making all the necessary arrangements. The delay in concluding a treaty is said to have arisen from the jealousy of the Russian court, which is reasonably alarmed at seeing in the French an intention to retain permanent possession of Gallicia. The Tyrolese still hold out against the French, although the Austrian forces have been wholly withdrawn.

EAST INDIES.

The latest accounts from this quarter an-

nounce the existence of a spirit of insubordination among the officers of the Madras army, in consequence of a dispute between the Governor and Council and the Commander in Chief, which terminated in the suspension of the latter from his command. Some of the officers have been suspended, and others ordered to England.

The war in Travancore, which had been excited by the chief minister of the Rajah, with the view of cutting off the Company's troops quartered in that kingdom, and putting an end to the Company's interference in its affairs, is said to have terminated favourably. The Travancorians have been completely defeated, and peace restored.

UNITED STATES.

The intelligence of the disavowal of Mr. Erskine's treaty by his Majesty, has occasioned, as was natural, a great clamour in America. The President has renewed, by proclamation, the operation of the Non-intercourse Act. Mr. Jackson, the British plenipotentiary, was daily expected at Washington, when the last accounts left that place, and it may be hoped that the threatened interruption of our pacific relations will be prevented.

ST. DOMINGO.

The town of Santo Domingo has surrendered to his Majesty's arms. The garrison is to be conveyed to France, and not to serve till exchanged. The town has been given up to the Spaniards.

GREAT BRITAIN.

DOMESTIC INTELLIGENCE.

The discouraging aspect of our foreign affairs has tended, as is usual, to produce murmurs against the administration which has planned and conducted them. This natural consequence of failure was aggravated in the present instance by an apprehension, pretty generally entertained; that there were dissensions in the cabinet, which tended to affect the consistency and promptitude of public measures. All doubt was removed upon this point, when, on the morning of the 22d instant, there appeared in the newspapers the following paragraph:—"The animosity which some members of the present administration have been long known to entertain for each other, has at length been manifested by acts of personal hostility. Yesterday morning a duel took place between Lord CASTLEREAGH and Mr. CANNING, in consequence of a challenge sent by the former. The principals, accompanied by their seconds—the former by Lord Yarmouth and the latter by Mr. C. Ellis—met on Putney Heath soon after six o'clock. The ground was measured at ten paces, and they both fired by signal, but without effect. A short pause ensued; but neither party offering any thing in the way of explanation, they fired at each other a second time, when Mr. Canning received his antagonist's bullet in the right thigh. Neither the bone nor the arteries were injured, and the wound is not considered dangerous. Mr. Canning was conveyed to his house at Brompton, and Lord Castlereagh went from the ground to his house in St. James's Square."—The cause of this quarrel is stated to be as follows: "Some months ago, when Lord Castlereagh's application of East-Indian patronage to the promotion of electioneering purposes came to be publicly known, Mr. Canning conceived that it would be for the advantage of his Majesty's service that Lord Castlereagh should retire from the cabinet. This opinion he is said to have communicated to the Duke of Portland; and his Grace concurring with him, his Majesty's pleasure was taken on a private audience. His Majesty consented; but circumstances afterwards arose to alter this arrangement. This affair, which had been concealed from Lord Castlereagh at the time, came recently to his knowledge; and conceiving that a frank and open disclosure was what he had a right to expect, he demanded *satisfaction* of Mr. Canning, and Mr. Canning consented to give it."—They had both, it appears, previously tendered their resignation; but that resignation had not yet been accepted.

The bare relation of this disgraceful transaction renders all comment unnecessary. Enough has already been said on the puerile folly and the aggravated guilt of duelling; and, certainly, the instance which we have now painfully recorded is not calculated to redeem the practice from the sentence that has been pronounced upon it. Two of the first ministers of state, the chosen depositaries of the royal power, specially charged to enforce good order and obedience to the laws of the realm; acting in the contempt and open violation of those laws, setting at nought all the high obligations of their official situations (we say nothing of religious considerations), and meeting to settle a private squabble by deliberately shedding

each other's blood, is a spectacle of a most humiliating kind. One is almost ashamed to belong to a country which is disgraced and polluted by the impunity of such an exhibition. We trust that at least his Majesty has in reserve some special mark of his displeasure, for men who thus set at open defiance, as well his authority, as the higher authority of God; who are so lost to all sense of the duty they owe to him, as to expose his government to contempt, and his affairs to embarrassment, for the sake of observing some absurd punctilio, or satisfying some feeling of private resentment. Surely the resignation should have been *accepted* as well as tendered, and the confidential officers of the crown have sunk into the station of private citizens, before they ventured on this outrage. What may be the consequence of this open and decisive breach between two of the principal secretaries of state, we cannot say. Considerable changes are expected to take place in the cabinet; but whether a part of the present ministry will be retained, or an entirely new administration be formed, we have no means as yet of ascertaining. Lord Grenville and Lord Grey are said to have been summoned to town, in order to assist his Majesty with their counsel: and much may depend on the part they may take. Those who may finally be fixed in office, will certainly be placed in no enviable situation. Whoever they are, God grant they may be such as he will employ as instruments for leading us to fulfil our public duties, and protecting us from the very awful dangers which impend over us.

Our readers will not expect that we should enter upon the theatrical disputes, which have lately agitated the pleasure-taking part of the metropolis; or the discussions respecting dinner or no dinner on the approaching anniversary of the king's accession, which have called forth all the powers of the aldermen and common-councilmen of the city. It is a melancholy consideration, however, that, at a moment like the present, such should be the unthinking levity, or stupid unconcern, of a large part of the community, that concerns like these should possess an interest which seems almost to swallow up every other.

"Earth shakes beneath them, and heav'n roars above,
But nothing scares them from the course they love:
To the lascivious pipe and wanton song,
That charm down fear, they frolic it along,
With mad rapidity and unconcern ——."

When we contemplate the strange proceedings which have recently occurred at Covent Garden, and read the late debates at Guildhall, marked as they have been, in some instances, by a coarseness, and even profaneness, which would have disgraced the lowest assembly; and when from these we raise our eyes to the higher departments of the state, we are constrained to apply to existing circumstances that striking passage in Jeremiah, which was appointed to be read to us on a late Fast-day:—"Thou, O Lord, hast stricken them; but they have not grieved: thou hast consumed them; but they have refused to receive correction: they have made their faces harder than a rock, they have refused to return. Therefore I said, Surely these are poor, they are foolish: for they know not the way of the Lord, nor the judgment of their God. I will get me unto the great men, and will speak unto them, for they have known the way of the Lord, and the judgment of their God: but THESE *have altogether broken the yoke and burst the bonds.*"

We might point out how much all this evil is enhanced by the rise which has already taken place, and the still greater rise which is expected, in the price of bread; but our limits oblige us to close our reflections for the present.

NAVAL INTELLIGENCE.

The mercantile world has complained loudly, and with some shew of justice, of the numerous captures which have been made between Portsmouth and the Downs, by the enemy's privateers from Calais and Boulogne, during the present month. It does seem extraordinary, that, with our immense naval force, it should be possible for French privateers, not only to leave their own harbours, but to brave us in the very mouths of ours; and to capture our merchantmen, day after day, not only within sight of our shores, but almost under the guns of our batteries.

Two French frigates, La Furieuse, and La Felicité, have been captured; the latter by one of our sloops of war.

Several gun-boats and other vessels belonging to the enemy have been taken in the Mediterranean, by the cruizers under the orders of Lord Collingwood.

ECCLESIASTICAL PREFERMENTS.

Rev. Thomas Chilton Lambton Young, M. A. Cranhoe R. co. Leicester, *vice* Ingham, dec.

Rev. G. J. Davies, M. A. Upper Gravenhurst perpetual curacy, co. Bedford.

Rev. William Hawes Longford, M. A. Stretton cum Ditchford R. co. Warwick, *vice* Jervoise, dec.

Rev. Frederick Apthorp, M. A. rector of Gumley, co. Leicester, and prebendary of Lincoln, Farndon with Balderton V. Notts.

Rev. John Hildyard, vicar of Grimboldby and Bonby, Horkstow V. co. Lincoln, *vice* Robinson, dec.

Rev. James Budge, curate of St. Anne, Limehouse, Middlesex, elected afternoon-lecturer thereof, *vice* Williams, dec.

Rev. John Thompson, M. A. Holm-Cultram perpetual curacy, co. Cumberland, *vice* Pattinson, resigned.

Rev. T. Baker, rector of Stainton, Stockton V. co. Durham, *vice* Rev. G. S. Faber, preferred to Redmarshall R.

Rev. Robert Bacon, LL. B. Fring perpetual curacy, Norfolk.

Rev. John Gilbert, M. A. Ilkotshall St. Andrew V. Suffolk, and to the mastership of the school there.

Rev. Thomas Allsop, B. D. Fressingfield V. with Withersdale R. annexed, Suffolk; *vice* Heyman, dec.

Rev. John Clowes, M. A. elected fellow of the collegiate church of Manchester, *vice* Griffith, dec.

Rev. Edward Foster, Barton St. David prebend, in Wells Cathedral.

Rev. Robert Greenwood, Colleton-Rawleigh V. Devon.

Rev. Samuel Byam, D. D. Caterick V. co. York, *vice* Chamberlaine, resigned.

Rev. Frederick Tonkins, M. A. Harmondesworth cum West Drayton united VV. co. Middlesex.

Rev. Dr. Jenkins, to be a prebendary of Winchester, *vice* Vere, dec.

Rev. Weldon Champneys, M. A. sub-dean of St. Paul's, and vicar of St. Pancras, Middlesex, has received the degree of D. D. from Aberdeen University.

Rev. William-Frederick Bayley, Townstall V. with the chapelry of St. Saviour, Dartmouth, Devon.

Rev. William Karslake, Littleham and Exmouth V. Devon, *vice* Rymer, dec.

Rev. William Noddins, Stockton perpetual curacy, near York.

Rev. Thomas Grimwood Taylor, M. A. Dedham V. Essex, *vice* Grimwood, dec.

Rev. Mr. Walford, St. Runwald R. near Colchester, Essex, *vice* Round.

Rev. Dr. Cole, rector of Exeter college, Oxford, Yeaverland R. in Isle of Wight.

Rev. John Cartwright, Great Welnetham R. Suffolk, *vice* Phillips, dec.

Rev. John Rowe, Stratton V. Devon.

Rev. John Smith, Rougham V. Norfolk.

Rev. W. Tiffin, Annesley V. Notts.

Rev. Philip Bedworth, High Laver R. Essex.

Rev. William Morgan, Hipsley R. Middlesex.

Right Rev. Henry-William Majendie, Bishop of Chester, recommended, by *Congé d'Elire*, to be elected Bishop of Bangor, *vice* Bishop Randolph, translated to the See of London.

Rev. Dr. William Ritchie, one of the ministers of the High Church, appointed professor of Divinity in the University of Edinburgh, *vice* Hunter, dec.

Rev. R. Morris, M. A. rector of Britford, to be official to the Dean of Salisbury.

Rev. Thomas Bartlam, M. A. vice-provost and fellow of Worcester college, Oxford, and vicar of Wiston, Suffolk, to the dignity of precentor of Exeter cathedral, void by the promotion of the Rev. George Gordon, B. D. to the deanry of Exeter, and also to that of prebendary and canon-residentiary of the same cathedral, void by the promotion of the Rev. Charles Talbot, B. D. to the deanry of Salisbury.

Rev. R. Holdsworth, Brixham V. Devon.

Rev. Thomas Image, rector of Whepstead, Suffolk, Stanningfield R. in the same county, *vice* Barnwell, dec.

Rev. John Buckland, B. D. St. George the Martyr R. Southwark; and Rev. Francis Howes, M. A. Wickham near Twayte V. Suffolk; both *vice* Brand, dec.

Rev. Michael Mackereth, Ellerburn V. co. York, *vice* Gilby, resigned.

Rev. Francis Montgomery, Harlestone R. co. Northampton.

Rev. Benjamin Pope, M. A. Caversham, V. co. Oxford.

Rev. Thomas Penrose, LL. B. Hampsted-Marshall R. Berks.

Rev. Brian Beauchamp, Cove chapel, Tiverton, Devon.

Rev. Edward Smyth, Camberwell R. Surrey, *vice* Sandby

Rev. Charles Wrag Haddesley, B. A. vicar of Holton-le-Clay, co. Lincoln, Linton R. co. York.

Rev. George Sandby, M. A. Earsham R. Norfolk, *vice* Franklin, dec.

Rev. Peter Williams, D. D. to a prebend in Bangor cathedral, *vice* Jones, dec.; and Rev. John Jones, to the archdeaconry of Merioneth, *vice* Williams, resigned.

Rev. R. Warner, curate of St. James's, at Bath, Great Chatfield R. Wilts, *vice* Glynn, dec.

Rev. George Barnes, St. Mary Major R. Exeter, *vice* Kitson, dec.

Rev. George Tucker, LL. D. Uplime R. Devon, *vice* Vere, dec.

Rev. William Prosser, officiating minister of English-Bicknor, co. Gloucester, Longunnider R. Brecon, *vice* Lucas, dec.

Rev. Kyrle Emle Money, B. A. Much-marcle R. and Yatton chapelry, co. Hereford, and Rev. John Duncomb, M. A. F. S. A. and Vicar of Tortington, Sussex, Abbey-doré R. in the same county; all *vice* Roberts, dec.

Rev. William Chapman, St. John V. at Margate, in Kent, *vice* Harrison, dec.

Rev. Thomas Hughes, B. A. Kilken V. co. Flint, *vice* Williams, resigned.

Rev. John Bradshaw, B. D. Brandesburton R. co. York, *vice* Shepherd, dec.

Rev. H. Y. Smythies, B. D. Stangrouud with Farcet V. co. Huntingdon, *vice* Devie, dec.

Rev. W. H. Holland, M. A. elected a vicar choral of Chichester cathedral, and presented to Burpham V. Sussex, both *vice* Newman, dec.

Rev. T. Waddington, D. D. Prebendary of Ely, Hodgeset R. Suffolk, *vice* Stuggall, dec.

Rev. Robert Clifton, B. A. Brockthorp V. co. Gloucester, *vice* Evans, resigned.

Rev. Henry Fellowes, M. A. Gwynnear V. Cornwall, *vice* Hitchins, dec.

Rev. Peter Hawker, rector of Odferden, Kent, Woodchester R. co. Gloucester, *vice* his father, dec.

Rev. Samuel Davies, M. A. Llanedi R. in Caermarthenshire, *vice* Lloyd, dec.

Rev. Mr. Foster, Marton cum Grafham V. co. York.

Rev. James Carpenter, M. A. Burmash R. in Kent.

Rev. John Lukin, M. A. Combe St. Nicholas V. co. Somerset, *vice* Purcell, dec.

Rev. Francis Simpson, B. D. rector of Tarrant-Gunville, in Dorsetshire, to be a prebendary of Bristol, *vice* Bulkeley, dec.

Rev. Thomas Horncastle Marshall, M. A. Pontefract V. co. York, *vice* Heron, dec.

Rev. Edward Outram, D. D. public orator of Cambridge, to the archdeaconry of Derby, and prebend of Uffton, in Lichfield cathedral, *vice* Falconer, dec.

Rev. G. D. Kent, M. A. vicar of St. Martin's, Lincoln, Scothorne V. co. Lincoln, *vice* Durance, dec.

Rev. Henry Bathurst, LL. B. North Creak R. Norfolk, *vice* Poyntz, dec.; and Rev. Charles Millard, M. A. to be chancellor of the diocese of Norwich, *vice* Bathurst, resigned.

Rev. John Foster, Drypool V. near Hull, Yorkshire, *vice* Collings, dec.

Rev. Thomas Wickham, Yatton V. co. Somerset, and West Knoyle curacy, Wilts, *vice* Hawes, dec.

Rev. Matthew Raine, DD. master of the Charter-house-school, elected preacher to the Society of Gray's-inn, *vice* the Bishop of Rochester, resigned.

Rev. John Forbes, D. D. vicar of Kirtlington, co. Oxford, South Warmborough R. Hants, *vice* Duncan, dec.

Rev. Charles Kipling, curate of Newport-Paguel, Stony-Stratford R. in Buckinghamshire, *vice* Strutt, resigned.

Rev. Samuel Pitt Stockford, M. A. Coln St. Denis R. co. Gloucester.

Rev. Robert Gutch, M. A. Segrave R. co. Leicester, *vice* Ingram, dec.

Rev. John Natt, B. D. St. Giles's V. in Oxford, *vice* Free, resigned.

Rev. William Hanbury, M. A. St. Ebbe's R. in Oxford, *vice* Richards, dec.; and Great Harborough R. co. Warwick.

Rev. Robert Walpole, M. A. to the two medieties of Itteringham with Mannington annexed, Norfolk.

Rev. N. A. Baldwyn, Leyland V. Lancashire, with the chapelries of Newchurch and Crosby, in the same county.

Rev. Thomas Coker Adams, Ansty V. and Shilton perpetual curacy, in the diocese of Lichfield and Coventry, *vice* Nason, dec.; and Saxelby R. co. Leicester, *vice* Beresford, resigned.

Rev. Adam Baynes, Adstock R. in Buckinghamshire.

DISPENSATIONS.

Rev. William Macdonald, M. A. to hold Broad Hinton and Cricklade St. Samson VV. Wilts.

Rev. W. Woodall, M. A. to hold Waltham-on-the-Wolds R. co. Leicester, *vice* Dr. Sparkes, Dean of Bristol, resigned, with Branston R. in the same county.

Rev. John Ward, M. A. to hold Langley R. with Mickleover V. both co. Derby.

THE

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RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

THE inclosed paper contains some particulars of the life of Bishop Hall, collected from three tracts, written by himself, which are inserted in the new edition of his works, in ten vols. 8vo., lately published by the Rev. Josiah Pratt. These tracts are entitled, "Specialities of my own Life," "A Letter from the Tower," and "Hard Measure." To such of your readers as cannot have easy access to these volumes, an account of this venerable prelate will, I should hope, prove acceptable; while others may be induced by it to enrich their libraries with the edifying productions of a man so eminent for his piety. The narrative is drawn entirely from the tracts I have mentioned; but I have ventured to interweave with the strictly biographical part occasional remarks of my own, which I submit to your candour and that of your readers.

I am, &c., Z.

Bishop Hall opens the account of his own life with the following remarks.—"Not out of a vain affectation of my own glory, which I know how little it can avail me when I am gone hence, but out of a sincere desire to give glory to my God, whose wonderful providence I have noted in all my ways, have I recorded some remarkable passages of my forepast life. What I have done, is worthy of nothing but silence and forgetfulness; but what God has done for me, is worthy of everlasting and thankful memory." When a motive so admirable as the above impels a man to record particulars of his own life, his readers are disposed to indulge the most implicit confidence in the fidelity of his narrative.

Joseph Hall was born in the year 1574, at Bristow Park, near Ashby de la Zouch, in the county of Leicester, of honourable parentage. His father, who was in high favour with the Earl of Huntingdon, was entrusted with the government of that town. This is literally all that we hear of his father: of his mother's character, and particularly of her piety, we have more ample information. It is pleasing to observe with what unbounded delight our author dwells on this subject. "Neither Aleth nor Monica," he says, "nor any of those pious matrons anciently famous for devotion, need to disdain her admittance to comparison:" and again—"I have through life continued to bless the memory of those divine passages of experimental divinity which fell from her mouth." For many years, however, a disordered imagination and a timid conscience presented to her view the most horrible images of divine wrath; and her spirit, like that of Cowper, was bowed to the earth under the most awful of all the divine dispensations. The mode of her final deliverance from this state of depression was extraordinary, and is recounted by her son with much simplicity and filial tenderness.

We learn almost nothing respecting the developement of our author's views, talents, and dispositions, during his youth and early manhood.

For the want of this information, which forms the most interesting part of biography, we are ill compensated by a long, clumsy, and obscure detail of the obstacles which opposed his admission at the university, and of the various circumstances which enabled him to surmount them. So full a detail, even if intelligible, is not calculated to excite much interest: whereas we should have perused with eager curiosity and real improvement whatever particulars he had related illustrative of his advances in piety, or even of the progress of his judgment, of the extension of his knowledge, and the general formation of his character.

Notwithstanding the narrowness of his father's income, and the largeness of his family, Joseph Hall was enabled, through the great exertions of a Mr. Sleigh and his eldest brother, to enjoy the advantages of an academical education. He was admitted of Emanuel College, Cambridge; and, after many delays, elected fellow of that society. At Cambridge he passed twelve or thirteen years of his life with great and deserved credit. His piety appears to have been, throughout the whole of this period, deep and consistent: we are led, indeed, to suppose that it commenced while he was yet very young; but he has not thought fit to gratify our curiosity on this point. It was not then deemed requisite, in order to obtain a character for piety, to point out with scrupulous accuracy the day and the hour of conversion.

From his earliest youth, Joseph Hall had entertained a decided predilection for the church: the wishes of his parents concurred with his own, and he was now in anxious expectation of some opening in that quarter. While in this state of mind, he unexpectedly received an offer of the mastership of the free-school of Tiverton, in Devonshire. The right of presentation rested with the lord chief justice Popham, who had applied to Dr. Chaderton, the principal of Emanuel College, for a young man of talents and piety. Dr. Chaderton immediately cast his eyes on Joseph Hall, and offered to conduct him to London, and present him to the lord chief justice. The offer was not rejected, though the prospect of this situation did not afford to our author unqualified satisfaction. He was accordingly presented to the lord chief justice, and accepted the mastership. To his great surprize, however, as they were crossing the threshold on their return, our author was accosted by a messenger, who put into his hands a letter from Lady Drury, tendering to him the rectory of Halsted in Suffolk. Without a moment's hesitation, he resolved to close with this offer, in the critical arrival of which he seemed to discern the special finger of God. Returning then to his patron, he stated to him the occurrence, explained his views, and resigned into his hands the mastership at Tiverton.

We now view our author in a new and very important situation; a situation which called for the display of a temper, of qualities, and talents, different from those which had enabled him to engage in the studies of an university with credit and success. Taking our ideas of the *probable* conduct of Bishop Hall in a country parish, *from* the piety of his writings and his uncommon zeal for the glory of God and the salvation of mankind, we naturally feel our curiosity excited respecting his *actual* conduct; the difficulties with which he had to struggle, and the means by which he surmounted them. And when we take into our hands a tolerably long and minute account of his life, written by himself, we reasonably expect to have this curiosity in a greater or a less degree gratified. But your readers, sir, will find themselves completely disappointed in this expectation. Not a hint is given of the manner in which he commenced and prosecuted his pastoral labours, of the state of religion among hi

people, or of the effects of his ministry; nor, indeed, is the slightest mention made of any point connected with these interesting subjects.

The only two circumstances which merit notice in this place are the following:—Certain prejudices had been excited against him, in the breast of Sir R. Drury, his patron, by one Mr. Lilly, a witty and bold atheist; and we are informed of their being happily removed by the sudden death of that wicked man. We are in the next place gratified with a narration of the circumstances which led to his marriage: and so singular are these, as well as the *naïveté* and child-like simplicity with which the good bishop recounts them, that I am disposed to give the paragraph entire to your readers.

"My first work was to build up my house, which was exceedingly ruinous: which done, the uncouth solitariness of my life, and the extreme incommodity of that single housekeeping, drew my thoughts, after two years, to condescend to the necessity of the married state, which God no less strangely provided for me; for, walking from the church on Monday in the Whitsun week, with a grave, reverend minister, Mr. Grandidge, I saw a comely and modest gentlewoman standing at the door of that house where we were invited to a wedding dinner; and inquiring of that worthy friend whether he knew her, 'Yes,' quoth he, 'I know her well, and have bespoken her for your wife.' When I further demanded an account of that answer, he told me that she was the daughter of a gentleman whom he much respected, Mr. George Winniff, of Bretenham; that, out of an opinion had of the fitness of that match for me, he had already treated with her father about it, whom he found very apt to entertain it; advising me not to neglect the opportunity, and not concealing the just praises of the modesty, piety, and good disposition, and other virtues, that were lodged in that seemly presence. I listened to the motion, as sent from God; and at last, upon due prosecution, happily prevailed, enjoying the comfortable society of that meet-help for the space of forty-nine years."

The pious bishop certainly displayed very laudable forbearance towards his "grave and reverend" friend, who had given him, in the first instance, such good ground for wonder and alarm. It was undoubtedly rather a bold step in good Mr. Grandidge to apply to the damsel's father, in behalf of his friend, before that friend had been gratified even with a sight of the lady.

Two years after his marriage, our author was induced to accompany Sir E. Bacon to the Low Countries, in the train of the English ambassador. His principal object, as he informs us, was to gain ocular information of the state and practice of the Romish church, as an important means of qualifying him to wield with effect the weapons of truth. But this undaunted champion of the protestant faith was not to be satisfied with merely providing his weapons and burnishing his armour; he would put them even now to the proof, and assault his adversaries in the heart of their empire. The dangers which he thus incurred were more than once very imminent; and Sir E. Bacon's utmost exertions were requisite to protect himself and his companion. I find nothing worthy of notice in the long narrative of this tour, except that he composed the Second Century of his Meditations at Spa.

After his return from the Continent, he appears to have resided about two years at Halsted. The circumstances which occasioned his removal from that place were the following. Sir Robert Drury, his patron, was a most ungenerous and avaricious man, though our author has touched on his failings with great tenderness. He had withheld annually, from the former incumbent, on the plea of his unworthiness, the sum of ten pounds, which (as far as the story is intelligible)

of right appertained to the living. On the arrival of Mr. Hall, such a plea at least could not be maintained: but avarice, as will appear presently, is very ingenious. The proceeds of the living were scanty; and Mr. Hall was known to have frequently declared, that no offers should avail in removing him from his present station, if this sum, which he regarded as his due, were allowed him. But Sir Robert set all hints at defiance. At length they came to an open rupture: for Mr. Hall undertook a journey to London, with the view of frankly laying before his patron his present straitened circumstances, and the wishes he entertained. In the course of the interview, he likewise pledged his word to Sir Robert, that nothing was wanting to bind him to Halsted for life, but the annual payment of this small sum. Sir Robert, on his part, was equally frank with Mr. Hall: "for, instead of condescending," in our author's own words, "it pleased him to fall into an expostulation of the rate of competencies; affirming the variableness thereof according to our own estimation, and our either raising or moderating the causes of our expenses. I shewed him the insufficiency of my means: that I was forced to write books to buy books. Shortly some harsh and unpleasing answer so disheartened me, that I resolved to embrace the first opportunity of my remove."

Thus, through the medium of an unjust and avaricious patron, was Providence silently leading Bishop Hall to those elevated stations, in which he acted so useful a part in extending true religion, and in exalting the character and moderating the too severe tone of the church of England.

We now arrive at a principal circumstance in his life. During his stay in London, he learnt that his Religious Meditations had excited much interest in his favour at Prince Henry's court. In consequence of the importunity of his friends, his natural timidity was overcome, and he was prevailed upon to preach before the Court. His sermons afforded the greatest satisfaction; and, in our author's simple language, "that gracious Prince both gave me his hand, and commanded me to his service." From this circumstance we may date his subsequent elevation; for he was immediately appointed chaplain and preacher to the Prince. Among his present admirers was the Earl of Norwich, from whom he soon after received the living of Waltham, a situation which placed him in ease and affluence.

I wish, sir, that I could supply your readers with any satisfactory account of this period of our author's life: but I can meet with very few facts, during the twenty-two years which he passed at Waltham, before his elevation to the bishopric of Exeter, which will either satisfy their curiosity or minister to their improvement. Many of the occurrences which the Bishop has thought fit to record are scarcely intelligible, and all would be extremely uninteresting to your readers. I have taken pains to examine other sketches of his life, the writers of which all concur in drawing their materials solely from this memoir. It is, indeed, much to be regretted, that we should be left so totally in the dark respecting the methods he pursued in the instruction of his children, the administration of his family, the choice of his friends, the disposal of his time, and the discharge of his pastoral duties. We would most willingly have commuted a large portion of his narrative for the most scanty information on these points—for even a glimpse of the state of his mind, of the extension of his views and acquirements, and of his advances in piety—for even a few of those secret springs which form the great charm of autobiography, and to the knowledge of which none but the individual himself possesses the key. There are, however, a very few incidents which will deserve to be briefly noticed,

as they supply short but valuable information on the character of his piety, his clerical views and habits, and the estimation in which he was held.

Soon after his acceptance of the living of Waltham, Prince Henry offered him the situation of *domestic* chaplain to himself; expressing, at the same time, a strong desire of retaining him about his person, and engaging to procure for him speedy preferment. This offer, so honourable to himself, our author declined, with many expressions of gratitude and humility. Such a conduct, under all the circumstances of the case, evinced great disinterestedness and affection for his flock, and high notions of the duty of residence. He proceeds—"Thus I held close to my Waltham, where, in a constant course, I preached a long time, as I had done also at Halsted before, thrice in the week: yet never durst I climb into the pulpit, where I had not before, in my poor and plain fashion, penned every word in the same order wherein I hoped to deliver it; although, in the expression, I listed not to be a slave of syllables." This piece of information is interesting, both because at that day (to say nothing of the present) much contempt was expressed towards the preachers of written sermons, and because this happens to be the *only* notice which our author takes, throughout the whole memoir, of his ministerial labours either at Halsted or Waltham.

A violent and protracted law-suit next occupied much of his time and anxiety: it was undertaken by the dean and chapter of Wolverhampton against one Sir Walter Leveson; and our author, who held a stall in that cathedral, commenced and persevered in the suit with indefatigable zeal and resolution. The nature, causes, and result of it are detailed at large; but so unintelligibly, that I believe most of your readers would regret the time expended on unravelling them.

Neither his journey to Scotland, nor that to France, deserves the slightest notice. Not long after these journeys, when he was now Dean of Worcester, the King nominated him to assist at the council of Dort.—"His Majesty, finding the exigence of the affairs of the Netherland churches to require it, both advised them to a synodical decision, and by his incomparable wisdom promoted the work. My unworthiness was named for one of the assistants of that honourable, grave, and reverend meeting, where I failed not of my best service to that wofully-distracted church." No valuable information, however, can be drawn from his narrative respecting this synod, the points to which his counsels were directed, the state of parties, the characters of the leaders, or the nature and result of the discussions. When, at length, ill health compelled him to resign his office, he received very flattering expressions of the esteem and gratitude of the assembly, "Returning from Dort, I sent in my sad farewell to that grave assembly, who, by common vote, sent me the president of the synod, and the assistants, with a respectful and gracious valediction. Neither did the deputies of my lords the States neglect to visit me; and, after a noble acknowledgment of more good service from me than I durst own, dismissed me with an honourable retribution; and sent after me a rich medal of gold, the portraiture of the synod, for a precious monument of their respects to my poor endeavours, who failed not, whilst I was at the Hague, to impart unto them my poor advice concerning the proceeding of that synodical meeting."

This is as fair a specimen as your readers could wish to see of our author's simplicity, and also of the marked difference which subsists between the style he employs in *narration*, and that which he prefers for *instruction* or *argumentation*. The former is loose and feeble; the lat-

ter is composed with more care, is distinguished by point and antithesis, and may even be called epigrammatic.

He resumed his pen immediately on his return from the Continent. The first treatise he composed, was a Project of Pacification on the Five contested Points. But such a work was not calculated to please the King's heated brain and vitiated taste. It was accordingly, in our author's words, "buried in an obscure silence." His pen continued to be engaged in controversy, though always advocating the cause of moderation, till his elevation to the see of Exeter. This event took place in 1627; and though we are not informed of the steps and causes which immediately led to it, our author assures us "they are such, as, if I should fully relate, they would force the confession of an extraordinary hand of God in the disposing of those events."

We are now indulged with an interesting account (which I am happy to lay before your readers unabridged) of the state of his diocese; of his distresses, difficulties, and successful exertions.

"I entered on that place not without much prejudice and suspicion on some hands; for some that sat at the stern of the church had me in great jealousy for too much favour of puritanism. I soon had intelligence who were set over me for espials. My ways were curiously observed and scanned. However, I took the resolution to follow those courses which might most conduce to the peace and happiness of my new and weighty charge. Finding, therefore, some factious spirits very busy in that diocese, I used all fair and gentle means to win them to good order; and therein so happily prevailed, that, saving two of that numerous clergy, who, continuing in their re-tractoriness, fled away from censure, they were all perfectly reclaimed; so as I had not one minister professedly opposite to the anciently-received orders (for I was never guilty of urging any new impositions) of the church, in that large diocese.

"Thus we went on comfortably together, till some persons of note in the clergy, being guilty of their own negligence and disorderly courses, began to envy our success; and finding me ever ready to encourage those whom I found conscionably forward and painful in their places; and willingly giving way to orthodox and peaceable lectures in several parts of my diocese, opened their mouths against me both obliquely in the pulpit, and directly at court, complaining of my too much indulgence to persons disaffected, and my too much liberty of frequent lecturings in my charge. The billows went so high, that I was three several times on my knee to his Majesty to answer these great criminations. And what contestations I had with some great lords, it would be too long to report: only this; under how dark a cloud I was under hereupon I was so sensible, that I plainly told the Lord Archbishop of Canterbury, that, rather than I would be obnoxious to those slanderous tongues of his misinformers, I would cast up my rocket. I knew I went right ways, and would not endure to live under undeserved suspicion. What messages of caution I had from some of my wary brethren, and what expostulatory letters from above, I need not relate: sure I am I had peace and comfort at home, in the happy sense of that general unanimity and loving correspondence of my clergy."

Surely, sir, your readers must be highly gratified with the picture which this simple, unadorned narrative presents of Bishop Hall's judgment, firmness, temper, and piety, in an elevated and thorny station, which demanded the display of such qualities in a very exalted degree. And they cannot but concur with me, in lamenting that this should be almost the only passage in the me-

moir illustrative of our author's uncommon excellencies, and that his own character and attainments should in general be so buried under a mass of trifling incidents and frivolous remarks. The light this passage throws on the character and principles of the high-church party of that day, is likewise valuable. Archbishop Laud and his adherents were surely not so blameless as tory writers would represent them.

After some account of his contest respecting the clerks of convocation, a subject uninteresting at the present day, he proceeds:—"The parliament begun (1639): after some hard tugging there, returning home on a recess, I was met on the way, and cheerfully welcomed, by some hundreds. In no worse terms I left that my once dear diocese, when, returning to Westminster, I was soon called by his Majesty to a remove to Norwich.

"But how I took the Tower in my way, and how I have been dealt with since my repair hither (to Norwich), I could be lavish in the sad report; ever desiring my good God to enlarge my heart in thankfulness to him, for the sensible experience I have had of his fatherly hand over me in the deepest of all my afflictions; and to strengthen me for whatever other trials he shall be pleased to call me unto, that, being found faithful unto death, I may obtain that crown of life which he hath ordained for those that overcome."

With this pleasing sentiment of gratitude, resignation, and hope, he closes this memoir. Six years afterwards he resumed the narrative, in a short tract entitled, according to the quaint phraseology of the day, "Hard Measure," and in that memoir carried down his history to the year 1647. His life was prolonged nine years beyond that period (to 1656), and he was called from this world in the very advanced age of eighty-two. During these fifteen years we shall view his conduct in severe and long-protracted adversity, and shall have abundant cause to admire that grace of God which endued him with resignation and fortitude even in the most severe of his trials.

(To be continued.)

To the Editor of the Christian Observer.

THE expression in 1 Cor. xi. 10, "because of the angels," a confessedly obscure phrase, has been the subject of considerable difference of opinion. By some interpreters the original term Αγγελοι has here been understood as literally signifying *angels:* by others, as intended to designate human *messengers.* The patrons of the latter interpretation have supported it by affirming, that the customs of Greece did not freely permit the concurrent presence of men and of women even in religious meetings: that, in consequence, the women were in the habit of forming congregations by themselves: that to these congregations a small number of inspectors or superintendants were wont to be sent from the assemblies of the men, to be representatives of the fathers and husbands particularly, perhaps of the men in general, and to see that all things should be conducted decently and in order: and that before these Αγγελοι, or messengers, who virtually represented the authority of the other sex, the veil, the emblem of modest submission, ought to be worn by the females. To this explanation I think it has been objected, that the account is not sufficiently sustained by historical authority. At any rate, such a support of it would go very far towards establishing it. The early Grecian commentators on the New Testament, and the primitive historians of the church, afford, no doubt, adequate proof of the prevalence, or of the non-existence, of the custom which has been described. The works of these writers are to be found at hand in the public libraries of our universities, as well as in various private collections. I hope, therefore, some

one, who has access to such repositories, will favour your readers with a decisive statement of evidence for, or against, the interpretation which has been specified: and, if the weight of testimony be in the negative scale, will state the interpretation principally countenanced by the ancients.

M.

To the Editor of the Christian Observer.

The term Doctrine, though it sometimes occurs in Scripture, appears to me to be seldom, if ever, used in order to convey the precise meaning which the same word carries when proceeding from the mouth or pen of a modern divine. The word, when applied in these days to theology, commonly signifies some article of faith, as distinguished from matter of practice; and it is not considered as comprehending any disposition of mind. It is true, that both right temper and right practice are often described as resulting out of right doctrine; and it is not meant by this observation, to deny that they do result out of it.

Again: the term Doctrine is now employed, for the most part, not so much to signify points of faith in general, as some particular points of faith; those points, for instance, which have been laid down in creeds, or in the articles of faith of particular churches. These creeds and articles, however sound, are human compositions; and many of them have been better suited to the times in which they were written than to our own days, and have been dictated by transient circumstances; some things being expressed at length in them, which might now properly be shortened; some things being contained, which might at this day be omitted; or omitted, which might now be contained.

The Scriptures not only make less frequent use of the *term* doctrine, in the modern sense, than we do; but they also seem to me to treat less of the *thing*: I mean, that they are not so accustomed as we are to divide divinity into doctrine and practice; or into doctrine, temper, and practice, which is perhaps a preferable division. They may almost be said to confound the three things together; not only forbearing to follow a regular order in speaking of each, but often using such language as to put some difficulty in the way of the modern expositor or preacher, when he attempts to establish the distinction.

Undoubtedly good reasons may be urged for departing, *in some measure*, from the manner of Scripture in this respect. When new heresies arose in the church, it was natural, as well as proper, that articles of faith should be laid down, by Christian councils, in affirmation of the tenets to which these heresies were opposed. The more accurate intellectual habits of the present times may also be fairly allowed to excuse, if not to justify, some part of the modern system of doctrinal distinctions. Nevertheless, it may be useful to call to the remembrance of modern divines, that the fact is as I have represented it—namely, that the Scriptures, besides using the term doctrine in a less definite sense than ourselves (for they commonly mean by it, Christian instruction in general), are less accustomed to divide instruction into the two separate heads of doctrine and practice. Even those divines who present to us that system of doctrine which is the most scriptural, depart, in some measure, from the example of the inspired writings, by being more systematic than Scripture in their divinity.

A variety of not unimportant inferences might be deduced from the observation which I have offered; but I shall here content myself with remarking, that it may suggest a charitable construction of the orthodoxy of those who appear evidently pious and humble in their spirit, and yet do not express themselves in the language of our religious party. Possibly some of these per-

sons may have derived their religion from the Scriptures more immediately than ourselves. I would however admit, or rather I would contend, that great ignorance of doctrinal distinctions is a suspicious and even more than suspicious circumstance. Perhaps some of your correspondents will take an opportunity of enlarging on this subject: my object has chiefly been to excite a discussion which may be useful.

I am, &c.

O.

FAMILY SERMONS. No. X.

Luke viii. 5, &c.—*A sower went out to sow his seed: and as he sowed, some fell by the way-side; and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock: and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns; and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundred-fold.*

Our Saviour has explained the meaning of this parable. The seed, he has said, is the word of God. Those by the way-side, are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. But that on the good ground are they, which, in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

I proceed now to treat of these four different ways in which the word may be received.

I. First, There are some, whose hearts are like the high-way side, which is so hard and beaten that the seed, if dropt upon it, finds no earth into which it can enter, and therefore the fowls of the air presently come and devour it.

And are there not, at this day, some hearers of the Gospel on whom it makes no impression? The seed sown is good; it is the same seed, which, falling on other ground, brings forth fifty or an hundred fold. The same Gospel which produces abundant fruit in the lives of some, is without effect on others. While one is converted from all his sins, is made humble, holy, and heavenly-minded; while he is delivered from the wrath of God, and is made an heir of eternal salvation; another, sitting in the same place of worship, has his heart as hard as the beaten road; for the devil taketh the word out of his heart, before it has made the least impression. Ah! how little do the inattentive hearers of the Gospel; those who sit and almost sleep under a sermon, or who think of their worldly concerns while the preacher is discoursing of heaven and hell, of judgment and damnation; how little do they suspect that the great enemy of souls is exercising his power over them, and is taking away the word out of their hearts, lest they should believe and be saved!

II. The second class are they who "receive the seed into stony places;" that is, "who, when they hear, receive the word with joy; but, having no root, they endure only for a while;" for "when tribulation or persecution ariseth because of the word, by and by they are offended."

Some persons no sooner hear the Gospel, than they approve of it: their understandings seem to be convinced, and their very affections to be gained by it: they experience a flow of pious feeling at the moment; they receive it even with joy; they are comforted by what they hear; they congratulate themselves that now they are no strangers to the truth, as they perhaps acknowledge

that they once were. They quickly say within themselves, and say with exultation, "God is now my Father, Christ is my Saviour, the Holy Spirit is my Comforter, and heaven shall be my home; for I have received the word, and I account all its glorious privileges to be mine."

But these persons receive the seed into stony places. Even in stony places there may be some little surface of earth, which causes the seed to sprout for a few days; but the seed soon meets with the rock, and then it withers. So in these hearers there is a hard, unyielding heart. They yield, it is true, for a time, but they yield when there is no temptation not to yield. They are to-day in circumstances favourable to the reception of the Gospel; their present friends receive it; their family receives it; they would almost be persecuted if they did not receive it. All the conversation which they hear is in favour of the Gospel: they have as yet heard nothing against it: they are as yet unacquainted with the seductions of the world, and also with many of the temptations of the flesh and of the devil. They have found consolation, but they have not travelled far in the road of repentance; they have been made joyful, but the shout of joy has been before the victory.

Such persons may, for a time, deceive both themselves and others: "they dure for a while:" they endure as long as no particular temptation assaults them: "but when tribulation, or persecution, or temptation, cometh because of the word, by and by they are offended." Sooner or later it pleases God to send certain trials of our faith; he places us in some situation in which our character plainly manifests itself. As gold cannot be fully known to be gold, unless it be tried in the fire, but may be confounded with counterfeits; so the faith of Christians is not ascertained to be real, until some trial is employed to prove it. Oh how many are there, who, on a slight and general survey, pass easily for Christians. They imitate the language of the believer, and his more common conduct; they adopt his profession of faith, and are seen in his place of worship. Like him, perhaps, they have much comfort in their minds through the false hope in which they indulge; for a delusive hope may afford as much joy as a true one. They fail, however, in the steadiness of their practice; they fail to gain the victory over their temptations; they fail in self-denial; they fail in the stricter branches of duty; they fail to bring forth the richer fruits of righteousness. They agree with the Christian in what is more uncertain and general; they fall short when you come to particulars. Speak to them of doctrines, they believe; of general duties, they agree: but name some sacrifice which they ought to make; some present self-denying task which they ought to perform; some persecution or tribulation, which, if they be true to their profession, they must endure, by and by they are offended.

These are the persons whom Christ compares, in another place, to a man who professes to enter upon a great work without having counted the cost; as beginning to build a tower, but as not able to finish.

There were many of this class in the days of Christ. There was a Herod, who, for a time, heard John gladly, and even did many things; but when the question of Herodias arose, by and by he was offended. The rich young man in the Gospel promised fair, and professed to wish in general to do whatever Christ should desire of him; but when our Saviour said, "Sell all that thou hast, and give to the poor;" part with that wealth which I, who know the heart, know to be most dear to thee, and come and follow me; he went away sorrowful, for he had great possessions. A very large portion of the multitude who followed Christ seems to have been of this character: they for a while ad-

mired his miracles, and approved of his sayings: they said "he hath done all things well; he maketh both the deaf to hear and the dumb to speak:" they hailed him as he entered into Jerusalem, saying, "Hosannah to the Son of David! Hosannah in the highest!" Whither, then, could this crowd be gone, when, only a short time after, that other multitude arose, which cried, "Crucify him! crucify him?" That other multitude! it was no doubt nearly the same multitude. The tide had now turned. It was no longer reputable, it was perhaps not safe, to take part with Christ; for the chief priests had matured their conspiracy against him, the civil power had seized him, the soldiers had declared against him. A man who should now espouse the cause of Christ, must be ready to endure tribulation and persecution because of the word. The stony-ground hearers, therefore, went over to the other side, and served to swell the number of open enemies. Some of these very men doubtless joined in the cry, "Crucify him! crucify him!"

And now let me ask, if some change in the public sentiment concerning Christ should take place in this country, what part should we take? Atheism and deism not long since threatened to overspread a neighbouring land; and the conspirators against Christ were supposed to have one branch of their conspiracy in this country. If our churches should be forsaken; if our Sabbath should be abolished; if every professor of Christianity should be accounted an enemy to the state, and should be involved in pains and penalties; if, in short, persecution and tribulation should come upon us because of the word, should we turn, like the multitude in the time of Christ, or should we stand firm, though there should be no party to keep us in countenance? Or if only our *private* circumstances should change; if Providence should appoint our lot in some new situation, in some less religious family, or less pious circle; should we maintain the same profession of religion which we now make? Should we endure to be called fools, for Christ's sake? Could we sacrifice our worldly interest for the sake of this "pearl of great price?" Are our hearts disposed to say, "Come prosperity or adversity, come honour or dishonour, come life or death; O, my Saviour, I will not forsake thy cause. I will hold fast the profession of my faith in every place into which I may go; amidst the scoff of infidels; amidst the gainsayings of heretics; amidst the evil example of degenerate and corrupt Christians; and amidst the united opposition and ridicule of vain, worldly, and corrupt men. Thy Gospel hath been professed by me not lightly and hastily; it hath taken deep root within my heart: and though persecution or tribulation should come because of the word, by thy grace assisting me, I will not be offended."

III. The third character here spoken of, is he that received seed among the thorns. Persons of this class hear the word; but the cares of this world, and the deceitfulness of riches, choke the word, and it becometh unfruitful.

By the former part of the parable, those persons were intended who professed the Gospel only till the next temptation led them to renounce it. Here, those are described who profess it for a longer time, and who never openly renounce it; but who suffer the word to be gradually choked with cares, as a plant is with the weeds which grow up around it. The whole plant, in this case, may not wither away, as in the former, but it wears a sickly appearance, and it brings forth little or no fruit.

In our age, there are perhaps more of this class than of the former. In the age of Christ, there were more of the former class, than of this. Then, frequent persecution arose because of the word, and many were offended. Now, worldly interests, and, above all, increasing luxury and wealth, corrupt the faith of

Christ. The ancient persecutions reduced the number of the professing servants of God; but they served to purify the church. The gold was reduced in quantity, but it was more refined. Temporal prosperity has now multiplied the nominal Christians; but much base metal is mixed among the pure.

But let us apply the subject to individuals. There are many characters among us who seem to begin well, or at least not ill, in religion; and who never apostatize from the faith: but whose piety languishes under the multitude of cares in which they become involved, or is hindered by the eagerness of the pursuits in which they are engaged. Our Saviour, in the Gospel of St. Mark, speaks of several things which serve to choke the word. The cares of this life, the deceitfulness of riches, and the lust of other things.

First, the cares of this life. You, who, when you were young, bestowed some thought upon Christianity, and were not without religious feeling, trust not to these impressions of your youth: trust not to them, even though there should have been no period of your life in which you have cast off religion. Beware lest the cares of this life, as they increase upon you, take place of the care of the soul: lest much business; lest a growing family; lest the various interests of this passing world, divert your thoughts from God, and too much possess your heart. You may be ruined by lawful things too eagerly pursued, as well as by things forbidden. God must maintain his pre-eminence in the heart: and that duty can be no duty, that business cannot be your business, which prevents your having time to worship God, which hinders every religious service, and serves to deaden all the religious affections of your soul.

But beware also, secondly, of the deceitfulness of riches. There is a slow and comfortable increase of a man's fortune, which may constitute the chief delight of his heart, and yet is not suspected of tending to evil. A man's five pounds gain other five pounds; and these ten pounds gain other ten; and his thought is now running chiefly, and at last entirely, upon riches. In comparison of wealth, or of that which wealth is able to purchase, spiritual things are of less and less account. The multitude now court his favour; dependents multiply; flatterers abound; a variety of luxuries are enjoyed; pomp and parade feast the eye, and exquisite meats the palate; pleasure is the chief good. In the mean time, Christian friends, perhaps, are silent; for there is no sudden change in the conduct; no crime has been committed, for which he should be specially rebuked; no heresy embraced, for which he ought to be cast out of the church. Only those effects of wealth arise which are ordinary; but these effects, though ordinary, are most awful. Beware of the *deceitfulness* of riches: they cherish lusts, "which drown men in destruction and perdition." "For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

There is, thirdly, the lust of other things. The word lust, in Scripture, means *eager desire*; always, however, signifying the eager desire *after some earthly thing*.

Beware, then, of a too great earnestness after any of the things of this life; whether it be fame, beauty, learning, talents, or any other possession. Remember, that spiritual things and temporal cannot both be pursued with eagerness. You cannot "love the Lord your God, with all your heart, and all your soul, and all your strength," and love any worldly object, any rival of God, in like degree. God must have the chief interest in the heart. Are you naturally warm, even to extravagance, in your affections? Be warm in the service of God; be as zealous as you please in that cause. But, in order that your holy zeal may not decline, you must

continually check the lust of other things. These are the great enemies of God: these are the great obstacles to your growth in grace: these are the weeds, which, being permitted to grow up, overtop the good seed; they choke the word, and it becometh unfruitful. Religion cannot live in that heart which is beating high with some earthly hope, panting after some earthly good, fretted with some earthly anxiety and care, or racked by some worldly disappointment. And the danger, be it observed, lies not in wealth alone, but in the lust of all other things. There is a holy indifference to the affairs of this life, which must be learnt if ever we would have our portion in heaven.

"Let, then, your moderation be known unto all men. The Lord is at hand. Be careful for nothing." "For this, I say, brethren, the time is short. It remaineth that they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it; for the fashion of this world passeth away."

IV. The last class of hearers is thus described by our Saviour. "But that on the good ground are they, which, in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience;" or, as it is rendered in Mark, "and bring forth fruit, some thirty fold, some sixty, and some an hundred."

Let us first notice the term "an honest and good heart."

It is an expression extremely common in the world; but the Scripture knows of no other good or honest heart, than that which inclines a man to hear the word of God, and keep it. But let us endeavour more particularly to explain these two words.

The meaning of the term *honest*, may be shewn by means of the following illustration. Suppose that you wished to convince a man of the truth of some point, in favour of which the evidence was undeniable; but that the individual in question should cavil at every word you said; that, though he pretended to argue the case, he should take all unfair advantages; that when he professed, through candour, to allow the weight of a part of what you said, yet he should always take care to deny the main point; and while he yielded in the premises, was sure to stop short of your conclusion. Suppose, also, that there should be in his mind, during all this time, some secret regard to his own immediate interest or pleasure, which was the true cause of his being so hard to be persuaded in the case in question. Now this would be to have a dishonest heart.

Just thus, but in the strongest sense of the term, is every irreligious heart dishonest. The Gospel is the truth. Its facts are true; its doctrines are true; its practice is the true inference from those true doctrines; and whosoever rejects the Gospel, whether by disbelieving its facts, by denying its doctrines, or contradicting its practice, is a dishonest man. Either in one part of the premises, or in the conclusion, he does not admit the truth; and it is a secret bias towards the side of sin and error in his heart, which prevents the admission of it. His is a dishonest heart.

The meaning of the scriptural term a *good heart*, needs little explanation. It means a heart disposed to that which the Scripture calls goodness, namely, universal goodness; to that goodness which respects God as well as man; to piety as well as morality, and to every part of morality as well as of religion. May God grant unto us honest and good hearts in this scriptural sense; for they are not thus good by nature. Let us pray, therefore, with

David, "Create and make in us a clean heart, O Lord; and renew a right spirit within us."

It remains only to describe those fruits of the Gospel, which they who receive the word into an honest and good heart are said to bring forth. These fruits are rich, as well as copious. It is not a little common decency and propriety, nor even a few occasional acts of more than ordinary virtue, which constitute the true fruits of righteousness.

"I have ordained you," said Christ to his disciples, "that ye should go and bear *much* fruit." "Be ye, therefore, steadfast and immoveable," says the apostle, "always *abounding* in the work of the Lord." What is the purpose of all the great doctrines which we have been taught? Is it not, that we should bear fruit? As the seed is sown with a view to the future harvest, so all the revelations of God to man, all the means of grace, all the hopes, promises, and encouragements set before us, are vouchsafed with a view to the fruit which is to be produced. For what purpose, think you, did Christ come into the world? Was it merely that certain followers might call themselves by his name; that they might be baptized into his faith; and then live nearly after the manner of the unbelievers? Was it not that he might "redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works?" It is said of him by the prophet, that "he shall see of the travail of his soul, and be satisfied." But is this the end of his agony in the garden, and of the sorrowfulness of his soul even unto death; is this the ground of his satisfaction, that a sufficient number of those members are added to his church, who merely cry "Lord! Lord!" and do not the things which he says? What was his language to the Seven Churches of Asia? "I know thy works; that thou hast a name to live, and art dead; for I have not found thy works perfect before God." And again, "Remember from whence thou art fallen, and repent, and do thy first works, or I will remove thy candlestick out of its place." Be assured, also, that by your works you shall be judged on the great day. "And I saw the dead, small and great, stand before God: and the sea gave up the dead that are in it, and Death and Hell gave up the dead that were in them: and they were judged, every man according to his works."—"By your fruits ye shall be known." This is the universal test. Prophets, and patriarchs, and apostles, and disciples, of the early church, as well as modern professors of the Gospel, shall be judged by this rule. By this, therefore, let every one now judge himself.

But what is the fruit which we are to bring forth? I answer, that it must be both rich and copious. There must be fruit in our thoughts, words, and actions; fruit very different from that of unchristian men. There is to be the fruit of all holy affections towards God, and of all goodness and loving-kindness towards our fellow-creatures. To our heavenly Father, there is to be offered up the sacrifice of prayer and praise; towards him, also, there must be holy confidence, and humble resignation, and ready obedience. There must be an unreserved trust in Christ, and a heart overflowing with gratitude for redeeming mercy; and there must be a devout dependence on the Holy Spirit. Towards our fellow-creatures there must be the fruit of integrity and uprightness, of gentleness and patience, of liberality and compassion, and of continual activity in doing good. There must also be the fruit of temperance, soberness, and chastity. In short, "whatsoever things are true, whatsoever things are honest, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue or any praise, we must think of these things."

"Thus have I described the four

classes of hearers spoken of in the parable. There may be shades of difference in the men of each class. There is certainly some diversity in those of the last class; for some, as the parable itself says, in the Gospel of St. Mark, "bring forth thirty, some sixty, some an hundred fold."

Finally, my brethren, ask yourselves, Do you bring forth fruit? What have you *done*, in consequence of your belief in the Gospel? I mean, what have you done which you would not have done, though in the same outward circumstances, if you had been unacquainted with it? Has it raised in you no holy affection to God and Christ? Has it cleansed you from no secret iniquity? Has it subdued in you no besetting sin? Has it urged you to no self-denial? Has it roused you to no beneficent exertion?—Then it has not done its work: it has not brought forth its fruit. The seed sown in you has failed; and it has failed through the want of a good and honest heart. The husbandman hath bestowed his care and pains, as well as sown his precious seed, in vain; and you are as an ungrateful soil, which is full of "briars and thorns, and nigh unto cursing." May God deliver us from this curse, which is the greatest of all curses. Troubles and afflictions may be endured, for they shall cease with this fleeting life: soon all our sorrow and sighing shall flee away. But the man who hath brought forth no fruit unto God; he is the man who may be pronounced truly miserable: he is as a tree, whose end is to be burned. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap: he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting."

To the Editor of the Christian Observer.

It appears to me extremely desirable, that you should occasionally enrich your useful miscellany by a few short extracts from those ancient divines, whose works are imperfectly known, and who have written well on practical subjects. I venture, therefore, to trouble you with the following brief characteristics of pride; and if you think my paper worthy of insertion, I may perhaps again trouble you with the same kind of communication.

Signs of Pride.

1. Pride causeth subjects to be too quick in censuring the actions of their governors, and too impatient of what they may suffer from them.

2. A proud man is more disposed to command than obey.

3. If a proud man be a ruler, he is apt to be lifted up; he is more desirous to be obeyed by his inferiors, than himself to obey God.

4. If a piece of preferment be void, a proud man always thinks that he is the fittest for it.

5. When a proud man looks at a work of his superior, he thinks that he could have done it better himself, if he had had the doing of it.

6. A proud man is much more mindful of what he knows, than of what is wanting in his knowledge.

7. Pride makes a man wonderfully partial in judging both of his own virtues and vices, in comparison with those of other men.

8. Pride makes men hear their teachers as judges rather than as learners.

9. A proud man is hard to be pleased.

10. He loves precedency.

11. He expects that all the good he does should be remembered by other men.

12. His best friends are his greatest admirers.

13. He grows insolent, when he perceives that he has got upon the higher ground.

14. He is impatient of being contradicted in his speech.

15. Dwell where he may, he is turbulent, if he have not his will.

16. He is apt to be passionate and contentious.

17. If not an open, he is at least a secret boaster.

18. He is censorious and uncharitable: very few are godly, honest, sincere, faithful, in his eyes, even of the number of those who are really such.

19. Pride causes men to hate reproof. The proud love to reprove others, but hate to be reproved themselves.

20. When a proud man is reproved, he denies, or at least extenuates, his fault.

21. Pride often makes men talkative; more disposed to speak than to hear, and to teach than to be taught.

22. Proud persons are ashamed to drop into a lower station, to put on an inferior apparel, to live on the more ordinary kind of provisions. They are not willing to submit to the call of Providence in this respect.

23. If a proud man be wronged, he looks for a very great submission before he will forgive.

Lastly, Pride often makes men inordinately desire to have an honourable memorial kept of them when they are dead. Many a monument, therefore, hath pride erected: many a book hath it written: many a good work hath it done; a work good in itself, but bad from the baseness of the intention; many an hospital, an alms-house, a school-house, hath it erected. Let us not, indeed, causelessly suspect each other of this vice; but let us each examine our own hearts, and take heed lest our most beneficial works be a part of our corruption. B.

MISCELLANEOUS.

To the Editor of the Christian Observer.

ON ST. PAUL'S CANON RESPECTING NOVICES IN RELIGION.

Could the affairs of the Christian church be regulated by a sagacity equal to that which is demanded and exercised by the philosophers of this world, it would surely be provided, that no person should act as a public teacher, unless he were qualified to sustain such a character, by personal holiness, by competent abilities and learning, and by so much actual knowledge of life, as might at least secure him from the common impositions and artifices of mankind. If it were found impracticable to effect this provision, the next measure might be, that every instructor should enter upon his undertaking under the immediate observation and guidance of one able so to discern and to correct error, and to confirm all habits of right thinking and conduct, as to give to his disciple the opportunities of excellence.

According to the first of these rules, it is obvious, that, allowing for the infirmities and degeneracy incident to all human institutions, the church would be largely blessed; in the other case, she would offer assistance to her sons, capable of furnishing them with the main requisites of the pastoral character.

These pleasant theories glided before my mind's eye on considering St. Paul's injunction, that a spiritual guide should be, "not a novice, lest, being lifted up with pride, he fall into the condemnation of the devil." (1. Tim. iii. 6). A novice—for so our translators remind us in their marginal commentary—is *one newly come to the faith*; that is, I suppose, a recent convert from Paganism or Judaism to Christianity. But if the term be useable in a country professedly Christian, then it may perhaps be interpreted thus—one who

begins to be serious about his salvation.*

Now to such a person the diffusion of religious truth will naturally appear to be an object of paramount importance; and, in the early warmth of his new character, he will be eager to communicate to all within his influence the same encouragements and the same anxieties which alternately animate and disturb his own bosom. All projects terminating on the verge of time are alike suspended, when his memory recounts the names and labours of evangelists and missionaries; and his inquiries into the existing state of the world refer, not to cabinets and camps, but to the prevalence of ignorance, infidelity, and heathenism, and to the channels opened by peace or war to the currents of Divine wisdom. It not unfrequently occurs, that, in a convert thus excited, all speculation ultimately rests in a resolution to become a teacher himself; and, as this resolution partakes of the general confusedness and varied purpose of a proselyte's mind, his destinations are determined by accident; by the relations of place and time; by the discordant representations and persuasions rising from the new world which gathers around him. Thus, in a spacious, crowded church, his final resolve is to become a clergyman; in the thronged assembly of the separatists, nothing can divert him from a fixed purpose to minister among *them;* in reading the transactions of missionaries, he is already encircled by an audience of slaves under the foliage of western groves, or offering heavenly instruction to the more civilized idolaters of Asia. What obstacles will not a fervid imagination overleap; and especially when all motives and all ends appear to centre in a devotion to the everlasting welfare of souls! No deserts are weary, no forests impenetrable, no torrents impetuous; the tropical sun does not parch, neither do the polar blasts stiffen, where fancy controuls the course of universal nature, and removes all physical difficulty by an allegation, a wish, and a theory.

Now, sir, is there any thing of *the novice* in all this? If my representation be not calumnious, where it is intended to be correct, the inference is, that the original of my sketch has left out of his account this most important consideration — his spiritual qualifications for instructing others either at home or in other lands. Granting that his animal energies are able to sustain alike the attacks of fire and frost, he is indeed so far prepared to evangelize Malays and Esquimaux: but in this he is rivalled by many a commercial adventurer; by those who float from Guinea to Labrador in quest of ivory or castoreum. But supposing that our speculator's plans of instruction are to be realized at home, still the same great consideration is left out: the question still remains, How is he qualified to teach?

St. Paul's injunction, referred to above, has often struck me as one of those many passages of Scripture, which appear, by almost universal consent, to be passed over as useless. Never did I hear (and I have mingled not a little with professors of religion), but once, this injunction repeated to any young man who discovered an immature propensity to preach. Once I *did* hear it; and the Apostle's remembrancer was heard with some effect.

I do not profess to have studied the Scriptures critically; but the clergyman, who will be mentioned in the sequel, once pointed out to me a few interpretations of the neglected canon, which I beg leave to lay before you, as proceeding, at least two of them, from commentators in a case like the present unexceptionable. My first authority is that of a favourite of yours, Richard Baxter, who, in about his seventieth year, explained the passage thus:— "Young, raw Christians, made teachers, are in great danger of falling into condemnation, by pride, even like

to devils. Because, 1. They have less knowledge of their own ignorance, and how much yet they want: 2. The suddenness of the light which they have received so transports them, that they think it to be greater in them than it is: 3. They have stronger passions in them than the aged; and those puff them up, as if they signified answerable judgment: 4. They have weaker degrees yet, of humility, self-denial, and all grace, than riper Christians have: 5. They have had less time to learn the great things which should balance them: 6. They want that experience which fully convinceth riper Christians of the error of self-exalting; so that none are so apt to rage and be confident as the ignorant and injudicious: 7. And they are themselves, as children, carried away easily by the applause and flatteries of such as are like them, and cry them up for their injudicious fervour." Erasmus observes on the text, that a novice is inadmissible among public instructors, because he is not sufficiently skilled in the mysteries of religion, neither is his constancy proved; and that these are reasons, exclusive of that declared by St. Paul. The obsolete commentators Tirinus and Menochius intimate, that a novice is *lifted up* by the persuasion that the church needs his services; and thence he feels of some consequence. Grotius quietly reminds us, that they who suddenly attain honour are easily inflated.

Whatever may be the precise meaning of *falling into the condemnation of the devil*, it seems evident that the scope of the passage is a very serious intimation that the pride there denounced assimilates its possessor to the angels who by ambition lost their first estate; and its very obscurity, instead of disarming it of its terrors, will, to thinking minds, bring emotions of awe and apprehension.

Far be it from me, sir, to judge any man;—but, with St. Paul's injunction before me, and with the practical comments upon it furnished by what my own eyes have seen, and my own ears have heard, among the religionists of these times, I must confess, that the apostolic canon seems to me to be daily violated by numbers, who think, speak, and act much, with a professed regard to the Gospel. They will answer for themselves at the final judgment; and so must I; ("the Lord grant unto me that I may find mercy of the Lord in that day!") and therefore am I not eager to tell all my thoughts about them. Yet there can be no asperity, no bitterness, in observing, that the profession of religion opens avenues to worldly gain and worldly reputation; and that along these broad ways will hasten such as are converted in their opinions, but not in their hearts; who know something more than others, but know without conviction; who have left the world, but not overcome it; speculative saints, practical unbelievers.

Whoever acknowledges the identity of the human character needs no one to assure him, that vanity and intolerance may exist in degrees exactly equal, in a Romish cardinal, a Protestant dignitary, and a Methodist itinerant; in the Conclave, the Convocation, and the Conference. It is man who is vain and intolerant; and not his accidental appendages. I have therefore no difficulty in supposing, that, among the many thousand persons in this island who pass from the field and the shop, to assemblies of social prayer and mutual examination, to lead classes or occupy pulpits, is to be found many a melancholy illustration of the neglected injunction of St. Paul; many *a novice, lifted up;* and by instruments of elevation which truly are quite equal to raise the shadowy imitations and pictures of substantial excellence!

There is, in my judgment, something fearfully alluring, to uneducated and forward minds, in the opportunities of notoriety furnished by the present disorderly state of things

in the Christian world. The time may indeed come, when the number of volunteer teachers will out-number the taught; and thus, evil recoil upon, enfeeble, and destroy itself. But as matters now stand, the office of a religious instructor, exercised in apartments of all dimensions, from the spacious meeting down to the room of a mud-walled cottage, sets men upon pedestals of all heights, the lowest above the level of the vulgar earth. In this manner Christianity, strangely perverted from its original design, seems compelled, not to exalt the lowly, but to flatter the self-confident*.

Should any reader suspect that in the expression of these sentiments I am but idly retailing the murmurs of irreligious men against the asserted prevalence of religion, I reply, that truth, whether uttered by a saint or an apostate, retains the same potency; and the question is, whether fact justify what is above intimated. I should argue, that the state of things supposed in this paper, is the regular consequence of the long security which the professors of the Gospel have enjoyed. Religion is indeed derided and denounced in pamphlets and reviews; and many read, and many confute them. But no man can "strip his sleeve and shew his scars;" can trace the furrows of the scourge, or the brand of the cautery. The iron enters no man's soul; and it is Tartary, and not England, that is watered by the blood of the martyrs†. Now I conceive that a disorderly character of religion is as fairly the result of long freedom from persecution, accompanied with outward prosperity; as the contraction of rust (the illustration is not my own), is the natural consequence of the action of the atmosphere upon a bar of steel which has been long out of the furnace. We need not be surprised at any degree of confusion introduced by the concurrence of two causes so potent, as the virtual neutrality of the world, and the eagerness of proselytes. While the magistrate secures the novice from civil injury, and the novice reaches, at one bound, the seat of instruction, the latter is too surely thrown upon heights dizzy and precipitous, whence many an adventurer has fallen headlong. I may not venture to attempt a parallel so fearful as the injunction of St. Paul appears to present to us, when he terms the perils incurred by inexperienced teachers, *the condemnation of the devil*. The apostle's expression is awful; reminding us of the dismay and ruin which confounded the earliest projects of ambition; and interposed a great gulf between the rebel hosts, and the eternal fruition of their God.

Permit me to illustrate some of the evils growing out of the immethodical system above alluded to, by what is passing in my own village. Had the clergyman of this place been a man of the world,—a mere sportsman, or a mere agriculturist, or a gentleman of merely fair conduct, but inwardly indifferent to the salvation of souls,—I should not have been surprised at the efforts made for these seven years, by some persons in the neighbourhood, to seize and garrison a small house situate within a stone's-cast of the rector's garden. But observe how our case stands:—This rector is a man, at any rate so far interested in the spiritual welfare of his parish, as that all know his readiness to give advice as frequently as any individual applies for it; nor does he sit at home to receive applications

* I must assure the reader, once for all, that what is urged in the text against the pretensions of novices, I am perfectly willing to apply, *mutatis mutandis*, to persons in the established church; who, whether clergy or laity, are equally open with dissenters to the melancholy temptation in question; and I am able to assert, that the consequence of such temptation is discernible, in a very affecting degree, among the educated as well as among the illiterate; and this, in more cases than it is pleasant to recollect.

† Alluding to the martyrdom of Abdallah, as described in Dr. Buchanan's Star in the East.

for counsel, but he goes forth to offer it. He walks the wards of his infirmary with all regularity; and I believe, that no patient dies for want of professional skill and assiduity. His conduct habitually exemplifies his Master's admonitory declaration, "they that are sick need the physician." Then, as to his public ministrations, even those who separate from him acknowledge that he preaches "the truth." Yet this is the man from whom it is deemed lawful to estrange the affections of his flock. For this purpose we have been for these seven years visited periodically by teachers, who have so far appropriated the house above mentioned, as to come there once a week, with a view to organize a secession from the church. The present fruit of their labour is a society of sixteen persons, professedly gained over to the side of their teachers; and there are from ten to twenty others who irregularly attend, and appear to be wavering between the old and new communions. Such then is the leaven which is gradually to change a population of eight hundred persons.

My habits of life lead me so much among my village neighbours, that with none of them am I unacquainted. You will believe, that, during what I was going to call the *seven years' war*, I have not remained an unconcerned spectator of what has been passing around me. We are all, laity as well as clergy, interested in the final issue of our religious struggles; and accordingly I look and think, fear and hope; and feel that matters of this kind, like affairs merely civil, awaken curiosity, invite speculation, and deserve very serious investigation. But, sir, it is my professed desire to examine the actual state, and probable consequences, of such proceedings, not as a worldly politician, or in the spirit of an ecclesiastic trembling for the loss of a lucrative sinecure, but as one who refers all things to the interest and final triumph of Christianity itself, severed from all its modifications papal or protestant episcopal or congregational.

But to return to my village polemics. The first man who welcomed the new comers, was the proprietor of the house already described; and by trade a weaver. His animal passions were naturally torpid, his understanding shrewd and inquisitive; and I found that he had knowledge sufficient to plot mischief, and to rivet ignorance. He entertained the strangers, because they brought something new with them. But in a little time he was to them as the porcupine to the snakes; and his quills had nearly punctured his associates into a retreat, when he left them and us to settle in the capital; and from that hour I have heard nothing of him. His successor in the house was his inferior in understanding, and generally fair in his conduct, except that he was frequently ruffled by anger. However, he succeeded, not only to the tenement, but to "the innovating propensities," of the weaver. After a time, this person (as resident representative of the periodical preachers), attained the dictatorship among the sixteen; and from ten to twenty parcels of influence over the irregular attendants; each parcel being, of course, commensurate with the individual's degree of attachment to the new dynasty. However, he most obviously holds this dictatorship at the will of *the people*.

If the Christian maxim; "by their fruits ye shall know them," be unequivocally admitted as the criterion of religious principle, then is there reason to fear that this poor man's religion is very incomplete. To my knowledge, he is a stranger to internal composure. The dictator's pillow is stuffed with thorns stuck in by other Cæsars, who find that the world was made also for them; and the eyes of more than one are fastened on the insignia of power, and already are comparing their hands with the circumference and length of his truncheon. All this while, he reads in the Scripture

of "rest unto the soul," as the consequence of taking Christ's yoke; but, far from possessing this, no soul is so harassed, so restless as his. Combating the rector without, and the rival powers within; compelled alternately to be a despot and a slave; panting for absolute empire, or anticipating deposition; he is "weary and heavy laden" with his self-imposed burden!

Now, is it not obvious, that a religion formed and settled under these circumstances must be unsound and defective? Neither this man nor his adherents suspect what may be the master principle at this moment directing all their movements. For if I were to speak, sir, from my own observation of its effects, I should say that the world, availing itself of the love of power and notoriety inherent in our miserable nature, is the grand agent in their enterprise. And did these persons practically own the doctrines so perpetually urged in their public and private discourses, they might haply learn to "make themselves of no reputation," and retire from the chair of instruction to their closets, and to their consciences. If religion inculcate any grace with a distinct earnestness, it is unquestionably the grace of humility; and so far as we are deficient in its exercise, we war against our own souls. "If any man have not the *spirit* of Christ, he is none of his." Our Lord said, "My kingdom is not of this world." But with sentiments purely evangelical, we may connect a disposition purely worldly; and while others discover their ambition by grasping at sceptres, we may discover ours by heading the subdivisions of religious faction, and by gathering the credit of seducing men from the objects of their early attachment *.

I must not neglect to express how much I have been edified by the conduct of my pastor since the trenches were opened against him. Instead of uttering vulgar, undefined declamation from the pulpit, about schism, self-inspired teachers, the necessity of legislative interference, and other common-places—to do which, by the way, is a very likely method of strengthening the positions of separatists—he has never publicly alluded to them. He has in private briefly declared his disapprobation of our innovators; and he has stated the reasons which attach him, and ought to attach them, to the established church. As to any personal resentment on his part, no approach to so unworthy a feeling has been detected by them;—a circumstance which has produced no small degree of irritation; for as they have always been on the look-out to find matter of quarrel, and to get themselves noticed, and are yet let alone and are yet unnoticed, their disappointment is great. All this is the more mortifying, because, in a parish three miles distant, the clergyman, having spent sixteen Sundays in publicly enouncing and confuting the objections of the dissenters one by one; half the hearers, remembering the short objections, and forgetting the long and elaborate confutations, gradually filed off, either to the meeting- or to the ale-house: some, being convinced that the sepa-

* I am persuaded that the more discerning part of my dissenting brethren, those I mean (and many such I trust there are in the land) who, though differing from us in some circumstantials, have it supremely at heart to promote the interests of solid, scriptural, practical piety, will be far from feeling any apology necessary, either for the remarks already made, or for those which follow. I have heard such persons frequently lament the prevalence of the evil which I have endeavoured to expose; and I could point to authors, who may be considered as belonging to their body, who have written most judiciously upon it. And although my sphere of observation has not given me an opportunity of illustrating the effects of the evil, except by a case which may appear invidious, that of separation from the church, I have no doubt that they could supply innumerable instances of similar defections from the meeting-house, produced by the same causes and issuing in the same consequence.

ratists were right, followed them; and the rest, being persuaded that the church was wrong, deserted its communion, without troubling themselves whether they might do well by joining that of its opponents: so that, between both, the clergyman, who had abridged Hooker and other apologists for his congregation's sake, and whose main body of divinity is polemical, has lost half his flock; and is amazingly popular among some of the sectaries of the district, for his exertions in their behalf.

In the concluding paragraph of this address, I recur to the apostle's neglected injunction, and would advise all whom it may concern, to weigh that injunction well. Let professors of religion endeavour to learn the art of analysing the devices and desires of their own hearts, so as to separate worldly motives from such as may impartially be judged to be spiritual. Let them ask themselves, what is the bait which allures them to rise from the level of a learner to the station of a teacher. Let them separate the petty bustle of getting preachers into *dark* parishes, the notices of religious magazines, the hope of having their portraits engraved, and the notoriety consequent upon all this machinery of fame,—for by such machinery does "poor human nature" condescend to be elevated into importance!—from the simple, self-renouncing wish, to diffuse the savour of serious godliness, by displaying its fair proportions in their domestic, retired character. There is a celestial rhetoric in the exercise of the Christian graces, which is persuasive, noiseless, uniform, permanent. The religion thus exhibited, lives chiefly upon its internal resources; and though far from being independent of public ordinances, yet its vitality is the fruit of self-knowledge, of humiliation, of watchfulness, of converse with God in solitude. Its anxieties flow, not from uneasy apprehensions of being slighted or forgotten by religious parties, but from the possibility of losing the little grace it presumes to have gained; from the recollection of past transgressions; from the fear of temptations yet to come. Its gratifications spring, not from a consciousness of rising popularity, not from a comparison of former insignificance with the importance now reached or attainable, but from the still trembling hope of life eternal; from a conviction of the entire sufficiency of the blood of the Atonement; from the gradual retreat of vanity and passion; and from an anticipation of the perfect triumph in the heavenly state, over the last remains of infirmity and corruption, over even the dread hostility of this world, its craft and its flatteries.

METATOR.

To the Editor of the Christian Observer.

In the latter end of last May, it was my lot (and afforded me no small gratification) to spend three days in the metropolis of North Britain; one of which was the Sabbath. I was not a little amused and pleased with the delightful view from the Castle Hill, and other romantic eminences in the vicinity of that ancient city, from whence are beheld, at once, the lofty and crowded buildings of the Old Town; the beautiful and magnificent modern erections of the New Town, with the tall and elegant spire of St. Andrew's church; the royal palace of Holyrood-House; the rich and highly-cultivated surrounding country, with the distant mountains; the town and harbour of Leith; the Frith of Forth, and its opposite shores, &c. &c.

But what I chiefly propose, is to give a brief account of the manner in which I spent the Lord's-day; offering also a few remarks on what I heard and saw, in which I certainly intend no disrespect to our northern fellow-subjects. Betwixt eight o'clock in the morning, and seven at night, I was favoured with four opportunities of attending the

public worship of the Almighty. Though I am a member of, and firmly attached to, the Church of England, yet, being inimical to that wanton propensity to division which discovers itself in the present age, and having long observed its malignant effects, I judged it to be my duty, as it was also my inclination, while in Scotland, generally to attend the public worship of the established church of that country. For, though I disapprove its presbyterian form of government, I nevertheless consider it as a *reformed* national church, professing all the essential truths of Christianity, and containing many faithful preachers of the Gospel, and living members of Christ's mystical body; with whom, if through grace I can be a partaker of the common salvation, I shall spend a glorious eternity.

In the afternoon of the Lord's-day, I attended an episcopal chapel, where the worship was performed nearly in the way of the Church of England, and the sermon was perfectly sound and evangelical; though I should have been better satisfied, if the officiating clergyman had possessed a greater degree of zeal and fervour. At the other three opportunities, I attended the Scotch established churches. The morning sermon, at eight o'clock, was inferior to the others, though it contained nothing inconsistent with evangelical truth. The other two (both of which were attended by very crowded audiences) were evangelical and practical, sound and useful discourses; delivered with becoming zeal and earnestness, yet without any extravagant or unbecoming action.

Upon the whole, however, I must acknowledge, that the exercises of the day had no tendency to lessen my attachment to our own mode of public worship, or to induce me to prefer the method adopted by the sister church. In particular;

1. I could not but give the preference to our own excellent Liturgy, over their long extemporary prayers, though I am no enemy to this kind of prayer on proper occasions. Indeed, I have heard it asserted, that even some of the more pious and sensible of the Scotch clergy have privately owned their conviction, that a suitable pre-composed Liturgy would be very useful, if not preferable to the common mode in their church; but that the prejudices of the people would not endure the introduction of it.

2. I was grieved, that no part of the Scriptures was read in the course of public worship, except the text of the sermons. I had before supposed, that the principles of protestantism, as opposed to popery, were not so far deserted by any *national* reformed church in Europe. This surely demands the consideration of the General Assembly. One part of the excellency of our church-service must be allowed to consist in the abundant use which is made in it of the divine oracles.

3. The Lord's Prayer was never once used in any of the three places where I attended, though enjoined by our Lord himself, and though it seems chiefly to be intended and adapted for social worship.

4. Though the Lord requires himself to be served and worshipped with body as well as spirit, I did not see much suitable reverence or becoming decency on entering the house of prayer. Some of the men I saw come into the church with their hats on, which were not taken off till they entered their pews.

The like disregard of outward reverence and adoration appeared in there being no kneeling during prayer; and during the singing, all sitting down at their ease.

5. The Scotch people may be borne with, in their partiality to their old version of the Psalms, out of regard to its author; as I must confess myself attached to the version of Sternhold and Hopkins, for the sake of the pious composers of it. But whatever may be said of the *matter* of their psalmody in Scotland, there is great room for im-

provement in the *manner* of performing it. The precentors line out the psalms with a very whining tone, in which I think they are never equalled by the worst of our parish clerks; and no tunes seem to be used, except the old slow psalm tunes, and these very much spoiled in the singing; good old Windsor, and even the Old Hundredth, so drawled out and disfigured by the addition of extraneous notes, that they can scarcely be recognized.

To the praise of the Scottish nation, they are not arrived at that pitch of profaneness and irreligion, which we are often compelled to witness in this part of the united kingdom. The Christian sabbath is better observed, and the churches are more generally frequented. It is pleasing to see and to mix with the multitudes which crowd the streets of Edinburgh, on the breaking up of the public assemblies. So far as I could learn, there is no travelling of stage-coaches on Sundays, in any part of Scotland; while in many parts of England the stage-coaches run on all days alike—thus setting the great Eternal Judge at defiance.

I have learnt to entertain an increased regard and veneration for the North Britons in general. I had before been given to understand, that one trait of their *national* character, in these disorderly and seditious times, was staunch loyalty; and what I have witnessed has tended to confirm this account. In South Britain, it is not very uncommon to hear the bitterest spleen vented against the government, and all its proceedings censured and condemned with the most consummate arrogance, and even by those persons (indeed chiefly by those) who cannot conduct their own little affairs with propriety, common sense, or honesty. I heard nothing similar to this while in the north; but whenever political subjects were introduced, the conversation ran in the contrary strain.

DEBRIENSIS.

To the Editor of the Christian Observer.

Complaints are frequently made of inattention and improper behaviour in places of public worship. I am not aware that any effectual remedy has yet been proposed; and I therefore beg to recommend one to your notice, which, in another country, was speedy and decisive.

The inventor of this remedy was father Ugarte, one of the Spanish missionaries to California; and it was first applied about the year 1700. This missionary was accustomed to collect the Indians, as often as he could, for the purpose of public prayer and explanation of the Catechism. "At first they were very troublesome all the time of the sermon, jesting and sneering at what he said. This the father bore with for a while, and then proceeded to reprove them; but finding that they were not to be kept in order, he made a very dangerous experiment of what could be done by fear. Near him stood an Indian in high reputation for strength; and who, presuming on this advantage—the only quality esteemed among them—took upon himself to be more rude than the others. Father Ugarte, who was a large man, and of uncommon strength, observing the Indian to be in the height of his laughter, and making signs of mockery to the others, seized him by the hair, and, lifting him up, swung him to and fro. At this the rest ran away in the utmost terror: they soon returned, one after another; and the Father so far succeeded to intimidate them, that they behaved more regularly for the future."—Venegas's Hist. of California, vol. i. p. 318.

Contempt of religious instruction is not always displayed in the same manner: from the wild native of America, we might naturally look for it in its rudest form; among persons somewhat more civilized, the mode will be different. The Indians of California jested and sneered; the Indians of England —(may I venture to use the expres-

sion?)—exhibit the same principle by the four following modes: 1. By coming in late; 2. By bowing and whispering; 3. By sitting when they should stand or kneel; and, 4. By sleeping.

Now, in all these instances I humbly conceive that a good swing would be a sovereign cure: I would pledge myself for its success even in the most inveterate cases. So far as my observation has extended, the greatest difficulty would arise in the second and fourth; for ladies will talk, and heavy mortals are prone to sleep. But I am willing to meet the difficulty in its most desperate form. Suppose then, for example, twenty or thirty of these Indian females of rank and fashion and education, all thus employed at church, in that part of the town where rank and fashion and education have the greatest influence; only send in among them some Father Ugarte, and I will engage that the poorest Christian in the aisles will not be more quiet than they. And with respect to sleeping—sir, the Mayor himself could not doze after such an operation.

It may be proper to answer a few objections, which a doctrine so novel will naturally provoke.

Objection I. "English Indians are so numerous, that it would be an endless labour to correct them all."—Nothing more easy: look at Father Ugarte: he only swung one; but he cured a congregation.

Objection II. "If we have recourse to remedies so unpalatable, we shall empty the churches."—This I deny: the hearers of the Jesuit, it is true, all ran away at first; but they soon returned. I am of opinion, that if the heaviest drone in the metropolis, who can hardly count ten hearers beside the clerk, would apply the principle of the swing, it would be difficult, on the next Sunday, to procure a seat.

Objection III. "The clergy are not, in general, so stout and hearty as Father Ugarte."—To this objection I must return two answers. My first answer is, that the principal display of Californian politeness takes place, for the most part, in those very churches where the clergy are stout and hearty. Where a minister is diligent in his studies, exemplary in his deportment, earnest in instruction, and devout in prayer, his congregation will generally imbibe something of the same spirit, and public worship will be conducted at least with decorum. But introduce me to a divine who is the most alert on the cricket-ground, or the first in the fox-chase—a sportsman of character, and a dancer of fame—whose nerves are well braced by exercise, and never relaxed by study—and I will introduce you to a church-full of Indians. The evil and the remedy are found together.

But, as a second reply, Why not appoint a parish-officer expressly for the purpose? We have one sexton already for the purpose of caning children; why not have another for the swinging of adults? You can then select your man, and will of course choose the "Game Chicken" of the parish.

Objection IV. "Many of the Indian ladies of England have got no hair; Ross and perukes are all the rage."—This, I confess, is a most formidable objection; since it could be of no service to fasten upon fictitious locks, and, instead of the lady, to swing her wig. I have examined the narrative with some anxiety, but cannot find that an instance of this sort ever fell within the grasp of Father Ugarte; possibly the ladies of California were contented with the ornaments which nature had bestowed, and were ignorant alike of Ross and his perukes. At any rate the case is unnoticed by the Jesuits, and I would therefore recommend another experiment. When the wig gives way, let the swinger lay hold of her ears: the process of vibration will be just as easy, and the effect will probably be the same.

I am, &c.,

PETER PENDULUM.

REVIEW OF NEW PUBLICATIONS.

The New Testament, in an improved Version, upon the Basis of Archbishop Newcome's new Translation: with a corrected Text, and Notes, critical and explanatory. Published by A Society for promoting Christian Knowledge and the Practice of Virtue, by the Distribution of Books. London: Johnson. 1808. 8vo. pp. 612.

Unitarianism (to make use of the term which the professors of that modification of Christianity assume) is seldom found in the ascending progress. It generally forms some point, whether intermediate or final, in the descent from pure and practical Christianity to real irreligion; and the history of its production is something of this kind:—A person of sincere, scriptural, and eminent piety, has a family, all of whom cannot be expected to tread precisely in the same steps with their parent. One of them, we may naturally suppose, with all the speculative orthodoxy and exterior decency of the father, will retain but little, if any, of his internal holiness. The religion which this man attempts to communicate to *his* family, is of course the form only, without the spirit; and if, among his children, there should be found one with rather more than ordinary intelligence, or, what is sometimes mistaken for it, strength of intellect, indignant at the imposition of doctrines which have neither been rationally explained nor practically enforced, and galled by the dull monotony and irksome weight of duties of which he has never been taught the obligation or felt the benefit, he rejects the whole of his hereditary faith, and either takes refuge in real and professed infidelity, or contrives to retain an ostensible connection with the Christian creed, when he has really forsaken it, by adopting the creed of Socinus. Arguing, therefore, from the effect of an uniform pressure of natural corruption on a resistance thus gradually decreasing, we conclude that three generations are sufficient to produce the declension from pure Christianity understood by the term Unitarianism.

From these observations it may pretty plainly appear, that we consider the present as an Unitarian production: and we believe that the authors will not, as they cannot, deny it. We would always give to sects, in speaking of them, the name by which they choose to distinguish themselves; although it may not in all cases be selected with the strictest propriety: and if by the name, in the present case, it be implied, as we suspect is intended, that the bearers of it are *exclusively* unitarian in their faith respecting the Divine Being, we object to it, as containing an implication which is not true. We are unwilling, however, to bestow on these persons the title of Socinian; not merely because it is a name which they seem anxious to decline, as it would imply that their faith is derived from human authority, but because we think the character of Socinus himself injured by imputing their sentiments to him. Indeed, the Committee to whom we owe the present publication, so far from seeking any advantage to their cause by an open avowal of the sect to which they belong, have, either intentionally or casually, fallen upon some means which tend to conceal it. The society under whose delegation they act, is exhibited in the title-page under the appellation of "*A* Society for promoting Christian Knowledge," &c. The whole nation is well acquainted with "*The* Society for promoting Chris-

tian Knowledge," &c.; and the greater part will not readily understand, that the simple difference of the definite and the indefinite article distinguishes two societies, whose intrinsic difference involves the mutual charges of impiety on the one hand, and of idolatry on the other. The probability is, that no difference whatever will be perceived; and we can scarcely conceive it possible, that it should not have occurred to those who gave the denomination to the latter of the two societies, that it would almost universally be confounded with the former. These persons might possibly lament the hardness of their lot, in being obliged to merge the consideration of their means in the unquestionable rectitude and paramount importance of their end; and it is not absurd, certainly not uncandid, to suppose, that any slight reluctances of conscience were repressed in this manner. The same observations will, we presume, account for the service upon which this most ambiguous title is put in the Improved Version before us. The circuitous method of advancing a cause here exemplified, is further and very powerfully assisted by the declaration, presented to the reader with all the obtrusiveness and forestalling effect which a title-page can give, that this version is made "upon the basis of Archbishop Newcome's New Translation." No one would permit himself to suspect, were he even tempted so to do, that the translation of the New Testament by an Archbishop of the Church of England, should be hostile to that church; still less that it should be hostile in those doctrines which she professedly deems fundamental; least of all, that its hostility should discover itself *principally* in those doctrines: and of any translation, formed upon the basis of such a translation, the same sentiment will naturally be entertained. It is barely possible that the same result should not have been anticipated from the selection of the motto from Archbishop Parker's Preface to one of the authorised translations of the Church of England, called, by way of distinction, the Bishops' Bible. Here then is an Improved Version of the New Testament, formed upon the basis of one Archbishop's translation, recommended by a motto from another, and set forth by a Society for promoting Christian Knowledge, &c. Overpowered, as well as surprised, by this concentration of apparently decisive evidence, beaming upon him with full effulgence from the title-page, where every book is understood most explicitly and honestly to declare its character and design, the unsuspecting reader might not absurdly expect to find this Improved Version made to subserve, in some form, the advancement of the established system: and his disappointment will be proportionally great, when he discovers, that, notwithstanding the mitred ensigns so ostentatiously displayed, no partiality is shewn to the mitre; but that, on the contrary, the principal doctrines which adorn that mitre are assailed by every species, and the most inveterate exertions, of hostility. It will be well, if, after such a discovery, he have sufficient command over himself to abstain from the severe charge of imposition against the authors of a work, which has certainly had the effect of imposition upon him; and it will require all the charity he can collect, if, after finding it impossible to exonerate them from the design of producing this effect, he can admit the extenuating plea, that the adoption of the popular and plausible doctrine of general expediency has betrayed them into the use of means, which, nevertheless, they have the virtue not altogether to approve. With this kind of charity he will find it prudent to arm himself; since the exercise of it will be called forth afresh, whenever he may have the chance to purchase, or, if he be more hopeful, to be presented with, Dr. Watts's Divine Songs "*with a corrected text*;" or Mason's Student and Pastor, *with additions*, by Dr.

Toulmin*. So, likewise, should he be solicited to become a subscriber to the "*Christian* Tract Society," noticed in our number for July.

Having made these observations, which could not with propriety be omitted, on the peculiarities of the title-page before us, we proceed to the contents of the volume. The first thing which occurs, is an Introduction of thirty-three pages. Of this, the biblical scholar will form a competent notion, when he is told, that it is simply a compilation from the Preface to Griesbach's last edition of his Greek Testament, from Michaelis's Introduction, from Lardner's works, and a few other obvious writings on the same subject; interspersed, however, with observations calculated to inspire a favourable notion of the integrity and ability displayed in the present work. The open developement of the theological system (for, alas! much as we may revile a system, we must all have one) of the authors, is, with the prospect of greater success, reserved to the body of the work. Before we leave the Introduction, however, we must observe, that pp. xxxi.—xxxiii. are pretty nearly transcribed from the Appendix of Archbishop Newcome's translation. This will account for the omission of Schleusner's name under the head of "Useful Lexicons to the New Testament." But the most remarkable circumstance attending this portion of the work, is the object ascribed to St. John's Gospel. It was written, we are told, "to confute the Corinthian and other heresies." At first we were startled at the discovery of this new heresy; and could not tell, whether the Unitarians did not mean to do away the impression that they acknowledge no such a thing as heresy, and, as Corinth was remarkable for profligacy, to insinuate, with classical elegance, that the only, or the worst, heresy, is a wicked life. But upon a little consideration the Cerinthian heresy occurred to us, which St. John has had the credit (not in general with the good will of the Unitarians) of intending to confute in his Gospel. We therefore at once ascribed the term to an error of the press. But we confess we were again staggered, by finding this same Corinthian heresy in the Archbishop's Appendix, and which appears to have been copied with scrupulous fidelity by the Unitarian improvers. How has this happened? Who transcribed? or who was employed to transcribe? Who corrected the press? In short, whom are we to charge with introducing a new heresy into the Christian world?

In the Improved Version itself, the principal part which attracts our attention is the copious Notes by which it is accompanied; for evidently, and in some cases not the most legitimately, as the text is improved and corrected to one end, the establishment of the Unitarian system, we are persuaded that no honest and competent reader would find Unitarianism in the text, were he not assisted in the discovery by the creative and plastic energy of the notes. It is in the *human* part, —we speak according to our own prejudices; for all is human with the liberal and judicious Unitarian;—it is in the human part, in the decisions of poor, vilified, exploded, human authority, that the whole creed of Unitarianism has its foundation. It cannot be expected, neither is it necessary, that we should, in the present review, notice every assertion, statement, or argument, which calls for animadversion of some sort. This would be to write a fresh commentary; and, as confutations are almost necessarily more extended than the objects confuted, a longer one than that which we are criticizing. We shall content ourselves, therefore, (and we think our readers will not be discontented) with gleaning some of the most important positions and strongest argu-

* If he be not too bigotted, he may extend this same kind of charity to the edition of Pascal's Thoughts, *with additions*, by Voltaire.

ments, and trying what examination they will bear. And if we select one of the shorter Epistles for a more minute examination, as a specimen of what might be done with the rest, our critique perhaps will be judged to have something of the perfection of a whole. The three first notes in the work, designed to exscind from the genuine Gospel of St. Matthew his whole testimony to the miraculous birth of our Saviour, would have been a temptation which even our slender ecclesiastical knowledge could not have resisted, had not the mis-information and self-contradiction betrayed in them been exposed, we must think with effect, by some of our critical brethren *.

A note on the beginning of the fourth chapter of the same Gospel endeavours to explain the account of our Lord's temptation. After quoting the text, "Jesus was led up by the Spirit into the desert," the annotators add: "This form of expression denotes that the historian is about to describe a visionary scene. See Rev. i. 10, Acts xi. 5." The proof here is (we shall quote the Improved Version), 1. the assertion of St. John, "I was in the Spirit on the Lord's-day." Is this being *led* by the Spirit? 2. The assertion of St. Peter, "In a trance I saw a vision." Is it a necessary consequence then, that, because St. Peter was in a trance and saw a vision, any transaction whatever in the evangelical history may be interpreted a trance or a vision? Or must every thing be a visionary scene wherein the agency (*supposed* agency) of the Spirit is concerned? When the apostles were filled with the Spirit on the day of Pentecost, were the scene of the transaction, the multitude present, the discourse delivered, the effect of that discourse, all visionary? When Stephen, full of the Holy Ghost, was called before the sanhedrim, and made his defence, was this a vision? When the Spirit told Philip to join the chariot of the eunuch, and a remarkable conference is represented as taking place, together with some important facts, was this meant to describe a visionary scene? Or suppose we consult the parallel accounts of the extraordinary transaction mentioned by St. Matthew, and find St. Mark to write, "Immediately the Spirit sendeth him forth (αυτον εκβαλλει) into the desert;" and St. Luke, "Now Jesus returned from Jordan" (where the Holy Spirit descended upon him) "full of the Holy Spirit, and was led by the Spirit into the desert," &c.; do we find any thing in these expressions indicating any other than a real fact? But our Improvers help us to the *object* of this visionary scene; it was to *instruct* our Saviour, "that he was not to exert his miraculous powers for his own personal advantage or aggrandizement, but solely in subservience to the great design of his mission and ministry. See Farmer on Christ's Temptation." We fully believe, that no person would have thought of such an explanation, who was not by some cause excluded from the simple and true one. And provided that be avoided, it seems of little concern to our annotators, what opinion on the subject is adopted: for they proceed: "Some have thought that the account of the temptation is a figurative description of the train of thoughts which passed through the mind of Jesus. See Cappe's Dissertations." They have not yet done: "The introduction of the devil into this scenical representation no more proves the real existence of such a being, than the introduction of the lamb, or the red dragon, in the apocalyptic vision, is a proof of the real existence of those symbolical figures." Admitting the quiet assumption of a scenical representation, will even the Unitarians, or their present Committee, affirm, that the lamb in the Apocalypse is not the representation of a real existence, *i. e.* a real person?—We think

* The Quarterly Review, and British Critic.

this note not an unfavourable specimen of the whole body of the notes.

The last note on this chapter is on the homogeneous subject of the demoniacs of the New Testament. Demoniacal possession is here *asserted* to be resolvable into the natural disorders of lunacy and epilepsy. This assertion is founded professedly and entirely on the work of Farmer. As these writers have produced nothing like argument, we hardly consider ourselves called upon to expend any critical ammunition upon them. But when we discover, that throughout the various recurrences of this subject, no author whatever is appealed to but Farmer, as if that writer had perfectly settled the question, we must be allowed to represent this as a glaring instance, contradicted, we are sorry to say, by no opposite ones, of the most prejudiced and inveterate spirit of party. Is it unknown to the Improvers, that Fell, likewise a dissenter, professedly undertook to answer the work of Farmer, in another of about the same extent; and that the attack was not feeble, in the opinion, either of the person attacked, or of his partial biographer Kippis? Could not their liberality, and their confidence in the strength of their cause, draw from them the bare mention of his name? Was it of any advantage to them, that the common reader should not know that their favourite writer had an opponent, or such an opponent?—That strong case, the demoniacs of Gergaza, is passed over with very slight comment: but in the parallel passage of St. Mark's Gospel, the Committee have acquired the confidence to write: "This man was raving mad, and imagined himself possessed by a legion of demons, whose organ he was compelled to be. When healed, he is said, ver. 15," of chap. v. "to be in his right mind; which implies that his disorder was insanity"—and that only. In the same ver. 15 he is said to be clothed—which implies that he was naked, and that only!

On the words of St. Matthew, xi. 27, "No one knoweth the Son but the Father: neither knoweth any one the Father, but the Son, and he to whomsoever the Son chooseth to reveal him," the critics before us write, "The meaning is, that no one but the Father can fully comprehend the object and extent of the Son's commission, and no one but the Son comprehends the counsels and designs of the Father with respect to the instruction and reformation of mankind." This is the truth: but is it the whole truth? Something, however, like mystery is here inadvertently admitted.

The sin against the Holy Spirit is said (p. 27, and parallel passage of St. Mark, p. 81) to consist in its being a resistance to the strongest possible evidence of the truth of Christianity, and therefore rendering them incapable of being converted to the belief of it. The persons guilty of it remained therefore in the same forlorn state in which Christianity found them: which is expressed by the phrase, "they should never have forgiveness."—With the leave of the Unitarian Committee, we will add, from the text, "but should be liable to everlasting punishment." The embarrassment of these writers on the present occasion is very visible. They must not allow the Holy Spirit to be a distinct Being: but in what manner to understand an object placed, as in the history before us, in opposition to a person, yet not a person; how that object can be blasphemed, and the blasphemy in this case be greater than that against Christ himself; is a complication of difficulties, on the religious system of the Improvers, which they have found it more practicable or prudent to evade than to encounter. We are really grieved to see writers, who pretend to be expositors of Scripture, obviously doing their utmost to depress the energy of its more solemn declarations, and condescending to make use of means to mislead others by which they could hardly be misled themselves.

The alteration of Matt. xix. 17, into, "And Jesus said unto him, why askest thou me concerning good? One *only* is good," although adopted by Griesbach upon the authority of some of the best MSS., versions, and fathers, appears to give so incoherent a sense, particularly when nearly the same authority expunges the title of *good* previously given to our Saviour, and is so directly discountenanced by the remaining parallel places of the Gospel in St. Mark and St. Luke, which, almost word for word, have the common text, without any variation of MSS., that we cannot induce ourselves to acquiesce in it *. Had the authors of the Improved Version attended to a very common rule of the Greek grammar, they would have rendered the latter part of the passage "the good is one." We shall find, however, that this rule will afford them some difficulty in another and very important place.

We are happy to observe, that the Improvers have been liberal enough to translate one passage more favourably to the theology of their opponents than even the received version has done. We allude to Matt. xx. 23. In the received version, the answer of our Saviour to the sons of Zebedee is—"but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father." In the new translation it is—"is not mine to give, but *to those* for whom it is prepared by my Father." It appears to have been a strange deference to the authority of Beza, that induced our translators to adopt such a version. The present translation is that of Dr. Daniel Scott, in his new version of St. Matthew's Gospel. The Italian version of Diodati has, with the English, followed Beza; but the modern Spanish gives what we consider the true rendering —"no es mio dar *lo*, sino à los que está aparejado de mi Padre." The expression, Matt. xix. 11, is exactly parallel.

On the words, "*even* as the Son of Man came not to be served, but to serve, and to give his life a ransom for many," chap. xx. 28, the Committee express the hostility which might be expected to the doctrine of our Saviour's Atonement. "The word translated *ransom*," say they, "signifies the price paid for the liberty of a slave; and, figuratively, any means of deliverance from bondage." That this, or any other word, may be used figuratively, we have not the least inclination to deny: but circumstances must determine when it is so used, and in what degree of remoteness from the primitive meaning it is to be understood. It is something, however, peculiarly cautious in these writers, that, after having enlarged the meaning to any deliverance, they should restrain it to deliverance from bondage. It is applicable to deliverance from any evil. But God, we are told, ransomed or redeemed the Israelites, "not by paying a price for them. In like manner, *the many*, that is, all mankind (Matt. xxvi. 28; Rom. v. 15, 18), being in bondage to the Mosaic ritual, or to heathen superstition, are ransomed by the death of Christ, which is the means of their deliverance; not as the suffering of a substitute, but as the seal and ratification of a new and better covenant. See Newcome, Pearce, and Priestley on the text." There is a pretty obvious imperfection in the *ανταποδοσις*, or conclusion, of this note. In strict propriety it should have run—"In like manner Christ redeemed mankind, *not by paying a price for them.*" Now we certainly will admit, that, in the exhortation to "redeem the time," the circumstances of the metaphor exclude the idea of a price paid. But did our Improvers never read, that Christians are "bought with a price" (1 Cor. vi. 20, and vii. 23); and that they "were not redeemed with corruptible things, as with silver and gold, from their vain behaviour de-

* We have seen what Griesbach has written farther in defence of this alteration in his Comment. Crit.

livered down by their fathers; but with the precious blood of Christ, as of a spotless and unblemished lamb, who was foreknown, indeed, before the foundation of the world?" (1 Pet. i. 18—20.) This is one instance, in which Unitarians discover that they choose rather to attack the sense, than the words, of Scripture. And what is the effect of the ransom of Christ's death according to these interpreters? Not deliverance from sin generally, or in its most important aspects, considered; not deliverance from the punishment of sin in any view; but, exclusively, deliverance from the Mosaic ritual for the Jews, and from heathenish superstition for the rest of the world. How the connection is made out between the death of Christ and these effects, except as remote and subordinate consequences, we are at a loss to discover. The connection is certainly not necessary in the nature of things. From both the Mosaic ritual and heathenish superstition, it is very conceivable that the world might have been delivered without the death of Christ. Or the influence which, on Unitarian principles, it had in producing that change, might, on the same principles, have been as effectually, and with as much propriety, produced by the death of St. Paul. But the chief anxiety of the Unitarians, and of those in particular who are now exercising our criticism and patience, is directed against the idea of substitution in the death of Christ. Shall we, or are we required, on the present occasion, to state our grounds for the belief both of the existence and supreme importance of the substitution; to remind our readers, that the idea of substitution was industriously interwoven with all the more important parts, the sacrifices, of the Hebrew ritual; that, should we even allow them not to be typical, they were yet constantly displayed before the eyes of the Jewish nation, formed their notions, and rivetted them with the energy of religious considerations and feelings; that two of the prophets, Isaiah and Daniel, expressed and excited the expectation of a Messiah, who should bless his people by vicarious sufferings; and that, while most of the expressions relative to the death of Christ, in the New Testament, are adopted from the sacrificial and vicarious system of the Jewish law, almost every expression of whatsoever kind, without any opposite or even dubious ones, is made use of to impress the idea, that Christ died in our stead, to procure our pardon, and deliver us from his Father's wrath? Or will it be deemed sufficient to refer such as may require information upon the subject, to Grotius, "De Satisfactione Christi," with G. J. Vossius's defence of the author and the doctrine against H. Ravenspergerus; and Bishop Stillingfleet's defence against Crellius; and last, but not least, to Dr. Magee's well-known work on the same subject? That the death of Christ was the seal and ratification of a new and better covenant, is only a part of the truth, and, in the sense of the Unitarians, a very small part.—The reader should be informed, that the names of Archbishop Newcome and Bishop Pearce, at the end of the note, are only answerable for the position that the word "many" means "all."—We shall close this rather protracted discussion by observing, that the hostility to the proper and vicarious atonement of Christ, which has led Pelagius, Peter Abelard, Socinus, and the Unitarians into such thickets of sophistry and perversion, is founded altogether in some preconceived, metaphysical, and most presumptuous notions of what it is fit, and even possible, for the Divine Being to do in his transactions with mankind. Stillingfleet quotes it as the declaration of Socinus (de Servat. l. iii. c. 6.) "That if our doctrine were not only once but frequently mentioned in Scripture, yet he would not therefore believe the thing to be so as we suppose. For, *saith he*, seeing the thing itself cannot be, I

take the least inconvenient interpretation of the words; and draw forth such a sense from them as is most consistent with itself and the tenor of the Scripture." Discourse concerning the Doctrine of Christ's Satisfaction, &c. ch. ii. sec. 12.

The last verse of chap. xxv, "And these shall go away into everlasting punishment: but the righteous into everlasting life," affords the Committee an opportunity of impugning likewise the doctrine of everlasting punishment. Their argument is rather peculiar: "The word here rendered *punishment*, properly signifies correction inflicted for the benefit of the offender." We generally find Unitarian interpreters contending for the metaphorical and uncommon application of words, such as cannot be denied to occur sometimes; and by this expedient generalizing the meaning almost to a nonentity. Here the word punishment *properly* signifies a particular kind of punishment. Will they permit us to say—not that it may be metaphorically applied when it suits us—but that, independently of our interest, circumstances may oblige us to apply it metaphorically? Will they likewise permit us to express our opinion, that κόλασις does *not* properly signify correction inflicted for the benefit of the offender? Its proper and original signification we affirm to be punishment in general, on the authority, first, of Hesychius, who explains it by τιμωρία, and, secondly, of Scapula, who translates it *punitio, item castigatio*. The word occurs but once besides in the New Testament. Allowing, however, the interpretation given in the Improved Version, it would be impossible to find the person of whom it could be said, that it were better for him never to have been born.—Our annotators, however, proceed without dismay: "And the word translated *everlasting*, is often used to express a long but indefinite duration. Rom. xvi. 2," (should be 25); "2 Tim. i. 9; Philemon ver. 15. This text, therefore, so far from giving countenance to the harsh doctrine of eternal misery, is rather favourable to the more pleasing and more probable hypothesis, of the ultimate restitution of the wicked to virtue and to happiness." More pleasing and more probable indeed, to the wicked! and this is not among the least effectual of the means, by which they are brought to that place of torment. The word αἰωνιος occurs seventy-one times in the New Testament. There are five instances in which a proper eternity may not be understood: Rom. xvi. 25; 2 Tim. i. 9; Tit. i. 2; Philem. ver. 15; and Jude ver. 7. The first three are resolvable into one, and express the counsels of Mercy towards man before the creation. But the word in this, and the other two passages, seems to express a perpetuity limited only by the temporary nature of the subject. We feel no reluctance, however, in giving up these three instances. The Unitarians, with whom we are now concerned, will certainly allow us the *metaphorical* use of a term without any derogation from the *proper* use, for which themselves have just been contending. In most of the remaining instances the word is applied to life, and has, if we mistake not, been on all hands allowed to signify a proper eternity. Why it should not, when applied to future punishment; and particularly, as has often been urged, in the text which is now the subject of criticism, where the same word is used to describe the opposite final doom of the righteous and the wicked, in the very form of opposition, and in the short space of a moderate verse; is a momentous question to those who adopt the negative. That the word αἰωνιος does signify a proper eternity with reference to the future state of mankind, generally considered, in one passage of the New Testament—namely, 2 Cor. iv. ult.—we think few will presume to deny. There the things which are seen—every thing visible or material, the world and all the things of it—are put in express oppo-

sition to the unseen future state; and the things that are seen are said to be for a short time (or temporary), (according to the version before us), but the things which are not seen are everlasting. But it is well known, that it is not merely on a single term that we are constrained to rest so important a doctrine. Every one, who has the most superficial acquaintance with Scripture, can recollect a variety of very solemn declarations expressive of the eternity, as well as the extreme torment, of the punishment appointed to the wicked; and the most rigid critical analysis cannot, we believe, extract an atom of hope, that those who go away into everlasting punishment will ever be restored to virtue and to happiness.

We have already replied to as much argument as there is in the note on Matt. xxvi. 28. And we shall have arrived at the end of the first Gospel, when we have made some remarks on the note which might be expected on the 19th verse of the last chapter.

"That the Holy Spirit is here named in connection with the Father and the Son, is no proof that the Spirit has a distinct personal existence." We think *such* a connection is some proof of it; and we consider our word on the subject as not much inferior in authority to that of our Unitarian expositors. But they have added two references: "See Acts xx. 32; Eph. vi. 10." In the first passage, St. Paul, addressing the Ephesian elders, says, "And now, brethren, I commend you to God, and to the word of his grace, which is able to edify you," &c.: in the second, the same apostle writes to the Ephesians, "Finally, my brethren, strengthen yourselves in the Lord, and in the power of his might." And do these Improvers really consider these as parallel passages? Do they really think, that we reason from the passage of St. Matthew to a Trinity of Persons in the Godhead, on the ground of one predicate being applied in common to three different objects; as it might be inferred from the expression of "having a conscience void of offence both toward God and toward man," that man is likewise a divine being? They certainly do, or ought to, know better. But if they do not, it is time they should be informed, that it is the peculiar manner in which, and the peculiar circumstances under which, the three separate entities are comprehended under one predicate, together with the nature of that predicate, and the information derived from sources entirely independent, that press upon us the conclusion, that, in the form of baptism here prescribed, distinct personality and divinity are attributed to the three beings, in whose names that solemn rite is appointed to be performed. If we had any where read in Scripture, that converts were to be baptized in the name of God, and *in the name* of the word of his grace; or in the name of the Lord, and *in the name* of the power of his might; this would indeed have been the parallel of which our Unitarians were in quest, and which would have perfectly suited their purpose. We must confess too, that the perusal of such passages would have confounded us in more repects than one.—1 Chron. xxix. 20, afterwards adduced, where the congregation are said to have "worshipped God and the king," is rather to be considered as a difficulty arising from worship being paid to one confessedly no more than a man (although, we are persuaded civil respect alone is intended), than as rising to any thing like a parallel, which should disturb the common interpretation of the passage under consideration.

Having now accompanied the Improved Version, with the Notes, through the whole of the first Gospel, omitting nothing that appeared of any importance, we find it absolutely necessary to draw in our sails, and to leave some points which would otherwise demand our attention. We therefore pass over St. Mark's Gospel entirely; and stop at iii. 23 of St. Luke's, where it is written, "And Jesus himself began

to be about thirty years of age;" &c. The Committee, flattering themselves that they can turn this assertion of St. Luke against the relation in his first two chapters, which gives an account of the obnoxious doctrine of the miraculous birth of our Saviour, affirm, with most extraordinary assurance, "it appears, from the uncommon accuracy with which Luke dates his history, that in the fifteenth year of the reign of Tiberius, our Lord, then entering upon his ministry, was no more than thirty years of age. And therefore he must have been born at least two years and nine months, and probably three years and nine months, after the death of Herod. The common hypothesis, which makes it necessary to maintain that Jesus was nearly five-and-thirty when the evangelist declares that he was no more than thirty, can never be supported by any principle of sound criticism. Lardner's Works, vol. i. p. 428." Observe here, it appears that Jesus was *no more than thirty years of age*—the evangelist declares that he was *no more than thirty*. There are two words in the text of St. Luke upon which commentators are not agreed. The word αρχομενος is understood by many good critics to refer to the ministry of our Lord, and to state, that, at the age specified, he began his ministry: others refer it to his age, although it appears something like an absurdity to say, that a person *begins* to be *about* such an age. This is to mix definite and indefinite in a most unexampled manner. The other word is ωσει, and is allowed on all hands, we believe, to express a degree of indefiniteness, be it greater or less, and particularly when applied to a round number. The word is evidently inserted with a view to qualify, and is wanting in no MS. We can find nothing which will settle the degree of latitude allowed by this expression, in the connection in which it stands, more definite than the note of Wetstein, *Schir.* R. IV. 4. R. Juda nomine Hiskiæ dixit: omnis locus, in quo dicitur quasi X, quasi XX, quasi XXX, quasi LX, aut deficit aut abundat. Wetstein himself thinks, that any age between thirty and thirty-five will suit the expression. At all events the term militates with the difficulty insisted upon by our Unitarian commentators; and by what motive, in the very teeth of such opposing evidence, they could permit themselves to iterate the assertion, that from the words of St. Luke it appears that Jesus was *no more* than thirty years of age, is a question which we cannot, and we think neither can *they*, solve with honour to themselves. It is not unimportant further to observe, that this Unitarian criticism has two edges, and that their rigid interpretation equally requires the evangelist to mean, that Jesus was *no less* than thirty years of age. Yet, on their own principles, they will find it difficult to prove him, at the time specified, more than twenty-nine. It just occurs to us likewise to inquire, how it happens, that, when the supposed difficulty supplied by the verse in question is deemed sufficient to invalidate the otherwise unexceptionable authority of the first two chapters of St. Luke, containing an account of our Saviour's miraculous birth, the well-known difficulty in the account of his natural birth (as far as natural) immediately succeeding, should not operate with equal force against the latter part of the third chapter which contains it.

On Luke vii. 37, our interpreters are anxious, that a woman who is called a sinner should be considered only as a Gentile, although verse 47 makes our Lord say of her "*Her sins, which are many*, are forgiven:" and their officious secularity would oblige us to understand the words, "Thy faith hath saved thee,"—"Having now become a believer in the true God, thou art admitted to the privileges of the visible church." Is this the doctrine of Mr. Daubeny, or of Dr. Taylor?

On the parable of the Rich Man

and Lazarus, Luke xvi., it is gently suggested, and, we are sorry to say, on the authority of Archbishop Newcome, that "the circumstances mentioned in ver. 23, 24, are ornaments of the parable, which are not to be understood literally." These verses relate to the torments endured by this miserable sensualist after his death. And has the doctrine no other support?

There is a note on Luke xx. 4, "Was the baptism of John from heaven, or from men?" which deserves notice, and is as follows: "Observe here, that coming from heaven, signifies not local descent, but being of divine authority."—There is no such word as "coming" in the text: but the Committee felt, that they were approaching St. John's Gospel, where the observation would apply to a useful purpose.

We now enter upon a sea, we were about to say, almost without a shore. We only mean to say, that were we to suffer ourselves to be driven about by every wind of Arian, Socinian, and Unitarian doctrine, it would be long before we should reach one. We allude to the interpretation of the first chapter of St. John's Gospel. We have found the introductions to two out of three of the preceding Gospels condemned to literary death, and to be exposed in italics, *because* they were guilty of teaching the miraculous entrance of the Saviour into this world; and we might naturally expect, that the introduction to the fourth, which as decisively teaches his divine and eternal pre-existence in the world of glory, would meet with no greater clemency. But, as the most sanguinary tribunals cannot always be shedding blood, and in some cases the end may be, as effectually answered, together with the clear gain of credit for forbearance, by devoting the prisoner to perpetual banishment, cutting out the tongue, destroying an eye, or amputating a limb; so may have been found equally politic by the constituted authorities, who (such is the *bizarrerie* of human affairs) are now cited to *our* bar, to suspend the operation of their guillotine-italics, and trust to the milder inflictions of rational criticism and Unitarian correction. Under this criticism and correction St. John is to be understood to convey the following intelligence concerning their Redeemer to the Christian world: *This person, called the Word, who was nothing more than a man, after having lived about thirty years, began a public ministry, and at that time, be it observed, still continued to exist; he withdrew from the world to commune with God, and he was a god: he existed before the commencement of his public ministry, and was instructed by God: all things in the Christian dispensation were done by his authority and direction: he was the revealer of eternal life, &c. &c. And this human being was a man, and dwelt among us: and we beheld his glory, that is, his miracles, &c.* Another interpretation of this passage of holy writ is suggested, supported by equal authority, and demolishing the whole authority of that just given, which explains "the Word," of the divine attribute of wisdom personified, and more literally personified by becoming man. —We will now offer a few remarks (for a few only are necessary), on some of these criticisms upon which the first of these interpretations is founded. In the first verse we have this version of θεὸς ἦν ὁ λόγος, "the word was a God," evidently supported on the omission of the article before θεὸς. Now we are ready to acknowledge, a circumstance of which these critics do not appear to have been apprized, or we should doubtless have heard of it from them, that Origen, in the second book of his homilies on St. John's Gospel, has laid perhaps as much stress as the Unitarians on this omission, for purposes of a more Arian description. But notwithstanding his authority, which, we are sorry to say, is never very commanding when he is in pursuit of a mystical or metaphysical argument, it is so evident,

not only that the omission is of no grammatical importance, but, from one of the plainest rules of Greek syntax, that it was required; that we have not the smallest doubt the translation in the received version is the true one. That the omission is of no grammatical importance in the present case, is plain from the circumstance, that the very next time but one, and the two immediately succeeding ones, i. e. in verses, 6, 12, 13, the word θεὸς occurs without the article, where it is evident, that God, in the absolute sense, is intended. And that, in a proposition, the subject is distinguished from the predicate by the presence, and the predicate from the subject by the absence, of the article, is a rule in Greek so well known, that we suspect our Unitarian expositors were aware of it, and for that reason, probably, have observed a profound silence respecting even the ground of their own criticism. For the statement of this rule, recourse may be had to Beza on the place; Harris's Hermes, p. 230, third edition, who seems to have no respect to the present controversy; and Middleton's doctrine of the Greek article on the place.—The third verse, which in the common version runs, "All things were *made* by him, &c." is *improved* to "All things were *done* by him:" an improvement founded upon the observation that γινομαι never occurs in the New Testament in the sense of *create*. It is not often that creation is spoken of in the New Testament: we will, however, take the liberty at once to except Heb. xi. 3, notwithstanding the Improved Version. We observe, likewise, that the word is of such general signification, that the determination of its meaning must depend upon the connection in which it is found; that it is the word most frequently used in the Greek version of the proper account of the creation in the first chapter of Genesis*: and that the Unitarian delegates, by proposing, even in a recommendatory manner, the second of their interpretations, which gives to the expression εν αρχη the sense of an ante-eternity, or at least of existence prior to creation, have as much built up with one hand, as pulled down with the other, the translation and notion which we affix to the word.—We shall not detain our readers by any farther remarks on this very sublime and important passage of Scripture, which, if any deserve the character, may be called the *crux Unitariorum*; but refer them, for what additional information they may desire, to almost any Christian commentator, and to none with more satisfaction than to Whitby, whose *first* thoughts seem to have been no worse than his *last*.—In the notes just considered, Socinus's name is introduced for the first time.

For the rest of this Gospel we must quietly, but rather unwillingly, leave our commentators struggling in the toils, selecting only for a few observations the note adopted from Archbishop Newcome on ch. xx. 28, "Thomas answered, and said unto him, 'My Lord, and my God.'" The note is: "These words are usually understood as a confession. Beza says that they are an exclamation: q. d. 'My Lord! and my God! how great is thy power! Eph. i. 19, 20.' Whitby's Last Thoughts, 2d edit. p. 78. Newcome.'" Our chief complaint here is against the Archbishop for misrepresenting Beza, whose note on the place is, "Hæc igitur verba quæ sequuntur non sunt tantum admirantis Thomæ, ut hunc locum eludebant Nestoriani, sed ipsum illum Jesum ut verum Deum ac Dominum suum compellantis. Male igitur Vulg. interpretatur hunc locum recto casu, *Dominus meus et Deus meus*: nec alius est locus in his libris expressior, de Christo ut vero Deo invocando. ¶ *Dominus* ὁ Κυριος. Exclamatio est, [illegible] vocativi vice positis, ut [illegible] 3." We appeal to our readers whether, had they formed their notion of

* See likewise Isaiah xlviii. 7.

Beza's opinion solely from the words of Newcome, they would have expected to find them such as they are given above. The primate has caught at the word Exclamatio, and left it to be inferred, that Beza thought as those do, who deny the divinity of our Saviour. We will not say, that a portion of unfaithfulness is the necessary concomitant of even an approach to the faith of Unitarianism; but, certainly, this instance gives us too much ground to think so. We wish likewise to say a word or two on the publication of Whitby, which is here brought forward. It is well known, that the Τεραι Φρονηδες, or Last Thoughts, of Dr. Whitby, "published," as the title-page affirms, "by his express order," has of late years been in great request. What name is responsible for the affirmation just mentioned, or answers to the first person singular which gives a short account of him and his works, the Unitarians probably know better than ourselves. It appears, however, that this sect consider themselves as acquiring considable support from the posthumous recantation of this *ci-devant* Trinitarian and opponent of the Socinians. For ourselves, we think that little credit could be derived to any party from such a publication. It is just the production we should expect from a learned writer, who lived to the age of eighty-eight, and would,

"Totter on in business to the last."

In a person who, like him, had in his better days known—for he had used—the common answers to the various sophistries of Arians, Socinians, Unitarians, it is almost incredible that he should at last adopt and urge those self-same, beaten, refuted sophistries, with all the detail, importance, unfaithfulness, and inanity of a novice in one of the sects which employ them; and not recollect, that he had himself, by anticipation, completely demolished them. The proper way, in a writer who had Whitby's change of sentiment to justify and establish, would have been, to ascend to the principles of interpretation, and in that field fight it out (—he would have found them there ready to meet him—) with the adversaries whom he had made by his apostacy. But what have the Unitarians gained by this deserter? His old belief still retained so great a share in his new, that he could yet press it as an inference, that "Christ must be truly God," the object of divine worship, and the possessor of divine authority, (p. 21, 22, second edition). And, at p. 123, he repels with indignation the charge of so comparatively inferior a defection from Christianity as Arianism. O! but, say the Unitarians, he was in a progress which tended to perfection, and would eventually have brought him to it. What will they say respecting the progress of the Socinians, when they published their second edition of the Recovian Catechism, which, every one knows, was much nearer to Christianity than the first? What will they say concerning the same kind of progress discovered in the Confession of the Unitarians in Transylvania, which was approved and confirmed by the emperors of Germany, at successive times, from 1686 to 1713? Unless indeed it be said, as there is some reason to fear it may, that they improved their faith at the expense of their honesty *.

We must pass over the Acts of the Apostles, trusting to what we have already done as an antidote to the poison infused into that book likewise by Unitarian improvement and correction. On the same ground we shall consider ourselves relieved from the necessity of being equally diffuse in our future animadversions.

The following words of the Epistle to the Romans (i. 3, 4) "who was born of the race of David, according to the flesh, but proved to be the Son of God by power, according to the Holy Spirit, through his

* See the end of Venema's Ecclesiastical History.

resurrection from the dead," gives our Commentators the trouble of fabricating an explanatory note, which tells us, that the Apostle "could not mean" to countenance the notion of two natures in Christ; and that Christ is called the Son of God, 1. because this title is equivalent to that of Messiah, *and was so understood by the Jews;* 2. as having been first raised from the dead to an immortal life. It is our opinion, that this passage countenances pretty strongly the notion of two natures in Christ. We deny, likewise, that the title of the Son of God is merely equivalent to that of Messiah: it is another and a more exalted title. The fallacy consists in this, that both characters were to be, were expected to be, and were actually, united in one person. On precisely the same ground it might be affirmed, that Jesus of Nazareth and the Messiah, or the Son of Man and the Son of God, were equivalent titles. The object of the writers is evidently to lower the signification of the title, the Son of God, to that of the Messiah. This object they have likewise attempted to further, by observing, that believers are sons of God, as being partakers of the same inheritance. We may be permitted, however, in answer, to observe, that when our Saviour is called, or calls himself, the Son of God, the title is intended to express a relation to the Father peculiar to himself, an identity and equality of nature with the Father, "*and was so understood by the Jews,*" who said, that, by calling God *his own* (ἴδιον) *Father*, he made himself equal with God. (John v. 18). But this was a perverse interpretation. If so, an equal censure will attach to the chief of the apostles, who certainly designed no misrepresentation, when, using the correlative expression, he wrote, "He who spared not *his own Son*" (τοῦ ἰδίου υἱοῦ), &c. (Rom. viii. 32). The peculiarity of the relation expressed by the term is further evident, from the circumstance that Christ alone is called *the* Son of God. No Greek, or even English scholar, who knows what the Italic characters in the common version mean, will adduce the last verse of Luke iii. as an exception. Christ is indeed called the first-born from the dead; but it would be deplorable trifling to consider this as the ground, which is only one out of many proofs, of his filiation. He was called, and called himself, the Son of God long before his death and resurrection.—The principle upon which the whole of the Epistle to the Romans, and indeed of the apostolic writings in general, is interpreted, seems to be pretty accurately that of Dr. Taylor; of which our sentiments, we suppose, are well known *.—An attempt against the doctrine of the Atonement is made in the note on iii. 25, which is sufficiently repelled by recurring to the text.—We will just observe here an instance of the inaccuracy or incapacity of these interpreters. They say, "the words διὰ πίστεως are omitted in the Alexandrian [Alexandrine] and some other manuscripts," &c. The marks of Griesbach for this omission are = A. Chrys. in Mt. 3. 8. et in Commentar.:—that is, in plain English, the Alexandrine MS., two MSS. homilies of Chrysostom, marked 3 and 8, on the Epistle to the Romans, collated by Matthäi, together with his Commentary on the passage;—and these are the "*some other manuscripts.*" They are no more than one testimony, that of Chrysostom; as one of the elementary rules of Griesbach, even in a stronger case, would have taught them: "Quotquot enim ad eandem recensionem pertinent testes inter se consentientes, pro unico haberi debent." Nov. Test. tom. i. Proleg. p. lxxix.

We cannot refuse our readers the note on iv. 25. "Christ was delivered up for our offences, not to bear the punishment of them, or to appease the anger of God, but to abolish the dispensation by which men were condemned as sinners, and to introduce a new and better dispensation

* See our vol. for 1807, p. 5, &c.

by which they should be justified and treated as righteous. Thus he rose for their justification. (See Eph. ii. 14—16)." It will require some acumen to understand well what is intended here; and when that is done, as much more will be wanted to discover what connection obtains between the supposed cause and effect.—At the end of chap. v. the universality of the terms used is employed to subvert the doctrine, that the blessings of the Gospel are confined to a part only of the human race: yet, with surprising liberality, the authors refer to a passage of Scripture which explicitly states them to be so confined.—1 Cor. xv. 22, 23.—Chap. viii. 3, obliges our expositors to express their embarrassment in a remarkable manner; and no less so, verse 34.—We knew what to expect at ix. 5; and accordingly find the latter part of the verse improved into this translation: "God, who is over all, be blessed for ever." For the sake of the English reader, so much fairness should have been exhibited, on the present occasion, as to put the word "*is*" in Italics; for, unquestionably, there is no such word in the original. The Committee, however, as if they somewhat distrusted their own Improved translation, have, in their note, a *corps de reserve* of other criticism, by which they hope to succour the weakness of the first. But we think it important to ascend, in some degree, to the sources of what we conceive to be the gross misrepresentation which this text has endured. Arians, Socinians, and Unitarians, in general, have exposed the unfairness of which they are capable more glaringly on this text than perhaps on any other hostile one in the whole Scripture. Both Wetstein, and Griesbach have condescended to admit the *mere conjecture* of ὢν ὁ for ὁ ὤν, not only utterly destitute of all authority, but opposed by the highest*. The former of these critics has amassed a quantity of quotation, from the Pseudo-Ignatius to Chrysostom, and some later Christian writers, where the terms ἐπὶ πάντων or ἐπὶ πᾶσι is applied to the Father exclusively. Griesbach has observed, that the word θεὸς is omitted once (*semel*) in the editions of three fathers; and that Chrysostom, in his homily on this part of Scripture, has omitted any comment on the words "who is God over all." But in the text, he admits, and in other places, these words are found: "sed in textu, et *alibi*, leguntur ista." Griesbach should have added, that the remaining part of the passage is by that commentator applied to Christ. Who would imagine, that all this was advanced by the first biblical critics in the face of the uniform evidence of upwards of a hundred MSS., nine of which are written in uncial letters, and appear not one of them to be defective in this place?—We now proceed to our own critics. We have nothing to say to Dr. Clarke, or Mr. Lindsey, whose translation they adopt: but the observation which follows requires some remark. "In this sense," say our Unitarians, "it is probable that the early Christian writers understood the words, who do not apply them to Christ, but pronounce it to be rashness and impiety to say that Christ was God over all." This is the result of Wetstein's authorities, who has taken care to give but *one* side of the question. Now we first observe, that the objection to the giving this title to Christ, in such authors as expressed that objection, arose either from a tendency to what was afterwards or before known by the name of Arian doctrine, or from an opposition to Sabellian and allied heresies, or from both. But our expositors speak without any limitation, and affirm, that the early Christian writers do not apply the ascription before us to Christ. How unsafe is it to be guided by our own prejudices, and by the authority of those who are under the same prejudices! Here Wetstein, with a little improvement from their own zeal,

* See another glaring instance on John i. 1.

has led them into an assertion which is directly contrary to truth. We know not what names they may please to admit in the number of early Christian writers; what reverence they may feel, in the present case, for the antiquity and integrity of the spurious epistles of Ignatius, for the uneven Origen, or for the too-interested Eusebius; but this we dare affirm, that, whatever be their character and authority, Irenæus, and Tertullian, and Cyprian, and Novatian, and Hilary, we might add Origen, and choose to add Jerom, have all, expressly, and without variation among themselves or opposition from any other contemporary Christian writer, both quoted this very passage, and applied it as a proof of the divinity of Christ. All these writers, except the last, are adduced by Whitby, and we can answer for the correctness of the reference with one exception *. Origen may be excepted against, because we have his work on this part of Scripture only in the translation of Rufinus, who abridged, and may have taken farther liberties. Jerom was prior to Chrysostom, and a more learned commentator.—But let us proceed with the note, which deserves sifting. "The word 'God' appears to have been wanting in Chrysostom's and some other ancient copies." And suppose it were, is there not enough remaining, if applied to Christ, to prove his divinity? But what do the Committee mean by some other Copies? Copies, of what? Of the New Testament? No. Of the fathers? Yes: not of the MSS. even of these, of which they have no proof; but of two or three printed editions of authors, who contradict the omission in other parts of their works.—We next come to "the very plausible conjecture of Crellius, Slichtingius, Whitby, and Taylor, that the original reading was Ὢν ὁ, instead of ὁ ὢν. This would render the climax complete, Ὢν ἡ υἱοθεσια, Ὢν οἱ πατερες, Ὢν Χρις☉, Ὢν ὁ Θε☉." We hardly know which to admire most, the ungrammatical ingenuity of the criticism, or the Unitarian fairness of representing it. What have these critics done with the two words και and ἐξ before ὢν ὁ Χρις☉? Are these expunged on the same conjectural authority? Is it of no importance in the argument from the uniformity of these supposed beginnings of new and consecutive sentences, that the last but one has the insertion of two words which completely break that uniformity? Again: does not the conjunction και naturally determine the concluding sentence? and, do not the words το κατα σαρκα seem to prepare for an antithesis, such as, upon the Trinitarian hypothesis, is afforded by the conclusion of the passage? It is a mortifying employment to follow scholars, Christian scholars by profession, through such obliquities: and we really wonder, that when they saw their way before them (if they did), that it should never occur to them, as the more eligible procedure, to let the words and construction stand, as they must and will stand, and trust to the powers, we had almost said omnipotence, of a style of criticism peculiarly their own. They had admitted, on John i. 1, that Christ was *a* god: they need admit no more here; for Wetstein has shewn, that he considers the want of a second article of importance. Then the being "over all" *must* signify, according to their usual mode of interpretation, all things in the Christian dispensation; and the being "blessed for ever," particularly as the word blessed, contrary to the usage when applied to the Father, is *postfixed* to the word god, *must* denote the perpetual sense of gratitude to be exercised by

* That the reader may be able to turn to the passages at once, if he choose, we add the references. Iren. l. iii. c. xviii. (in Massuet's edit. it is c. xvi. p. 205, col. 1); Tertul. cont. Prax. capp. xiii. and xv.; Cyp. adv. Jud. l. ii. c. vi; Novat. c. xiii. (Whitby adds, c. xx. but this appears to be a mistake); Hilar. in Psal. cxxii.

Christians towards their benefactor, for delivering them from Jewish ceremonies and Gentile superstitions.

We notice, on 1 Cor. vi. 2, that the Committee have adopted Mr. Fellowes's view of the last judgment. We made some observations on it in our review of that gentleman's last work.—In vii. 31, we think *καταχρώμενοι* is properly translated by the expression "those that use." The Spanish version has the same, "Y los que usan deste mundo, como los que no usan."—On xii. 11 our commentators observe, "Divine inspiration is here personified!"

The note on 2 Cor. v. 14, has already been sufficiently answered. Another, against the Atonement, on ver. 21, blunders on the confirmation of it.—We are content simply to contradict the assertion on viii. 9; and as to the crisicism which we expected at the last verse of this Epistle, the Trinitarian benediction, we shall only remark on that part where the Committee discover their zeal against the personality of the Holy Spirit. "To pray for the participation of gifts and powers is intelligible, but to pray for the participation of a person is absurd." This is mere English criticism; for at the beginning of the First Epistle, chap. i. 9, the very same phrase is applied to Jesus Christ our Lord, who, we trust, our Unitarians will not deny to be a person.

On Gal. i. 4, "who gave himself for our sins," these critics seem happy to be able to substitute the reading of *περι* for *ὑπερ*. "The expression," say they, "is very general." General or not, *περι αμαρτιας* is the expression, which, in the Septuagint, is repeatedly and almost uniformly used in describing the sacrifices for sin. It occurs no less than fourteen times in the two chapters principally devoted to that subject, Levit. iv. and v. But have not our Unitarians rather unguardedly admitted some force in the preposition *ὑπερ*?—In the last verse of this Epistle, the grace or favour of Christ is interpreted to be that of the Gospel. These rational interpreters leave us to seek the reason in any thing but their own arbitary canons of criticism.

On the Epistle to the Ephesians, our authors are followers of the worst and weakest part of Locke. On the latter part of the sixth chapter they observe: "The armour of God here described is wholly allegorical; a plain proof that the persons against whom this armour is to be used are also figurative and allegorical." "The persons against whom!" add, with equal reason, 'the persons by whom;' and then we shall have allegorical Ephesians, fighting with allegorical arms and armour, against allegorical enemies.

We know what Unitarians *must* say on such passages as Philip. ii. 5, &c.

We had fixed upon the Epistle to the Colossians for a more regular examination, and therefore shall omit it in its order.

Nothing remarkable occurs, as we proceed, till we reach 2 Tim. iii. 16, where the Unitarians make the apostle inform his readers, that "all Scripture given by inspiration of God, is profitable," for various purposes. For the confutation of this not very original improvement, we refer to the immediately preceding verse; to Middleton on the passage; and to a professed Treatise on the subject, reviewed by us in an early period of our work, by Dr. Findlay. See Vol. for 1803, pp. 375, &c.

The whole structure of the Epistle to the Hebrews is adverse to the Unitarian system. We omit a remark or two which might be made on the notes attached to the first chapter.—On ii. 17, the authors catch at the expression *εις το ιλασκεσθαι τας αμαρτιας*, and observe, that it signifies "not to propitiate God, but to propitiate the sins of the people." And they attempt a "*probable meaning*," which the reader may find in the work. *Ιλασκομαι* is not commonly used in the Septuagint; and when it is with respect to sin, it signifies, that God is propi-

tious, on some account, to the sinner. The word appears to be used for ἐξιλάσκομαι, which is very generally applied to the official acts of the priest. In Sirach this word occurs, with ἁμαρτίας, in the accusative, after it, in the sense of atoning for. But perhaps in the text before us the noun should be in the dative, as in the Alexandrine MS., in another valuable MS. (17) of the Alexandrine recension, and in several of the fathers. At all events, the *probable meaning* of the Unitarians is the last which the connection, or any argument whatever, but the necessity of a sect, will admit.—On vii. 27 is a *strong* note, in the opinion of the writers, against the Atonement, and to which, as such, several retrospective references are afterwards made. In this chapter a parallel is drawn between Melchisedec and Christ; and it begins with stating the former to have been without father, mother, or pedigree (*recorded*, as our Unitarians are at liberty to add), having neither *beginning of days* nor end of life, and in this respect resembling the Son of God. Doubtless the resemblance is reciprocal; and unless the pre-existence of the Son of God be allowed, half the resemblance fails. It was after this typical, or mystical order, that our Lord was consecrated a high priest, and not after that of Aaron. He needed not, therefore, as the high priests of the latter order, daily to offer up sacrifice, first for his own sins, and then for those of the people; for this he did, once for all, when he offered up himself. "*This he did*," say our commentators, "*i. e.* offer up sacrifice, first for his own sins. But Christ in a moral sense was sinless." This, we should have thought, would have been a reason why Christ could not offer up a sacrifice for his own sins. These writers, however, improve it into an argument for lowering the meaning of sins to ceremonial ones. We are persuaded, that there is not the smallest grammatical necessity for interpreting the singular τοῦτο of both members of the preceding sentence; and that it refers to one antecedent, and *that* the nearest, as well as the only one, to which it could refer. As for the analogy which they draw between Aaron's and our Lord's consecration to the priestly office, it is enough to observe, that the sacred writer is speaking of the *daily* sacrifices; and that on the consecration of Aaron and his sons, no sacrifices were prescribed or performed for the sins of the people. Besides, will it be denied that Christ was fully consecrated to his office at his baptism?—In the same sense, these Improvers proceed to affirm, that Christ offered himself for the sins of the people, to render them ceremonially holy. We had thought, that for such purification the blood of bulls and of goats was of itself sufficient; and that the blood of the spotless Son of God, as it was required, so was it effectual, to cleanse the conscience from dead works, and to obtain remission from those sins and iniquities which are in their own nature, and would otherwise actually be, the bar to salvation. Indeed, this note of the Unitarian Committee, with several others on this part of Scripture, convince us, that, provided they can get rid of an obnoxious meaning, they are little concerned what meaning they substitute, or whether any at all.

On James ii. 24, we meet with the two Justifications of Dr. Taylor.

1 Pet. iii. 19, 20, is interpreted evidently upon the determination to evade the doctrine of our Saviour's pre-existence.

The first note on the First Epistle of St. John contains a most curious specimen of Unitarian bigotry and presumption. Here the venerable Theophilus Lindsey and his able coadjutors, Jebb, Priestley, Wakefield, and others, are discharged upon the reader in one body, as the only rational expositors and the great reformers of Christian theology. We have seen what this extravagant encomium means; and we

think, that few of our readers will wish to draw sacred water out of these wells.—The latter part of the 20th verse of ch. v. these fair and enlightened critics have thought fit to translate, "And we are in Him that is true, through his Son Jesus Christ." We think the Improved Version has always taken especial care to begin the word Spirit with a small letter. Upon the same principle, it has here made the first letter of "him" a capital. The object is very evident. The authors knew that words are things, and probably inferred, that letters are so likewise. But what we principally meant to notice is, the translating the preposition ἐν by *through*. Upon what authority, and by what necessity, except an Unitarian one, obvious enough, this is done, the poor English reader is not informed. Our critics dreaded the next verse, which, with an evident relation to what immediately precedes, affirms, "This is the true God, and everlasting life. *My* children, keep yourselves from idols."

We do not pretend to fix the precise sense of Rev. xiv. 11; but are satisfied that it contains no argument *against* the future endless punishment of the wicked. The same observation may apply to xx. 10, upon which our expositors have bestowed a long, inconclusive note against the same awful doctrine. They have, however, with a plain misgiving, omitted any opposition to the immediately succeeding description of the judgment of the great day, where the "heart-withering" doctrine, as indeed it should be to the wicked, makes a decisive appearance.

The Epistle to the Colossians now demands our attention. We selected it for more regular examination, almost at a venture; being directed to it chiefly as a short, and at the same time a very important, epistle.

It opens with the common salutation; a thanksgiving to God for the faith of the Colossians; and a prayer for their continuance and advancement in the spiritual life. Of this he represents it as an important part, that they should give thanks to the Father, "who," St. Paul writes, "hath made us fit to be partakers of the inheritance of the saints in light: and that hath delivered us from the power of darkness, and hath translated us into the kingdom of his beloved Son." From this introduction of the name of his Saviour, the apostle very naturally and judiciously falls into a general, extended, and very sublime description of his person. Here, therefore, we may be expected to have some concern with the expositors under review. The apostle's words concerning Christ are: "By whom we have redemption, even the forgiveness of our sins; and who is the image of the invisible God, the first-born of the whole creation: for by him all things were created that are in heaven, and that are on earth, visible and invisible, whether they be thrones or dominions, or principalities or powers: all these things were created by him and for him: and he is before all things, and by him all these things subsist." This is the Improved Version, against which we have some objections, which will appear as we proceed. Christ is here said to be the first-born of the whole creation. That creation, say the Unitarian critics, is "that great change which was introduced into the moral world, and particularly into the relative situation of Jews and Gentiles, by the dispensation of the Gospel. This," they add, "is often called creation," and they adduce several passages to prove it; the worst of which is, that the same argument will equally prove the account of the creation in the beginning of Genesis to be metaphorical. But admitting the argument to hold in the present instance, the apostle will then be understood to declare, that Christ existed before his own work, and to appeal to this work as an evidence of the truth of the declaration; "*For* by him all things were created." Important

information truly! The translation in this place, not only of the Improved but of the received Version, we think improper, and such as to favour the sense which the Unitarian *system* would impose upon it. "For by him all things were created that are in heaven," &c. The original is, Ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα, τὰ ἐν τοῖς οὐρανοῖς κ. τ. λ. The repetition of the article τὰ has a force which is willingly, we believe, suppressed by the Unitarians. We say *willingly suppressed*, because, as the reader may have perceived, this article is soon after twice expressed by the demonstrative and restrictive pronoun *these*: "all *these* things." To us the words appear to have this sense, and require this translation: "For by Him were created all things, both those which are in heaven, and those which are on the earth," &c. As if the Apostle would prevent the natural doubt, that the heavens were created by our Lord. But our Improvers have perhaps overshot themselves in translating a second time all *these* things; for by turning to Griesbach, who is never overlooked when he is Unitarian, they would find for the omission of this τὰ the powerful authority of D** E F G and Chrysostom. To which add, that C is defective in this place.—There is another part of the note on the passage under consideration which deserves some remark: "It is plain, from comparing ver. 15 and ver. 18, that Christ is called the first-born of the whole creation, because he is the first who was raised from the dead to an immortal life." That is, according to other writers, *because* the first-born *from the dead* means the being first raised from the dead to immortal life, *therefore* the first-born *of the whole creation* must mean the same thing. We will quote the verse containing the expression here adduced: it follows what we have already quoted. "And he is the head of the body, the church: who is the chief, the first-born from the dead, that in all things he might be the first," or rather, according to our own translation, "have the pre-eminence." And is it not the most natural sense of this passage, that Christ was the first-born from the dead, that, *in that respect*, as well as every other—in all things,—he might have the priority? "For it pleased *the Father*, that in him should all fulness dwell." Here we reject the Improved Version, evidently suggested by the system, "For it has pleased *the Father* to inhabit all fulness by him." We can see neither the sense nor the authority of such a translation.—The apostle proceeds: "And, having made peace through his blood shed on the cross, that by him he would reconcile all things to himself: by him *I say*, whether *they be* things on earth, or things in heaven." Now, on these words we would ask, is not this the place where the dispensation of the Gospel founded by Christ is properly described? And is it to be believed, that when, as upon the Unitarian interpretation he did, he set out with this very description, he should formally and solemnly repeat it so few verses after?—"And you, that were formerly aliens, and enemies in *your* mind by wicked works, yet he hath now reconciled by his fleshly body, through his death, to present you holy," &c. The comment is: "In their heathen state they were ceremonially and morally sinners. They are now ceremonially reconciled, i. e. brought to the profession of Christianity, that they may be morally purified." Observe the careful separation between ceremonially and morally in the second sentence: "Ceremonially reconciled, i. e. brought to the profession of Christianity." Is this intended as an *equivalent* definition of the reconciliation wrought by Christ, and so anxiously asserted by the apostle? Or, since the reconciliation, if any thing, was *a certain effect*, was the profession of Christianity that certain effect, in the world at large, in particular individuals, in these Colossians? Was a necessary consequence of [illegible] death

that they should profess faith in him?—The apostle, after telling the Colossians, as became him, that their salvation depended upon their continuance in the faith, and magnifying his office as a minister of the Gospel, mentions his anxious desires and endeavours to bring men to the faith, particularly the Colossians and others, that, with other graces, they might attain "to the knowledge of the mystery of God; in which are hidden all the treasures of wisdom and knowledge." After the word God, there follows, in the common version, "and of the Father, and of Christ." There is an uncommon variation of the MSS. on this part of the text: but most of them retain the name of Christ in some form. The Unitarian commentators were interested in expunging it, that the relative immediately following might not refer to Christ. Our translators acted with more fairness in putting "wherein" in the margin.—After guarding the Colossians against the deceitfulness of false teachers, and particularly of false philosophy, which has no respect to Christ, he adds, "for in him dwelleth all the fulness of the Deity bodily." There is an endeavour to evade the force of this declaration by refering to Eph. iii. 19 as parallel with respect to Christians. The scholar will compare the originals, and see through the fallacy. The word "bodily" has generally been interpreted substantially, in opposition to a shadow: an interpretation, which, so far, is even justified by the note which the Unitarians have adopted from Peirce.—The apostle then proceeds to state, in very exalted terms, the benefits derived to believers from the cross of Christ, who, having spoiled principalities and powers, made a shew of them openly, and triumphed over them by *the cross*. The critics with whom we are now dealing, can think of nothing here but the Mosaic institution and the Levitical priesthood. They quite overlook the very parallel passage, Heb. ii. 14.—The rest of the second chapter contains a dehortation from Judaising scrupulosities. The third commences a sublime exhortation to heavenly-mindedness, to the mortification of corrupt nature, and to the possession of a new and holy nature;—a state in which no distinction of rank or nation any longer exists, but where Christ is all and in all. So our translation. The Unitarian strives to evade the sense, by rendering, "Christ is all things; and *that* among all." The apostle having then recommended love and forbearance to Christians, after the example of their Saviour, adds, "And let the peace of Christ preside in your hearts," &c. The reading of "Christ" is supported by the highest authority, and conveys a most important meaning. The Unitarians say it is peace between Jew and Gentile: but there is another peace, in which Jew and Gentile together are only one of the parties.—The apostle proceeds in his exhortations to mutual admonition, and to the relative duties. In inculcating that of servants to masters, he writes, "and whatsoever ye do, perform it heartily, as to the Lord, and not to men; knowing that from the Lord ye will receive the reward of the inheritance: [for] ye serve Christ *as your* Lord." There is something apparently very disingenuous in this attempt, by the insertion of the words in Italics, to divert the reader from identifying Christ with the Lord mentioned twice so shortly before, and here immediately united with his name.—An exhortation to prayer, and various salutations, close this important Epistle.

It will have been observed, that we have taken no notice of those celebrated passages, Acts xx. 28, 1 Tim. iii. 16, and 1 John v. 7, 8; and it will be anticipated, by most of our readers, that we acquiesce in the statement respecting them of a valuable correspondent in our present volume. We will never become false witnesses for God. But if the extensive and successful re-

searches in modern biblical criticism have deprived our cause of these instances of support, they have confirmed the remaining evidences with an adamantine force. In the grammatical department, indeed, the divinity of our Saviour has acquired a positive accession of evidence, in what, after severe scrutiny, has been proved to be the legitimate rendering of Eph. v. 5, Tit. ii. 13, and 2 Pet. i. 1. We insist upon these in particular, because they have the approbation of so well qualified a judge on the subject as Mr. Middleton, in his late valuable work on the Greek Article. Nay, even the Improved Version has been compelled to add some fresh support to this doctrine in the reading already noticed of Col. iii. 15; in those likewise of Acts xvi. 7—"the Spirit of Jesus;" of Rom. xv. 29—"the blessing of Christ;" of Eph. v. 21—"the fear of Christ;" and of 2 Thes. ii. 8—"whom the Lord Jesus will consume*." When we consider the bigotted ferocity with which Mr. Sharp's work on the Definitive Article was attacked, and the stubborn uniformity with which any and every argument on this side of the question is resisted by the Unitarians, and *that* upon grounds evidently independent of the merits of the cause; and when with this spirit and conduct we contrast the dignified submission to apparent truth, with which the Trinitarians in general have consented to surrender the passages above referred to, we feel ourselves obliged to draw a comparison between the candour of the one party and of the other, much to the discredit of the Unitarians †.

We wish to observe, what the more acute of our readers must have perceived and allowed for, that our particular province in this review, and more especially our limits, obliged us to forbear entering at any length, much less the due length, into the positive evidences for the doctrines which we found attacked. But, in order to form a just estimate of the argument, this is very necessary to be borne in mind. It is likewise important to remark, that, extended as the Unitarian attack has been upon what we confidently esteem scriptural truth, there are many points of impregnable strength, which the assailants have thought proper to leave in perfect quietness.

Upon the whole, we consider the present work as reflecting little credit, in any respect, either upon the society which sanctions, or the delegates who have executed it. It is as purely, exclusively, and unblushingly, a sectarian or party publication, as any that we remember lately to have seen. Neither is it, in any degree, free from that infirmity of party, which regards ends more than means.—In a literary view, we are likewise constrained to consider it as possessing very inferior pretensions. Improved the present version could hardly fail to be, in particular passages, even if the writers did nothing more than closely transcribe some of the many modern translations. But with as moderate improvements as are consistent with their present advantages, they have been guilty of deteriorations and corruptions which no disadvantages could excuse. With respect to the motive of this publication, separate from that of advancing a party, we are really at some loss. The authors discover themselves to be the zealous opponents of the eternity of future punishment, and as zealous assertors of universal restitution. Upon this scheme, the wicked have but little to fear: they cannot fail of happiness at last. Why, then, may not things take their course? and where is either the value of the Gospel in itself, or the advantage of publishing it? We put these questions in the face of a natural reply,

* These places have been noticed by the Eclectic Review.

† The Trinitarians might, but they refuse to, catch at such readings as are found in John xviii. 32, and xix. 40: in the last, one uncial MS. and others have "God" for "Jesus;" in the second, the Alexandrine has the same reading.

because we have never found our Committee guilty of making the punishment of the wicked, though temporary and while it lasts, any thing very formidable. Their charitable office has always been to soften; to put to rout the alarmists; and to persuade men that all is right, or not very wrong. In short, the main object of the Improved Version and Corrected Text seems to be, to disprove the Divinity of the Son of God—the personal existence of the Holy Spirit—the wrath of God against sin—the existence of Satan—the reality of demoniacal influence—the miraculous conception of Jesus—the atonement made for sin by his death—and the eternal punishment of the wicked.

The Unitarians have of late discovered, and still continue to discover, a degree of zeal, which in them is rather uncommon *. They have had recourse to some methods of disseminating their peculiar dogmas, which they have been usually understood to despise. The attempt and appearance are rather grotesque. Ardent spirits and hemlock are not more opposite in their medicinal qualities, than religious zeal and Unitarianism. There is, indeed, a zeal compatible with this sect; but it is all of the *anti* description. In this respect we deprecate their zeal, and apprehend that it may become popular even among the lower orders, and ripen into persecution, under favour of the common hostility of our nature to real religion. But if they attempt the propagation of a zeal more properly, although indefinitely, religious, we suspect that in the very same proportion they will be undermining their own system. Unitarianism is a house of ice, simple, beautiful, transparent; nothing hid, no mystery. If, for the purpose of rendering it more habitable, a fire be introduced, the consequence will be, either that the neighbouring parts of the fabric will melt and quench the fire, or that the fire, if powerful enough, will dissolve and reduce to ruins the fabric. In the latter case—the less frequent one, we fear—the Unitarians will be preparing apostates from their own cause, and converts for real Christianity. As a sect, it will never become popular: Unitarianism in the church, is much what Sadduceism was in the synagogue: its professors are generally composed of the rich, of those who have their portion in this life, and would moderate, both in themselves and in others, the hope and desire of another. The multitude will have either a substantial religion or none.

It may be of importance to present to our readers, in a few words, some of the canons of Unitarian interpretation. The *first* is, to offer a part of the truth for the whole truth. What is said is true: the suppressed part of the truth, which may be, and often is, the most important part, never comes into the mind of the inattentive reader, and indeed suffers the effect of a negation, not only from the omission, but from the credit for telling the whole truth which the telling a part has acquired; and thus Truth is corrupted to betray herself. Instances of this will appear in all that the Unitarians say of the object of Christ's death: "it was a testimony to his mission, an example of fortitude." So it was. And there they generally leave the matter.—*Another* canon is, either to assert what is literal to be metaphorical, or to make what is metaphorical mean anything or nothing. All the declarations which express Christ's coming down from heaven are, by this mean, converted into simple assertions of his divine mission.—The *third* is, to discover uncommon meanings of words, and to apply those meanings to any case where the Unitarian

* See, among others, a popular sermon on "the Simplicity of the Christian Doctrine, preached at Dudley, July 19, 1808, before the Unitarian Tract Society, by John Kentish;" *with a motto from Dr. Jortin.*—See particularly p. 34, to the end; and, for a sanguine encomium on the Improved Version, p. 31.

system requires a deviation from the ordinary sense. This has been notoriously done with respect to the doctrine of future punishment, and, we believe, with respect to every one of the peculiar doctrines of the sect. *A Lexicon of Singular and Rare Senses* would be a treasure to an Unitarian.—If, to the powers imparted by these canons, we add the extensive ones of expunging and altering on a very liberal scale, we shall be tempted to believe, that what has been long the desideratum of philosophy has been discovered in divinity, and that the Unitarians are in possession of that precious and powerful substance, which will commute the most obstinate and unpromising portions of Scripture into Unitarian gold.

We had thought, before we left this review, of saying something respecting a new authorised version. We are fully sensible of the general excellence of the present: but two centuries have furnished extensive materials for improvement; and nothing like so long an interval has elapsed between the different translations, from the time of the Reformation to the last. The exertions of the Bible Society render this an important question. Certainly less evils are to be borne, in the prospect of greater on a change: but this principle may be carried to a hurtful excess. But not to commit our bark to a fresh and wide sea, after having performed a tolerably tedious voyage, and being just within sight of port, we shall conclude by expressing our hope, that, whenever it shall be thought adviseable by those in authority to prepare a new, and, we trust, an improved version, the work will not be systematically and exclusively devoted to the support of Trinitarian and other orthodox principles; that it will not attempt to decoy those of other principles by the imposing display of the names of dissenters on the title-page; that it will not make Scripture the vehicle for drawing in triumph some of the popular church-men of the day; and that, wherever an opportunity is presented and taken of delivering an opinion, assertion will not be substituted for proof, nor palpable sophistry for legitimate deduction.

Sermons principally designed to illustrate and enforce Christian Morality. By the Rev. THOMAS GISBORNE, M. A. 8vo. London: Cadell and Davies. 1809.

IT does not appear, that in the ancient world there was any attempt to inculcate the principles or precepts of heathenism by preaching. The lectures of the different schools of philosophy to their pupils, though sometimes of a moral nature, approach in no degree to the modern notion of sermons. They were in no sense popular addresses, but were whispered only to the initiated, and were intelligible exclusively to scholars. So far were they from teaching the popular or exoteric system, that they were ordinarily designed to erect the philosophic or esoteric faith upon the ruins of that of the people. Nor indeed, when the circumstances of the heathen world are considered, can it be a matter of surprise that there were no popular addresses which corresponded to our sermons.

In the first place, it is only a distinct notion of the immortality of the soul, and its destination to future happiness or misery, which can give the multitude any importance in the eye of a teacher. The Mohammedans, who are said to believe that women have no souls, treat them with the most cruel indignity. The conduct of the Greeks to their slaves, and particularly to the Helots, originating in a like persuasion, or at least in indistinct views of their future existence, was still more degrading. Little, then, could it be expected, that, under such a system, the learned would concern themselves much with the popular faith.

Again; every system of ancient

philosophy stood, not upon Divine authority, but upon the authority of human reason. Every position, therefore, was to be investigated before it could be received. Every thing was abstract and speculative. But the multitude are, for the most part, incapable of reasoning and speculation, and consequently of discerning the foundation of the systems of philosophy which then prevailed; and therefore the philosophers neglected to address them.

The same want of Divine authority affected the heathen teacher and his auditors in another way. If the mob could not receive a system by the way of reasoning, they could receive it only on the *ipse dixit* of a philosopher. But whose authority were they to admit? Why should the word of one philosopher be preferred to another? Had all philosophers, then, proposed their systems to the people, there must have ensued one of these two results; a general and dangerous diversity of faith, or, what is more probable, an universal infidelity or rejection of every faith. None but those deprived of the sanction of Scripture can properly estimate the importance, in popular addresses, of those simple words—"Thus saith the Lord."

Lastly: the heathen philosophers could press their system only by temporal motives. They could not invigorate the patience, or fire the industry, or stimulate the hopes, or touch the conscience of their hearers, by displaying the awful prospects of eternity. And if now even arguments founded upon the sublime views of a future state are often found insufficient to recommend religion and morality, what hopes could they have of rouzing the attention of the multitude?

Such, then, being the circumstances of the heathens, it is no wonder that every species of popular address upon religious or moral topics should be rare among them. Nor, on the contrary, considering the circumstances of the church of Christ, is it a matter of surprise that popular addresses, or sermons, should be a chosen instrument in the hands of a Christian minister. Our astonishment on reviewing the nature of Christianity, the state of the nations by which her faith is embraced, the condition of the men by whom her functions are administered, is this, that the productions of the Christian pulpit do not rival or transcend those flights of eloquence, upon other topics, which in ancient days agitated and amazed the audience; which at one crisis erected a barrier to the ambition of Philip, and at another upheld the fortunes of sinking Rome. At the present period, the simple question, "what shall a man give in exchange for his soul?" attaches infinite value to the meanest individual of the community. The blood is no longer a little red fluid; the body no longer mere dust and ashes; life no longer an useless vapour;—but the Christian preacher contemplates all these things in their intimate alliance with an immortal soul, and an eternal existence. The mere infant acquires colossal magnitude in his eyes; and the beggar on the dung-hill is regarded as the destined heir of immortality. And, as the number of his auditors is thus multiplied, and their importance increased; so, also, are his means of instruction advanced. With him, there is no balancing of conflicting authorities, for he is the ambassador of God. With him, there is no necessity for urging only temporal motives: eternity is thrown open to supply him with weapons for his spiritual warfare. Like Archimedes, the heathen teacher wanted another world on which to erect his machinery before he could affect this: on the Christian this other world is bestowed; ground is given where the moral machinery may be elevated and set to work.

To the advantages thus furnished by the genius of Christianity, should be added those which arise out of the state of the countries in which this faith is preached, and the con-

dition of the preachers. Christianity is now taught in the most civilized countries of the world, and in general by the most cultivated members of the several communities by which it is embraced. What circumstances, then, are wanting to advance pulpit oratory beyond every competitor? Considering the nature of the plant, the soil into which it is introduced, the hands by which it is watered, what further advantages can be necessary to its indefinite growth and produce? —Yet still we are bold to say, that, with very few exceptions, the productions of the pulpit not only do not answer to the archetypes of ideal excellence in the mind, but do not rise to a level with the productions and labours in other fields. To investigate all the causes of this deficiency, is an enterprize in which we have not courage to embark. Nor have we the presumption to conceive ourselves capable of discerning and applying a sufficient remedy. We shall not, however, render an unimportant service to society, if we prove that this deficiency actually exists, and specify some of the particulars in which it prevails. And as, in a former volume, we have amply criticised the sermons of the respectable author now before us, we have the less hesitation in dedicating the present review to this general purpose; designing, however, to use the present volume in exemplification of several principles in sermon-writing which we are desirous of establishing.

It is impossible for us, on the present occasion, to enter into the history of preaching in this country, or to carry back our critique to the age of the Restoration—though such an inquiry would be highly profitable and interesting;—but our limits will oblige us to confine our investigation to modern divinity. Nor here shall we stop to expose a very general error among the divines in this country, that of delivering cold philosophical essays. This has exposed them to the censure of the most distinguished clerical critics in Europe, and has often met in our pages with the reprehension it appears to us so strongly to deserve. Our design is at present to venture into a somewhat newer field of criticism, and to shew the defects which are frequently to be observed in sermons of a different description—in sermons, we mean, which shew the preacher to be anxious faithfully to discharge his sacred trust, and to save the souls of his flock.

One of the first errors we shall notice, is that of appropriating the pulpit to the exclusive statement and re-statement of a few chosen doctrines of Christianity—such, for instance, as the general doctrine of conversion, or that of justification by faith. There are, we apprehend, several *sources* of this error. In the first place, we conceive it may be in part imputed to that indolence of the human mind, by which it shrinks from the investigation of more subjects than appear to be absolutely necessary for the discharge of the ordinary and essential functions of our stations. The injunction, "be not slothful in business, but fervent in spirit, serving the Lord," would be profitably inscribed upon the walls of every apartment; and upon none more so, than of those which are consecrated to the study of divinity.—But the main cause we conceive to lie in another infirmity of the mind. Men are very apt to suppose that the exact opposite to wrong is right; that correctness is to be measured by the extent of our deviation from the line of conduct, or thinking, which those pursue whom we may deem it our duty to oppose—"In vitium ducit culpæ fuga, si caret arte."—Now it is notorious that there formerly were, and we fear still are, in the established church, many clergymen who either deny, or dilute, or too much forget, in their public ministration of religion, some of the fundamental and most essential topics of Christian instruction. Those, on the contrary, who condemn such a dereliction of clerical duty, will be too apt to receive it

their exclusive business to state and defend these doctrines.

Such are some of the sources of this error: and the consequences are such as might be anticipated. Such sermons, indeed, supply us with much which their adversaries, past or present, neglect; but still they are very defective. They somewhat resemble the collections of antiquaries, which contain and preserve all that is rare, but little that is in daily use. They are a sort of *ex-parte* pleading for peculiar portions of the Christian system. The preachers themselves stand forward, not so much as the accredited champions of the whole Christian territory, but as partizans intrusted with the defence of some single though important post. Themselves deficient, their followers are not likely to be more complete. Their adherents, instead of labouring to bring their religion to the variety of tests proposed in Scripture, confine their attention to one or two: instead of measuring their religious pretensions upon the grand meridian of Christianity, they are apt to measure them upon the petty scale of their own work-shop. In consequence of this, it is not sufficiently rare to find them deeming accuracy on a few points a sufficient apology for inattention to many others.

Now it is with high satisfaction we contrast the writings of the author before us, with the persons to whom we have referred. In the volume now under review, we perceive an equal reverence for every page of Scripture. Whilst some, who have assisted in digging up Christianity from the ruins with which the clergy of the Restoration had almost covered her, have presented us too often with little more than a mutilated figure of our religion, with an arm or leg instead of the whole body, this author shews a constant solicitude to display her integral form and essence as she came from the hands of the Divine Artificer.

Closely allied to the error of stating but a limited number of doctrines, is that of stating these doctrines imperfectly. A doctrine is preached imperfectly, when we are taught the *necessity* of holding a doctrine without the *effects* of holding it; as, for instance, the necessity of regeneration, without its practical consequences. We have more than once adverted to the common error of men mistaking a belief in a particular truth, for an experimental acquaintance with the influence of this truth upon their own souls. Now, whoever casts his eye around him, will be frequently shocked with the spectacle of firm believers in the necessity of penitence, who carry about with them no evidence of self-abasement; with the spectacle of men insisting upon the necessity of "old things passing away," in whom plainly very little is become new.

This error, like the last, is partly, we conceive, the work of indolence, and partly, as before, the fruit of a determined hostility to the whole plan of those who adopt a different view of religion. One school in divinity is accustomed to dwell strongly upon the overt act, without touching upon the principle from which the act arises. The error to which we have now adverted, on the contrary, is that of insisting upon the principle, without sufficiently dwelling upon the act in which it issues. Now, without endeavouring to ascertain which of these two errors is the greater, it is sufficient to say that both are errors; that both depart from the model of Scripture; that both tend to the most mischievous results. As a proof that the species of divinity we are combating deviates from the scriptural model, let the style and manner of instruction adopted by Christ himself be considered. Does he desire to teach humility? He is not contented with a laboured dissertation on the vastness of God, the meanness of man, and the consequent duty of self-abasement; but he rises, and girds himself, and washes the feet of his disciples.

Does he teach his disciples charity? He does it by the instance of a poor widow casting in two mites into the treasury. In these and similar instances, every thing has an eye to practice: he is not satisfied to establish the necessity of the feeling, but to point to the practical consequences of it. He plainly desires, not only that men should hear of the humility and charity of his disciples, but that they should see and feel them. He requires these virtues, not only to be exercised behind the scenes, and in the secret and mysterious transactions of the soul with God; but to be exhibited upon the stage of life—in the sight of men, and with a view to their benefit. Now we do not by any means design to have it understood that this fault proceeds from an indifference to morality, or from any intention that the principle should be received without an application of it to the business of life. Far from it: we attribute it to an erroneous idea, which some entertain, that if faith be preached, works will follow; that if the foundation be placed, the superstructure will be erected; that if they take care of the principles, God, or the principles themselves, or the hearts and dispositions of men, will take care of the conduct.

Here again the author under review demands our warm commendation. His plan obviously is, to trust no points of religion, whether doctrinal or practical, to the purity and activity of fallen man. He conceives him as liable, or nearly as liable, to hold an unproductive, as an heretical, faith; as likely to mistake the fruit as the soil. In the volume before us, not only is the necessity of regeneration maintained, but the regenerate man is painted in every variety of attitude and employment. His temper, manners, dispositions, are dissected and anatomized for the use of the Christian student. We are not presented, according to the manner of some artists, with an indistinct mass, which only an artist can discern to be a man; but, with the studious diligence and curious exactness of the Flemish school, every shade and hair is marked; so that the uninitiated spectator may at once recognize the peculiar features of the children of God—"Vera *incessu* patuit Dea."

A third error, with which some preachers are chargeable, is that of stating doctrines without their proper guards and qualifications. This error differs but little from that charged by Lord Bacon upon some writers of his own time, "of forgetting there were sins on the right hand, as well as the left." Nor is this remarkable. The error of many well-meaning men consists, not in maintaining bad principles, but in pushing good ones to excess: "Maxima pars vatum—decipimur specie recti*. And to what results may this not lead? Right sometimes ceases to be right, when practised under peculiar circumstances; as an attendance upon "farms" and "merchandise" became wrong, when the invitation was sent to the "great supper." A general duty, also, may sometimes be superseded by a particular duty: "The poor ye have always with you, but me ye have not always." Harmony and proportion, also, are not more essential to *personal* beauty, than to *moral*. Good men, however, are sometimes apt to leap over these considerations. Too eager to extend a particular virtue to its utmost limits, they push it beyond them. With perspicacity enough to distinguish right from wrong, they are yet too dim-sighted to penetrate the fine shades by which they sometimes approximate. The difficulty of such discrimination is their best apology: but, still, it is no apology for not making the attempt. Englishmen in particular have been taught, by a succession of vast and awful experiments, that the best principles may be made instrumental to the most terrific consequences. It would be difficult, for

* Vatum may mean prophets and saints as well as poets.

instance, to detect the doctrinal errors of the first puritans; but the crimes of the last subverted the throne and deluged the land with blood. It would be equally difficult to blame the design of those divines, who at the Restoration conspired to bring reason to the aid of theology; to expel pedantry, speculation, and enthusiasm, by the introduction of good taste, practice, and rational piety. But the result was as described by the calm Bishop Butler: speaking of his own times, "We are got," says he, "into the opposite extreme, under the notion of a reasonable religion, so very reasonable as to have nothing to do with the heart and affections." Indeed, such was the influence of this intended regeneration of the race of preachers, that the fires of the altar were almost extinguished; the love of God appeared to be almost extinct in the land; every man laid his hand upon the ark with unhallowed indifference; and, as by some torpedo-touch, zeal, and every religious affection, seemed to be paralyzed — "Totæ requierunt marmore gentes*." Now, experiments conducted upon so large a scale, and issuing in such tremendous results, should teach us caution in the statement of doctrines, and in the developement of systems; and lead us to the conclusion, that there may be little to choose between unsound principles carefully guarded, and good principles when unqualified and unrestrained by those limitations which the Scriptures furnish.—Our author in this respect also supplies a model to his countrymen. His own sentiments are stated here, and indeed every where, with modesty and reserve. He is obviously aware, that truth does not lie in extremes; that, nevertheless, the human mind delights in them; and, therefore, he is not less anxious to bridle men in a good path, than deter them from a bad one.

Another error of preachers, which, though not as frequent as those which have been stated, but which yet sufficiently prevails to demand notice, is that of establishing certain principles upon the review of particular characters in Scripture; and in most instances inferring the conclusion, not from a combined view of many cases, but from a microscopic view of one. The way of reasoning from facts to principles is the great discovery of Bacon, and is the key to all the further discoveries of Newton. But if men, in their attachment to this rule, instead of reasoning from many facts reason from one, there is perhaps no way to error more certain and expeditious. Now, not to say that this way of reasoning is less favourable to morals and religion than to philosophy, it has been notoriously the habit of men who have used it in the former departments of science, to reason, not from an aggregate view of many cases, but from a solitary investigation of one. The consequences are such as might have been expected. Some writers, who, though sincere, are yet indolent in the examination of cases, have themselves arrived, and have conducted others, to conclusions, which a more extended scrutiny would easily have corrected. Others, through disingenuousness, through a love of paradox, through partiality to a particular hypothesis, have reasoned upon the like premises, in order to deceive or convert their hearers. Even the works of Bacon himself, and of the father of pulpit eloquence, Jeremy Taylor, afford a variety of instances where the conduct of a sage of antiquity, or of a supposed saint of Scripture, has been erected into a precedent which neither sage nor saint could possibly approve. And if such men err, it might be expected that inferior men would offend together with them: accordingly we find characters in Scripture introduced to sanction acts, which, if unrepented, may constitute the source of their present misery. We are convinced that many false principles and maxims obtain circulation by this me-

* Lucan.

dium. One of a species is erected into a sort of representative of the whole body: his trials are recognised as the trials of every Christian: his experience is made a kind of spiritual touchstone for the religious community: sins become more venial and reparable when they do not extend beyond the pale of his example: the remedies applied by the great Physician to his case are announced as a panacea for every disorder of the soul: religion becomes a species of spiritual quackery; and its ministers the dispensers of certain nostrums, infallible in their judgment, but possibly the worst adapted to the case before them. And here we beg to be understood as not by any means charging any large number of divines with falling into this error, the prevalence of which we also believe to be daily diminishing. Neither let it be understood that we are contending against preaching upon particular characters. But we contend against drawing large inferences from slender premises; against straining single precedents to establish general principles: against driving parallels too far; against making one case descriptive of all; against deducing from solitary instances conclusions which God never intended these instances, nor perhaps, indeed, any thing else, to establish.

Of this error also in preaching, we are bound to say that we discover no specimens in the writer before us. There is in him, apparently, no weak jealousy of the reputation of Scripture characters: what is dubious in their conduct he does not torture into right, and what is wrong he does not hesitate to condemn. The real design for which, in our estimation, the deficiencies of the Scripture saints are recorded, is kept in view. We are taught by their failures the dependence of the best men on Divine grace; that their virtue is not inherent, but derivative; that they are not suns, but satellites, in the system. We are taught that there is only one safe model for the Christian's imitation — "the Lamb without spot and without blemish."

Another error not unusual among some of our divines, is that of spiritualising; i. e. of assigning a spiritual meaning or object to facts or parts of Scripture, of which the design was merely temporal. There is a great temptation to this practice furnished by a variety of circumstances. In the first place, the Scriptures themselves, in a few instances, assign a spiritual meaning and object to passages where they would not otherwise have been suspected. Again; the Old Testament, considered with respect either to its types or prophecies, is a dispensation of shadows and intimations. Every type has its remote and spiritual archetype. Many prophecies appear to have, what Lord Bacon calls their germinant accomplishment, an accomplishment applying to many events in succession *. Besides, this practice is the natural recreation and feast of the devout mind in its hours of retirement. The man mainly interested about his soul almost insensibly refers every thing to it. The man venerating every thing connected with Deity is naturally anxious to invest every sentence of the Sacred Volume with all possible dignity; to assign to each a hidden meaning; to imagine each the mysterious depository of some sublime truth. In the like spirit of superstition, directed indeed to far different objects, originated the prodigal interpretation of every syllable or nod of the Sybil. The disposition to spiritualize being, however, in some respects, thus noble and devout in its origin, and having, within certain limits, the sanction of Scripture, it may be inquired, what the error is of which we complain. It is that of *arbitrarily* attributing hidden designs to plain passages; that of coercing expressions into the ranks of a party, which were in-

* We are aware that this is disputed by some able interpreters of prophecy.

tended only to fight the general battles of the church; that of converting Christianity into a species of free-masonry, and pretending that every passage has one meaning for the initiated, and one for the mob; that of draining to their dregs the grapes from the vineyard of God, instead of taking the first and natural produce of the fruit; that of dogmatically imposing those propositions as of divine authority, which are forced and tortured, by the instrument of a practised spiritualizer, from the simple and luminous language of Holy Writ. When, for instance, in his critique upon that passage in the history of David which informs us that "discontented" men, that "men in debt," that, in short, spendthrifts and prodigals, went out to join the company of David, we are referred, as to a parallel passage, by Brown, in his *Self-interpreting* Bible, to our Lord's pathetic invitation to the true penitent: "Come unto me, ye that travel," &c. &c.; —when we are instructed, by Jones of Nayland, that the tempting Christ to throw himself from the pinnacle of *the temple*, is designed to shew the sin of dissidents in quitting the church: —when we are taught, by Dodd and others, that by the Priest and Levite in the parable are designed natural religion and the Mosaic dispensation; and by the two pence given by the good Samaritan are meant the two sacraments:— when we are instructed from these words, "and when he was *set*, his disciples came unto him," 1. that Christ was not always in motion; 2. that therefore, in teaching, we should not move too much:—when we consider the expositions of some living divines whom we could name; and sometimes, we regret to say, of that otherwise invaluable commentator, Henry;—who does not lament, that, in some instances, the word of God should have been prostituted to do the work of a party; that, in others, it should have been constrained to minister to the reveries of enthusiasm; and, as in the case of the venerable Henry, that the lustre of an exposition which has left little for other expositors to do*, should have been in any degree tarnished?

With this fault, also, the author before us is not chargeable. He is not less conspicuous for his deference to Scripture where it does speak, than for his ingenuous and disinterested concessions where it does not.

Such is the nature of the commendation we are disposed to bestow upon this author. If it be said that his merits, according to this statement, are of a negative order; we answer this charge, in the first place, by referring our readers to our former critiques upon his sermons †. We observe further, that the negation of certain qualities implies the existence of others; the negation of imprudence, supposes prudence; of a party spirit, disinterestedness; of irreverence in the treatment of Scripture, respect for it; of extravagance, sobriety. But were the assertion true, the praise of mere negative virtues is not small, when few in similar circumstances display them. Posterity has not ceased to celebrate the negative virtue of Ulysses in remaining lashed to the mast, because they remembered that he triumphed where multitudes failed.—But, after all, it must be admitted that the commendation bestowed upon Mr. Gisborne is not such as to constitute him a sermon-writer of the very first order. He possesses, perhaps, every excellence of a writer of sermons, though not in the highest degree. His sermons are the productions of a vigorous, just, and manly mind; his reasoning is fair; his statements of cause or consequence, in general accurate and full; his delineation of character, precise; his style, strong and flowing. There is nothing, indeed, in

* We allude particularly to the exposition of the Gospels. The Epistles are well known to have been done by a variety of hands, and in a very meagre manner.

† See volumes for 1802 and 1804.

the volume of sermons before us, which is a legitimate matter of complaint, if we except the *style*. We cannot help wishing, that what is so truly excellent should be universally intelligible. Now the style of Mr. Gisborne is uniformly correct; but we are convinced, that, what with the Latinity, the length and the complexity of many of the words where simple expressions might have been adopted, and the involution of the sentences, these sermons will gain but a limited admission into the middling and lower orders of society. Of this circumstance we are somewhat jealous. Sermons seem to us to be the natural right of the common people: "to the poor the Gospel is preached." Much, therefore, do we grieve, that what is calculated by its weight and purity to displace the baser coin in circulation, should by its stamp be excluded from general currency. Indeed, if our jealousy for the rights of our countrymen were not rouzed by the defect we have mentioned, our solicitude for the reputation of the author would fill us with the same regret. It is the practice of the day to bolster up meagre sentiments by pompous language; as for reviews, they dress clowns in gaudy uniforms. But Mr. Gisborne cannot plead necessity for such an expedient, as the great majority of his ideas would invest almost any language with dignity, in which he chose to express them. Let him, then, do justice to himself; let him unrobe his sentiments of their classical vestments, and give us good English ideas in plain English expressions. Moliere read his Comedies to his cook; Adams his Sermons to his housekeeper; and, if no other remedy can be found, Mr. Gisborne, perhaps, by reading his to some plain unlettered individual, would find that his own erudition had in many instances reconciled him to a vocabulary that was *terra incognita* to the great multitude. By this simplification of his style, also, we are convinced that his more erudite readers will be no losers. They will gain, at least, the language of nature and feeling; that purity which regales us in Atterbury; those colloquial phrases, those natural touches, that real English phraseology, the inbred language equally of the monarch and the labourer, which rejoice us in the pages of Addison and Cowper.

The importance of the inquiry into which we have thought it necessary to enter; the fulness with which we have at former periods canvassed the peculiar merits of this writer; the length to which our present disquisition has extended; and the opportunity it has afforded us, either of bringing forward the excellencies of this volume, or of illustrating them by contrast, will excuse us from entering into any minute criticism of its contents.—Some of these discourses, however, are of such peculiar excellence; they have so highly gratified ourselves, and are calculated to yield such gratification to our readers; that we are unwilling not to point their attention to them. Such, for instance, is the Fourth, on "Justification not attainable by Acts of Morality;" which contains the neatest and clearest statement of that complex argument which we remember to have seen. Such, also, is the Seventh, on "Brotherly Love," which, in the author's peculiar manner, is more plain in language than ordinary; and, indeed, has no defect, except perhaps a little carelessness of arrangement towards the latter part. The Ninth, on the "Sacrifice of worldly Interest to Duty," is excellent. We should, however, be tempted to doubt, whether the important question, "How are we in any particular instance to discover what is the will of God?" is, in this sermon, adequately answered. That statement, it appears to us, must be defective, which, in prescribing the duties of an inquirer as to this point, does not distinctly refer him to the word of God as the primary source of information. It is plainly not a

designed omission, but an oversight; but when it is considered, in general, that Mr. Gisborne is the parent of a system upon this subject, and, in particular, how formally the question is here proposed, an oversight is not quite so unimportant as under different circumstances. The Tenth discourse, on "Christian Bounty," is exceedingly valuable. This subject is one of those in which, as we have already remarked, the serious preachers of the land have been sometimes content to maintain the principle without defining the overt act; to teach the necessity of charity, without instructing us in the proper measure and objects of beneficence. It was one of the first features by which Christian society was distinguished, that they "had all things in common:" and though the condition of the converts of Christianity then justified, or required, this measure, and now forbids it, still the principle and spirit which characterised the first disciples should survive the change of circumstances, and our present benevolence testify what we should have done had the fortunes of the church called for such an absolute surrender of our property. It is still true, that "he who giveth to the poor lendeth unto the Lord." It is still true, that the followers of Him "who had not where to lay his head," should be signalised for setting little value upon riches, except as instruments for the happiness of their fellow-creatures. Sermon Twelve, on "Worldly Anxiety," is full and sensible; and sermon Thirteen, on "Christian Obedience to Civil Rulers," is very able and satisfactory. There have been periods of our history, when the church was the avowed political antagonist of the people. There was also a crisis in our national annals, in which a great part of the clergy assisted to erect the privileges of the people on the ruins of the throne. We rejoice to find them, as in these sermons, taking the central ground — neither sanctioning, on one hand, that spirit of insubordination which trenches upon the throne; nor, on the other, that lust of encroachment which tramples upon the people. We should rejoice to know, that the Fourteenth and Fifteenth sermons, on "Patriotism," were on the table of every public character of Great Britain. As literary compositions, they might perhaps suffer by a comparison with "Petit Carême" of Massillon; but we felt, we must not say proud, but elated, in contrasting the different tone in which the orators of the two nations discuss the duties and vices of the great: the one, like the obsequious servant of the *Grand Monarque;* the other, like the independent minister of a free and happy people. Sermon Sixteen, on "Quiet Diligence in our own proper Concerns," is, we are disposed to think, among the very best in the volume. Sermon Nineteen is scarcely inferior to it.

On the whole, our readers will see that we consider Mr. Gisborne, in presenting this volume to the public, as bringing no ordinary gift to the altar of his country. There are, perhaps, amongst the volumes of divinity on our shelves, some on which the impress of genius is more palpably stamped; some, in which the coruscations of fancy are brighter; some, of which the style is more natural and touching;—but, probably, there is none of which the good sense is more uniform; the reasoning more just; the spirit more ingenuous; the piety more practical; the morals more evangelical. There is, in short, perhaps none which, considering the unnatural alienation of religion and morals, in the writings and practice of many of the present generation; the want of a basis in some authors, and the want of a superstructure in others; the impiety of one party, and the antinomianism of another;—there is none, which a good and wise man, upon his dying bed, should more rejoice to have written.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

In the press: The Works of Gawin Douglas, Bishop of Dunkeld, with a Memoir of his Life and Writings, Notes, and a Glossary, by Lord Glenbervie: in 4 vols. 8vo.;—Wickliffe's Version of the New Testament, with his Life, in 1 vol. 4to.: by the Rev. H. H. Babet, of the British Museum;—A work on the Libel Law, by Jeremy Bentham, Esq.;—An Index to the Library of the Royal Institution, on a plan entirely new;—and A Volume of Sermons, by the Rev. Mr. Hampson, of Sunderland.

Mr. Bowyer, of Pall Mall, intends speedily to publish his splendid work on the Abolition of the Slave Trade. It will contain original poems, written by Montgomery, Grahame, and others, for the occasion; and will be embellished with engravings, and portraits of Mr. Wilberforce, Mr. Sharpe, and Mr. Clarkson.

Mr. Bigland is preparing a general History of Europe, from the Peace in 1783 to the present Time.

The Rev. George Crabbe has in the press a new volume of poems, entitled "The Borough," which is to form a handsome 8vo. vol.

At a general meeting of the subscribers to the Patriotic Fund, held lately at Lloyd's, the following statement of the receipt and expenditure was laid before the meeting: viz.—Amount of subscriptions, with interest, 424,832*l.* 16s. 7d. Paid, in gratuities and annuities to 2050 widows, orphans, &c. of officers and men killed in action, and to 7642 officers and men wounded or disabled, 275,186*l.* 6s. 8d.; for the relief of British prisoners in France, 16,700*l.*; for honorary rewards, 16,456*l.* 4s. 4d.; for advertisements, printing, postages, rent, salaries, &c., 23,269*l.* 1s. 8d. Amount remaining in hand, 93,221*l.* 4s. 5d. It further appeared, that the killed and wounded, of whom lists had recently been received, were so numerous, that considerably more than the whole of the balance on hand would be wanted, on the present plan of expenditure, to meet the demand. It was therefore resolved unanimously, That in future the donations from this fund should be appropriated exclusively to the relief of the widows, orphans, and relatives, who depended for support on those who fall in the cause of their country; to the relief of those whose wounds are attended with loss of limb, or disability from future service; to the annual allowance made towards the aged and infirm British prisoners of war; and to the support of the schools and hospitals established at the different depôts in France:—that an appeal be made to the patriotism and liberality of the public, for new contributions to the Patriotic Fund, that the committee may be provided with the means of continuing the accustomed relief to these meritorious objects:—that a subscription for these laudable purposes be now entered into, and that contributions be received at the bar of Lloyd's Coffee-house, and by all the Bankers in the United Kingdom.—About 25,000*l.* has since been subscribed in aid of the objects of this society.

Much has been said of late of the corrupt state of our parliamentary representation. By some of our reformers, the House of Commons has been spoken of as a venal mass, the majority of its members being the mere pensioners of the Crown. It may therefore be important that our readers should know how the case actually stands in this respect; and we therefore proceed to lay before them the substance of that part of the Report of the Finance Committee on Pensions, &c. &c., which refers to persons having seats in the House of Commons. Be it known, therefore, that the whole number of persons in that house holding pensions, or offices under grants from the Crown or otherwise, is SEVENTY-SIX; the whole amount of whose receipts is 156,606*l.* Of these seventy-six, only fifty-four hold their situations or pensions during pleasure: the remaining twenty-two hold theirs during life. Now, when we consider that the above number of fifty-four includes all the great officers of the Crown both in Great Britain and Ireland,—the Treasury, Admiralty, and Law departments, the Secretaries of State, &c. &c., we cannot but allow that it is by no means excessive. It amounts to only a twelfth part of the whole house.

Mr. William Curtis, of Brompton, has been rewarded by the Society of Arts for his application of the long white moss of the marshes (*sphagnum palustre*) to the packing of young trees for exportation. This is done by squeezing out a part of the moisture from

the moss, and laying courses of it about three inches thick, with a course of the plants between each, till the box is filled, when the whole must be trodden down, and the box properly secured. The trees will want no care during even a twelve-month's voyage.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Remarks on Various Texts of Scripture. By Edward Popham, D. D. 8vo. 10s.

A Sermon preached at the Consecration of Christ's Church, in Needwood, Staffordshire, August 15, 1809. By the Rev. Thomas Gisborne, M. A. 1s.

Εἰρηνικὸν, a Sermon preached at the Holy Trinity Church, Hull, on Tuesday, July 25th, 1809, at the Primary Visitation of the Archbishop of York. By the Rev. J. H. Bromby. 2s. 6d.

A Sermon preached at Scarborough, at the Primary Visitation of the Archbishop of York, July 28, 1809. By the Rev. F. Wrangham. 4to. 3s. 6d.

A Sketch of the Ecclesiastical Establishment, in a Sermon preached in the Parish Church of Great Yarmouth, at the Visitation of Archdeacon Yonge. By the Rev. Henry Bathurst. 2s.

Sermons and Extracts, by the Rev. Edmund Outram, D. D. Public Orator of the University of Cambridge. 8vo. 8s. 6d.

A Sermon, preached at Truro, at the Primary Visitation of the Bishop of Exeter. 1s. 6d.

MISCELLANEOUS.

The Travels of Captains Lewis and Clarke, by Order of the Government of the United States, performed in the years 1804, 5, and 6, by Way of the Missouri, and Columbia Rivers, to the Pacific Ocean. By Merryweather Lewis. 8vo. 9s.

A View of Spain, comprising a Descriptive Itinerary of each Province, and a General Statistical Account of the Country. By Alexander de la Borde. Translated from the French. 5 vols. 8vo. with an Atlas. 3l. 13s. 6d.

Contemporary Voyages and Travels, vol. ix. 8vo. 15s.

A View of the Origin, Progress, and Diversity, of Heathen Worship. By T. Thomas. 6s.

Secret Memoirs, or Letters from London to Dublin, from a Student of Law to his Father in Ireland, on the State of Manners, Opinions, Politics, &c. 2 vols. post 8vo. 16s.

An Elementary Treatise on Geology, determining Fundamental Points in that Science, and containing an Examination of some Geological Systems; particularly of the Huttonian Theory of the Formation of the Earth. By J. A. de Luc, F. R. S. Translated from the French MS. by the Rev. H. de la Fite. 8vo. 12s.

The Travels of Lycurgus to Crete, Tyre, and Egypt, in Search of Knowledge. 12mo. 3s. 6d.

The Elements of Astronomy, according to the Newtonian Principle. By George Reynolds. 5s.

The Pharmacopœia of the Royal College of Physicians of London, 1809. Translated into English, with Notes. By Richard Powell, M. D. 8vo. 10s. 6d.

The Ecclesiastical and University Annual Register, vol. I., with an Appendix, containing an Index to the English Rectories, Vicarages, &c., with the Valuations in the King's Books, the Names of the Patrons, and the Number of Parishioners in each Parish. 16s.

RELIGIOUS INTELLIGENCE.

CHRIST'S CHURCH, NEEDWOOD.

On the 15th of August last a new church was consecrated in Needwood Forest, in the county of Stafford. When the act of parliament passed for the inclosure of this forest, containing upwards of 9400 acres, belonging to his Majesty, it soon became evident that the population would increase so rapidly as to require some new arrangement with respect to the means of public worship and religious instruction: and the late Isaac Hawkins, esq. of Burton-upon-Trent, having bequeathed to his executors (Isaac Hawkins Browne, esq. and the Rev. Thomas Gisborne) a large sum of money for pious and charitable uses; they made a proposal, that, if the king would grant in perpetuity an adequate portion of the forest land for the

site of a church and the support of its minister, they would engage that a church and a parsonage-house should be erected upon it. The proposal met with the royal approbation; and in 1805 an act of parliament was obtained, enabling his Majesty to make the necessary allotment. The patronage was vested in the Crown. And, for the permanent accommodation of the poor, it was enacted, that not less than one half of the church should ever remain in open and unappropriated sittings. From the late Earl of Liverpool, the Earl of Chichester, the Earl of Buckinghamshire, Lord Mulgrave, the Earl of Harrowby, the Earl of Derby, and Mr. Perceval, who have successively filled the office of Chancellor of the Duchy of Lancaster, it is stated that uniform assistance in forwarding the measure has been obtained. And it ought to be recorded to the honour of his Majesty, that the act having left him an option of granting for the endowment any quantity of land between 105 and 160 acres, he was pleased most liberally to direct, that the largest number should be assigned. The executors of Mr. Hawkins have furnished, towards the expence of the act and the buildings, 3000*l.*; to which 650*l.* have been added by individual subscription.

On the day of consecration, the Rev. Mr. Gisborne preached, to an overflowing audience, a sermon which has since been published* by particular desire. This sermon (on Rom. x. 10) is distinguished by the same scriptural views of doctrinal truth, and by the same strain of animated and practical piety, which mark those productions of this author which have been already noticed in our work. Though we have but little room left, we wish to occupy a part of it with an extract or two from this sermon, which appeared to us peculiarly striking. In stating some of the motives to gratitude on this occasion, Mr Gisborne remarks,—"How favourable is it to religious impressions to worship in an edifice solemnly set apart from common employments to sacred offices; an edifice distinguished from the houses of men as the House of God, from the habitations of the children of the dust, as the temple of the Lord of the universe; an edifice in which the worshippers, and their parents, were dedicated to the Most High; in which the most endearing of their domestic relations was sanctioned; beside which, the bones of their forefathers reposes and their own, as they hope, shall rest; an edifice, the very sight of which from a distance brings before the mind associations the most interesting and the most awful, beginning at the cradle, reaching to the grave, and stretching themselves forward into eternity!" pp. 22, 23.

Again:—

"It is not when coarse and scanty herbage is transformed into luxuriant grain, but it is when the streams of salvation are poured abroad, that 'the wilderness and the solitary place shall be glad,' and the desert shall rejoice and blossom as a rose. It shall blossom abundantly, and rejoice even with joy and singing: for they shall see the glory of the Lord, and the excellency of our God.' From this place, under the superintending guidance of the Holy Ghost, may the streams of salvation be copiously poured forth to purify the unclean, to satisfy the soul that is athirst, to revive the fainting spirit, to refresh the weary, to nourish the fruits of righteousness! May the Lord of all grant that they, who, from generation to generation shall be commissioned here to minister in holy ordinances, may be faithful servants to that Redeemer whose name the structure in which they minister bears; to that Redeemer, who, 'by the grace of God, tasted death for themselves; and for every individual of their flocks.' May they preach the pure word of the Gospel, neither 'handling it deceitfully,' nor misapprehending its import. 'Believing with the heart unto righteousness, and with the mouth making confession unto salvation,' may they 'determine to know nothing,' in their ministry, 'save Jesus Christ and him crucified.' Disclaiming the imaginary righteousness of man, may they publish pardon, solely through the blood of the divine Saviour, and sanctification solely through his Spirit: and by upholding the justification of the believer through the blood of Christ, may they 'establish the moral law,' and derive 'every branch of holiness from the root of living faith." pp. 24, 25.

SUNDAY-SCHOOL SOCIETY.

The general half-yearly meeting of the Society for the Support and Encouragement of Sunday Schools, in England, Wales, Ireland, and adjacent Islands, Right Hon. Lord Barham, President, was held on the 11th instant. The Committee reported, that, since their last meeting, they had issued 8995 Spelling-books, 1666 Testaments, and 86 Bibles, for the use of 125 schools, containing upwards of 6000 children; and that, since the commencement of their Institution, they had distributed 277,577 Spelling-books, 60,570 Testaments, and 7662 Bibles, to 3270 schools, containing upwards of 200,000

* By Cadell and Davies.

children, besides a sum of 417*l.* for the payment of teachers. The Committee had availed themselves of the resolution passed at the last general meeting for extending the patronage of the Society to Ireland. Many applications had already been made, and 1300 Spelling-books, and a proportionate number of Testaments, had been furnished; and a correspondence had been opened with several clergymen of the first respectability, with a view to the regular and general establishment of Sunday Schools throughout that important but benighted portion of the British Empire. Wales had also continued to attract the attention of the Committee. The northern part of the principality having been already generally provided, the Committee had been chiefly employed in satisfying the increasing demands of the south. Application had been made thence for not fewer than 67 schools, during the last half year, for whose use 1800 Welsh Spelling-books, together with a proportionate number of copies of a stereotyped Welsh Testament, had been furnished.

The Committee congratulated the members of the Society upon the decisive evidence afforded of its progressive utility. Whether they looked to England, to Wales, or to Ireland, they had the satisfaction of seeing the work of education rapidly proceeding under their auspices.

The public at large, they added, would not need to be informed how intimately religion and moral instruction stood connected with political order and social happiness; and if they bore this truth in mind—a truth inculcated and confirmed by events of almost every day's occurrence—they would require no additional incentive to patronize and support an institution which had been, and continued to be, so signally efficacious in dispensing the means of knowledge and virtue through the great mass of the community.

Subscriptions continue to be received by Mr. Thomas Smith, Secretary to the Society, No. 19, Little Moorfields.

METHODIST CONFERENCE.

The sixty-sixth annual Conference of the preachers in the Methodist connection took place at Manchester on the 31st of July last. The numbers stated to belong to the society, in all parts of the world, were as follows: viz.

Great Britain	132,086
Ireland	25,835
Gibraltar	40
The West Indies	12,500
British America	1,121
United States of America	159,500
Total	331,082

The total increase in their numbers, during the year, is about 14,000: viz. 5431 in Great Britain, 1285 in Ireland, and upwards of 7000 in the United States.

One of the questions proposed at the Conference was this—"Ought any woman to marry, without the consent of her parent?" to which it is answered, "In general, she ought not. Yet there may be an exception. For if, firstly, a woman be under the necessity of marrying; if, secondly, her parents absolutely refuse to let her marry any Christian; then she may, nay ought, to marry without their consent. Yet, even then a methodist preacher ought not to marry her."

We apprehend that the ambiguity of the terms of this extract must have led us into some mistake as to its scope. To us it certainly is not obvious by what arguments the members of the Conference could have brought themselves to this conclusion; that if parents absolutely refuse to let a daughter marry any Christian, then she *may* and *ought* to marry without their consent. Let us suppose a case: a gentleman of large fortune has an only daughter, who is destined to inherit it, and the young lady takes a fancy to her father's footman, who may be a very pious man; would it then follow, that she *may*, nay *ought*, to marry this man (no other offering), however low his rank, and mean his acquirements, and weak his understanding, because he is a *Christian*, though she should break the heart of her parents by so doing? Suppose, also, the case of pretenders to religion; of persons—and such there doubtless have been in the annals of methodism—who join the Methodist Society, regularly attend their class and even band meetings, speak their language and adopt their manners, and all from interested motives. Suppose such an one to apply for the hand of a young lady. The discerning parent may, perhaps, suspect the latent hypocrisy. But if he even *absolutely* refuse his consent, would not the daughter find herself supported in her opposition to his will, by the united body of methodist preachers in the land?

But the rule may mean, that the parents will permit the daughter to marry no one who is a Christian. But we must still complain of a want of distinctness on a most important point. Does *Christian* here mean a Christian as opposed to a Heathen or Mohammedan; or an orthodox as opposed to a heterodox believer; or what they would deem a regenerate, or a justified person, in opposition to one who is not? Who is to be judge in the case? We really think that rules of conduct, so momentous in their im-

port, ought at least to be precise in their language.

We read with far different sentiments the following passage.—"We most earnestly recommend," say the Conference, "to all methodist parents and heads of families, regular and serious attention to the duty of *catechising*, and otherwise *instructing*, by free and affectionate conversations on the subject of religion, their children and servants. And we advise, that in every family some convenient season should be *statedly* and *sacredly* set apart on *every Lord's-day*, in the intervals of public worship, for these most important purposes."

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

THERE is every reason to believe that peace has been concluded between France and Austria; for though that event has not as yet been officially notified, the movements which appear to have been recently made by the French armies sufficiently indicate that no doubt is entertained by Bonaparte of the speedy and peaceful issue of the negotiations so long pending. No intelligence has transpired respecting the terms of the expected treaty. Austria, however, will unquestionably be made to experience every humiliation which the law of an insolent conqueror, irritated by past opposition, and bent on preventing future resistance, can inflict, consistently with his allowing her to retain the forms of distinct sovereignty.

Considerable bodies of French troops are said to have marched towards Spain. The conclusion of peace between Austria and France will be the signal for pouring additional armies into that ill-fated country; and the only result which can reasonably be anticipated is, that its subjugation will be effected. Our army continued still at Badajoz, on the borders of Portugal, and was recovering from its fatigues; though it had suffered so considerable a diminution of its numbers from disease, in addition to those killed and wounded in the battle of Talavera, that it may be doubted whether it will again resume offensive operations. The wounded soldiers whom we left at Talavera appear to have been treated by the enemy with particular attention. Their wants were immediately supplied and beds provided for them; and such of them as could be moved were afterwards conveyed to the hospitals at Madrid.

The defence of Gerona is still continued. Large reinforcements were thrown into the town about the beginning of September. It is probable, therefore, that it may still hold out for a considerable time.

What the Spanish government is doing to avert the tremendous blow which Bonaparte is doubtless aiming at their country, we are not informed. Its general inefficiency appears to have produced a strong wish that a regency should be appointed, to conduct the executive department; and that the Cortes should, at the same time, be summoned. Nothing can more fully manifest the fatuity of the existing government than this; that, at the very moment that Joseph Bonaparte was abolishing by his decree all the inquisitorial restrictions on the press, which had hitherto served to keep down the growth of mind in Spain, and prohibiting only such publications as directly attack the religion of the state, corrupt the morals of the people, or *recommend the practices of a superstitious devotion*; the Supreme Junta are passing laws for rendering more rigorous the census of the press. Now though the freedom proclaimed by King Joseph be very partial, and though in practice it will prove still more so; yet there is an air of liberality in the proceeding, which, when contrasted with the conduct of the Junta, we fear will operate in his favour, at least with the *gens de lettres*, whose influence on the opinions of a nation is always powerful.

All that is certainly known respecting the terms of peace between Russia and Sweden is, that Finland and the island of Aland are to be given up to the former. The ports of Sweden are also to be shut against England.

Bonaparte has instituted a new order of military merit, called the order of the Three Golden Fleeces. This order is to consist of 100 grand knights, 400 commanders, and 2000 knights. The Emperor is Grand Master. With a few exceptions, none can be admitted who have not received three wounds in three different engagements. He has also been conferring fresh titles on some of his generals, with large estates annexed

to them. The Prince of Neufchatel is created Prince of Wagram; the Duke of Auerstadt, Prince of Eknuhl; the Duke of Rivoli, Prince of Esslingen.

AMERICA.

Mr. Jackson, the British minister, arrived at Washington about the 8th of September; but nothing, it was supposed, would be done towards the final adjustment of our disputes, till congress meet, in November. His mission does not appear to have been favourably received by the mob of America, and the public prints have thrown out much abuse on the occasion. We trust that the spirit of the American government will be more conciliatory.

A letter has been published, addressed by M. Champagny, the French minister for foreign affairs, to the American ambassador, Mr. Armstrong, relative to the restrictions imposed by France on neutral commerce. It recapitulates all the arguments against the right of search, maintaining, that the exhibition of a neutral flag ought to be a complete protection to the ship and cargo over which it is suspended. And it concludes with declaring, that, if Great Britain will renounce the pretended right of blockading the ports of France, France will revoke her Berlin and Milan decrees.

GREAT BRITAIN.

We are now enabled to lay before our readers some account of the measures recently taken (and to which we could only advert briefly in our last number) for the formation of "a combined and extended administration." On the 23d of September, Mr. Perceval addressed letters, in precisely the same terms, to Earl Grey and Lord Grenville. He informed them, that, the Duke of Portland being about to retire on account of his health, his Majesty had authorised Lord Liverpool and himself to communicate with them, "for the purpose of forming an extended and combined administration;" and expressed a hope that they would come to town, in order that as little time as possible might be lost in forwarding this object. Mr. Perceval added, that Lord Castlereagh and Mr. Canning were about to resign their offices.

To this letter Earl Grey replied, on the 26th of September, from Northumberland, that, had his Majesty been pleased to signify that he had any commands for him personally, he should not have lost a moment in shewing his duty and obedience by a prompt attendance; but he should be wanting in duty to his Majesty, and in fairness to his present ministers, if he did not declare, that such an union with them as was proposed, was, "in respect to him, under the present circumstances, impossible." His appearance, therefore, in London could be of no advantage, and might possibly be attended with some inconvenience. He thought it better to request that his duty should be laid at the feet of his Majesty, entreating him not to attribute to any want of attachment to his person, or to diminished zeal for his service, his declining a communication which, on the terms proposed, could lead to no useful result, and which might even be detrimental if a less decisive answer were to produce any delay in forming a settled government.

Lord Grenville's first reply was from Cornwall, on the 25th of September, and merely stated, that, considering Mr. Perceval's letter as an official signification of his Majesty's pleasure for his attendance, he should lose no time in repairing thither, and defer till his arrival all further observations.

On the 29th of September, the day after his arrival in town, Lord Grenville wrote a second letter to Mr. Perceval, declining the proposed communication, because he was satisfied it could not produce any public advantage. "I trust I need not say," continues his lordship, "that this opinion is neither founded in any sentiment of personal hostility, nor in a desire of unnecessarily prolonging political differences.—To compose, not to inflame the divisions of the empire, has always been my anxious wish, and is now more than ever the duty of every loyal subject; but my accession to the existing administration could, I am confident, in no respect contribute to this object; nor could it, I think, be considered in any other light than as a dereliction of public principle.—This answer, which I must have given to any such proposal if made while the government was yet entire, cannot be varied by the retreat of some of its members.—My objections are not personal—they apply to the principle of the government itself, and to the circumstances which attended its appointment."—He concludes with requesting, in similar terms to those of Earl Grey, that his Majesty might be assured of his unvaried zeal for his Majesty's service.

On the same day, Mr. Perceval, in a letter to Lord Grenville, expressed the concern which he and Lord Liverpool felt at his declining the proposed communication; in

proposing which, he adds, no idea had existed in their minds of the necessity of any dereliction of public principle on either side. He promises to do justice to the sentiments which his lordship's letter contained with respect to his Majesty; and concludes with expressing the satisfaction of Lord Liverpool and himself, at his lordship's assurance that the failure of the proposal was not to be ascribed to any sentiment of personal hostility.

Our readers will perceive, that the conduct of Earl Grey and Lord Grenville, on this occasion, was somewhat different. Lord Grenville, who was in the south, came up to town: and his first letter does not imply that sense of the necessity of declining the proposed communication which his second letter expresses. His lordship, on his arrival in London, doubtless heard of Earl Grey's answer to the same letter which he had received, and was in some measure guided by it.—The reply of Earl Grey is general. It says, that such an union as that proposed "is, in respect to him, *under the present circumstances*, impossible." The objections of Lord Grenville are more specific: "they apply to the principle of the government itself, and to the circumstances which attended its appointment."

We are not able exactly to divine the meaning of those more specific expressions which Lord Grenville has used. He objects, he says, *to the principle of the government itself.* Words of this kind are common in parliamentary debate, and they may not be obscure, when the sense is indicated by other parts of a speech. Unaccompanied, as they are here, by any context, they convey no clear meaning to our minds; and in that respect partake of a fault not usual with his Lordship, but which remarkably characterizes the orations of our demagogues. —His lordship objects also to the circumstances which attended the appointment of the existing government. This is an article of complaint which we can better understand; and we are reminded by it of an objection made, in a not very dissimilar manner, by the Duke of Portland, to the circumstances which had attended the appointment of the administration of Mr. Pitt, of which Lord Grenville himself was a member. We allude to the period of 1785, when an attempt was made, by a professedly independent party in parliament, to form a combined and extended administration, of which the Duke of Portland and Mr. Fox were to be a part. The mode in which Mr. Pitt had come into power was on that occasion affirmed to have been unconstitutional; and the practical measure at first demanded, in order to do away this objection, was, that Mr. Pitt should resign his situation (though it should be only for a day), antecedently to any treaty about a new administration, in order thus to do the necessary homage to the constitution. Mr. Pitt had however, on that occasion, his point of honour, as well as the Duke and Mr. Fox, and refused to strike his colours in the manner which had been required. By the interference of his Majesty, this difficulty about the preliminaries seems to have been removed; but, in the progress of the negotiation of that day, it clearly appeared, that the great impediment to an union between the two parties, neither of which was in fact much disposed to coalition, was the incompatibility of their respective claims to power; each wanting to have a larger influence in the cabinet than the other was disposed to concede *. We suspect, that, if the same *amende honorable* were now demanded of Mr. Perceval, he also would consult his point of honour; and that the great and real difficulty would again be, that of adjusting the amount of influence in the cabinet to be allotted to the respective parties.

But let it not be supposed that we are inclined particularly to blame Earl Grey or Lord Grenville, for their unwillingness to form a junction with the present administration. They have censured so violently and so recently, many of its leading measures, that a coalition would, as we fear, naturally add to that ill opinion of the integrity of our public men, which so many former coalitions of hostile parties have generated; and which some of our violent reformers are so eager to inflame. The proper subject for lamentation is, not so much the present indisposition to unite, as the violence of the language heretofore used on each side; a language which it is only natural to expect to find issuing in more than temporary alienation. In the course of the present reign we have seen Mr. Fox form a sudden coalition with Lord North;—a man whom he had employed most of his former political life in vilifying; and with whom, he had said, that he would not trust himself in the same room. We

* The negotiation broke off on the ground of Mr. Pitt's being unwilling, until a meeting with the Duke should take place, to withdraw or to explain an expression used by him, of "fair [illegible] *equal terms.*" The Duke seemed unwilling to unite on the condition of an equal partition of power.

have seen the Duke of Portland, once the nominal head of Mr. Fox's party, as well as Mr. Burke and Mr. Windham, pass over to Mr. Pitt. We have seen Mr. Addington, when minister, accused from time to time of incapacity, and then admitted into the same administration with some of those who had appeared eager to degrade him. We have found Mr. Fox and Mr. Pitt, after passing the main part of their lives in stern hostility to each other, consenting to coalesce; and prevented only by an objection arising on the part of his Majesty. We have contemplated Lord Grenville for many years as colleague to Mr. Pitt, shewing himself the friend of his friends and the enemy of his enemies; and we have also seen him forming and cementing an union with Mr. Fox, and making vigorous war against many of his former colleagues and associates. We have also seen some of those colleagues, when out of office, labouring no less earnestly to discredit the measures of his Lordship's administration. During the same interesting period, we have observed a party rise up, heretofore little known to the constitution, whose object has been to reduce to one level all classes of public men, and to consign them over alike to the public contempt and detestation;—a party who, for this purpose, take advantage of the ill successes of the country, and of the odium arising from the pressure of the taxes; and who call out for changes which would amount to little less than a revolution. This party, as we fear, is ever on the watch for opportunities; and the more we labour under difficulties, the more will it advance in popularity. How mortifying is it that, under such circumstances, and while also the conqueror of Europe was at our gates, our statesmen should not only have been differing, but should also have employed one unmeasured language of condemnation, and that they should thus have contributed to degrade and disqualify for public life those who are their own natural associates! How lamentable to reflect, that the reputation of our most respectable public men lies bleeding at this time, chiefly through the wounds which their own powerful swords have at different times inflicted on each other!—

"for of whom
Make they this massacre, but of their brethren?"

We cannot help contemplating both Mr. Mr. Perceval and Lord Grenville, both Earl Grey and Mr. Canning, both Earl Harrowby and Mr. Windham, and many others, as political brethren; as men differing indeed for a time, but differing on honourable principles; and as blameable for nothing, perhaps, so much, as for the palpable excess to which some of them at least have been tempted to carry their political animosities. Whether some future time may be more favourable for the purposes of union, we presume not to say. The unwillingness of the present opposition to join the ministry may, as we think, be considered as an indication of their not grasping so eagerly at power as the enemies of both often represent; while the readiness of the government to recommend the late offer affords some indication of a similar disposition on their part. May it please God to grant that, "laying aside all private interests, prejudices, and partial affections; the result of all our councils may be the glory of his blessed name; the maintenance of true religion and justice; the safety, honour, and happiness of the king; the public wealth, peace, and tranquillity of the realm; and the uniting and knitting together of the hearts of all persons and estates in true Christian love and charity one towards another*."

The only appointments which have as yet taken place, in consequence of the resignation of the Duke of Portland, Lord Castlereagh, and Mr. Canning, have been, that of Mr. Perceval, to the situation of First Lord of the Treasury, as well as Chancellor of the Exchequer; and of Earl Bathurst, as Secretary of State for Foreign Affairs. This office he is supposed by many to hold only till the intentions of the Marquis Wellesley, as to the acceptance of it, shall have been ascertained. No successor has yet been appointed to Lord Castlereagh, and there appears to be some difficulty in supplying his Lordship's place.

The Bishop of Chester has been removed to the see of Bangor, and his bishopric has been transferred to Dr. Sparke, late Dean of Bristol.

THE JUBILEE.

The 25th instant, the anniversary of our venerable King's Accession, on which he entered the 50th year of his reign, was observed in the capital, and its environs, by all classes of his Majesty's subjects, in a manner which marked their cordial attachment to his person, and unfeigned respect for his character, as well as their heartfelt joy in his having been so long preserved as the Father of his people. The morning of the day was employed in acts of religious worship; and, as far as we had the means of judging, the churches, chapels, and meeting-houses, in

* Prayer used in the British Parliament.

and about town, were thronged with worshippers, eager to testify their gratitude to the King of Kings for his mercies to our beloved Monarch, and for the benefits which he has been made the instrument of conveying to us. The only alteration in the form of prayer appointed for that day, was the addition of the following prayer and thanksgiving:—

"O God, in whose hands are the issues of life and death, and to whom alone it belongeth to distribute mercies, as well in lengthening as in shortening the days of men, we yield Thee praise and thanksgiving for the protection Thou hast vouchsafed to our gracious Sovereign during a long and arduous reign. Continue, we pray Thee, Thy watchfulness over him: shield him from the open attacks of his enemies, and from hidden dangers—from the arrow that flieth by day, and from the pestilence that walketh in darkness: enlighten his councils for the public good; strengthen all his measures; and when it shall seem fit to Thine unerring wisdom, perfect the ends of both—the restoration of peace and security to his people, of concord and independence to contending and bleeding nations. These blessings and mercies we implore for our Sovereign, ourselves, our allies, and our enemies, through the merits and mediation of Jesus Christ, our Lord and Saviour.—Amen."

The illuminations on this occasion, in London and Westminster, were splendid almost beyond former example; and in many of the neighbouring villages the day was celebrated by military parade, and by bonfires and fire-works in the evening. Nor do we find that the joyous appearance, which pervaded the immense extent of the capital and its suburbs, was defaced by any acts of tumult or illegal violence.—But these were not the only demonstrations of the public gratitude which we have to record. Large sums of money were subscribed for the purpose of liberating persons imprisoned for debt; and in almost every parish, the poor and their families, to the number, in some parishes, of thousands, were liberally feasted by the more wealthy inhabitants. The day was also signalized by a royal proclamation ordering the release and pardon of all persons belonging to the navy and army under arrest for breaches of military law, as well as debtors imprisoned at the suit of the Crown.

The spectacle exhibited on this occasion was grand and imposing; and certainly it was an occasion calculated to affect the heart of every Briton, and more particularly of every Christian, with lively feelings of grateful recollection. Whether we compare our state during his Majesty's reign with that of the other nations of Europe, or compare it with our own previous history, we find abundant ground of congratulation. The immunity we have enjoyed, while other lands have been fearfully desolated by the storm of war; the preservation of our constitution, while almost every other state has been crumbling into ruins around us; the increased purity of our judicial administration, intimately connected as it is with all our social comforts; the additional guards by which the liberty of the subject has been protected, even under circumstances which seemed rather to require their abridgement; the growing regard paid to the temporal and eternal interests of the lower classes; and, above all, the increase of true piety in the land, favoured as this has been by the catholic spirit, no less than by the religious character, of our Sovereign (to say nothing of the vast augmentation of national wealth, and the improvement of our agriculture, trade, and manufactures), are a few of the topics which present themselves to the mind, and call for devout thanksgiving to God. May our future conduct evidence the sincerity of our gratitude; and may we, and the King whom God hath in mercy given us, be ever united in the great work of advancing the honour of God, and, what is indeed inseparable from it, the true welfare of the state.

OBITUARY.

To the Editor of the Christian Observer.

You have often admitted into your work accounts of the character and death of persons who have been an ornament to their Christian profession. If you think that the following account of a beloved and deeply regretted parent, who died in London on the 27th of August last, (for the authenticity and fairness of which I can pledge myself,) will be read with profit or interest by your readers, I shall feel happy in having furnished you with it.

I knew little of my mother's history before her marriage, except that she had lived under the eye and direction of an old female relation. This old lady had taken some pains to store her mind with right principles, and

had carried her to hear the most popular preachers of the day. And although it does not appear that my mother adopted, in all their extent, the principles of her relative, whose piety seems to have been sincere, yet she at least attained a high veneration for religion. This circumstance I have often heard my mother mention as one which demanded a high return of gratitude to God, because it had given, in a degree, the colouring to her succeeding life. At the age of twenty-three, and from the protection of this friend, she married. My father, who was a man of sterling good sense and probity, seems to have been directed in his choice by finding in her mind qualities very similar to his own. She had ten children, and by her economy, judgment, and entire devotion of herself to the management of her family, greatly assisted him in the arduous, and to them expensive, task of educating them liberally. And here, if I were to allude to any one feature in her management, eminent above the rest, it was that of the useful and incessant employment of her time, which enabled her, with a weak and sickly constitution, to do more than most persons without that habit, though with every advantage of health and situation, could have done. After twenty years of cordial union, she was deprived of the support and assistance of her husband, who died, leaving her with six surviving children, three of whom were as yet under the age of twelve. Here, again, the same good sense and unwearied attention to the concerns of her family displayed themselves, and, by her prudence, they were supported, educated, and introduced into life, without any encroachment having been made on their paternal inheritance. What can be said hitherto of her religion is, that she was attentive to the public service of the church, and to her private prayers; and careful to instruct her children in the Catechism, to which she always devoted the evenings of Sunday. She at times also read her Bible in private; and she thought, that, by this attention to outward duties, without much regulation of the heart, or government of the temper, which in her case was impetuous, she was entitled to regard herself as a good Christian. She had also been more than once, to all appearance, on her death-bed; on which occasions she had taken leave of her family with a firmness and composure, which, as she said, arose from the consciousness of having done her duty. In the sense of the world, she had indeed done her duty, and even gone many degrees beyond what may be assumed as its usual standard of religious practice. Not only was religion attended to in the way I have stated in her family, but she has told me that she has prayed for me, when removed as I then was at a great distance from her, with tears in her eyes, although, at the very time, her mind was principally intent upon the earthly prosperity of her children. And to what degree her religious feelings were occasionally excited, may be collected from the following extract of a letter to me, when I was abroad.—"With your education and understanding, joined with the advice of your late most worthy father, I truly hope that my dear boy may be directed to what is right; and that, as he advances in years, he may go on in the steps of his father; *always remembering that the same heavenly Father is with us all, and clearly marks what is done amiss.* O what a comfort will it be to me, if it please Providence to spare me, to see, in my decline of age, my dear boys advancing in life with the same industry, honesty, and upright heart, as their father did. * * * * * * * * * * * * *I hope you spend some time in meditation, and reading that great treasure the Bible, when spared from necessary engagements.*"

Though she had much natural vivacity, yet there was joined with it a large admixture of seriousness; the result of a reflecting mind, and a quick insight into things. This had been much increased, by repeated annual attacks of disorder, ever since her last confinement; and in this state I found her waiting, like the good Cornelius, for a more clear and explicit statement of the nature of religion, and the terms of salvation. I have met two or three persons, in the course of a short life, who, by a certain delicacy and tenderness of conscience, and the exercise of good sense, combined also with the influence of affliction, have seemed, as it were, to have been prepared for a more perfect insight into themselves and religion; and who, as far as short-sighted man may be permitted to pronounce, may at least be said "not to have been far from the kingdom of Heaven." Among this number I should be disposed to rank my dear mother, when I returned to England after an absence of seven years. On my arrival, she received me with all that tenderness which was to be expected from a person of her sensibility; and though the natural independence of her mind led her to think for herself, yet, within a year of that time, she saw reason to embrace, and entered warmly into, that view of religion which more directly treats of man, in his best estate, as a sinner, and Christ as his only and all-sufficient Saviour. A severe and dangerous illness, with which she was

visited soon after my return, first gave me an opportunity of inquiring into the ground of her hopes, which I found to be a consciousness of having done her duty. I then stated, with becoming tenderness and attention to her feelings, what I conceived to be the fallacy of such hopes. She received this statement with great kindness, but with her usual independence of mind; and though the terms "sinner," and "unrighteous before God," seemed harsh at first, she soon came to acknowledge them to be applicable, in all their extent, to herself. She had hitherto only tried herself by the *letter* of God's law, and had thought herself "good enough;" now that she was led to compare her life with its *spirit*, and with the pure and holy nature of God himself, no expressions appeared to her too humbling to describe her state before him. In the summer of 1805, she received, for the first time, the holy Sacrament, when she expressed great contrition: and that ordinance ever after proved, when her health would permit her to attend it, a cordial to her spirits, and a real benefit to her soul. About this time her mind took generally a more heavenly turn, and she devoted more time to reading the Scriptures, and those books which were likely to advance her religious progress. In particular, she became acquainted with Venn's "Duty of Man," and to this book she was indebted for a more distinct view of the errors of her former religious system. She acknowledged this to me with much feeling: as far as I can recollect, her words were, "This is the book which has made me to feel, in reference to God and Christ, what Job felt when he uttered those words, 'I have heard of thee by the hearing of the ear, but now mine eye seeth thee; wherefore I abhor myself, and repent in dust and ashes.'" This, indeed, was ever after deeply impressed on her mind; and she often shrunk from the idea of having been summoned in her former state to the presence of God, to whom she considered herself as owing a large debt of gratitude and love, for having spared her to know and experience better things. The following extract from a letter to me will justify what I say. She had been describing her attendance on a sick daughter:

"This is a *trial* to *me*; for she has always been a slave to me in my illness, to the great injury of her own health. I cannot, however, be thankful enough that I was at home, and that I was enabled to attend my dear child. We know not what we can do until afflictions come. O pray for me, as I travel on towards Sion, that my whole heart and soul may be steadily fixed with the eye of faith on my blessed Redeemer, who is mighty and able to save all who fly to him. —Why should I be exempt from thorns and thistles, that obstruct my way? Rather let me rejoice that God has been so merciful to spare me, and by his long-suffering to lead me to repentance. Where should I have been, and what would have become of me, had it been otherwise? I should have been doomed to the bottomless pit for ever."

But the change alluded to did not simply confine itself to *expressions*, even strong as these: it became visible, as far as her *former* correctness of exterior would admit it to be so, in all her deportment. An anxiety to know, and do, the will of God, was evident in all that she either did or said. Accordingly, her sensibility, which was keenly alive to neglect or disappointment, was now no longer allowed to interrupt her acquiescence in the will of God; and her temper, which had been hasty—I may say, in the extreme—now became visibly altered: patient of contradiction, and serene even amidst scenes, and events calculated to disturb its serenity. Many things, which would have stung her to the quick before, were received, not only with calmness, but even in the light of trials of her sincerity. She has often told me, that she conceived every person to have his particular *test* of obedience, according to his particular disposition; and that hers was in the article of patience and forbearance. Her anxiety, also, for the welfare of her children, now began to direct itself to a nobler object, the salvation of their souls. Her addresses to them became urgent "to flee from the wrath to come:" and from these, some of them, I trust, will have to date lasting religious impressions. Her attendance on public worship was now made to bend to no circumstance, except that of ill-health; and often have I observed, with a mixture of veneration and delight, the animation of her countenance, when permitted to attend her usual place of worship. She often, though with much fatigue to herself, would walk a mile and a quarter, and that *twice* on a Sunday, to church; and has often seemed to return instructed and edified, and built up in the faith of Christ. From this time indeed (the beginning of 1806), her progress became more uniform, and her daily life presented one continued and undeviating cultivation of Christian principles and graces. She gave herself more than ever to the reading of the Scriptures; and from the beginning of the year 1807, independently of her own *private* reading, she always read the Psalms and Lessons of each day, except prevented by unavoidable circumstances. Her favourite

Psalms, and which she often spoke of with tears, were the 23d and 91st. She delighted to view our Saviour in his character of a Shepherd; and was always affected and cheered with the thought of "abiding under the shadow of the Almighty." In proof of this, I have in my possession a book, before alluded to, in which the passages marked by her are those which relate to the kindness and love of God our Saviour to "poor sinners," as she used to call them; or to the humility and gratitude, and the regulation of the temper, which characterise his true followers. She became also very fond of some of Cowper's hymns. The following one struck her more than any other, because it appeared to be so suited to her own case, confined, as she generally was, to her room during four months of the year.

"God of my life! to thee I call;
Afflicted at thy feet I fall;
When the great water-floods prevail,
Leave not my trembling heart to fail.

Friend of the friendless, and the faint!
Where shall I lodge my deep complaint?
Where, but with thee, whose open door
Invites the helpless and the poor?

Did ever mourner plead with thee,
And thou refuse that mourner's plea?
Does not thy word still fix'd remain,
That none shall seek thy face in vain?

That were a grief I could not bear,
Didst thou not hear, and answer, pray'r;
But a pray'r-hearing, answering God,
Supports me under every load.

Fair is the lot that's cast for me!
I have an Advocate with thee:
They, whom the world caresses most,
Have no such privilege to boast.

Poor though I am, despis'd, forgot,
Yet God, my God, forgets me not;
And he is safe, and must succeed,
For whom the Lord vouchsafes to plead."

The general state of her mind may be collected from a letter dated 29th September, 1807. After saying that she was a "poor, helpless, sinful creature," adding, that her trust was in God, through Christ; and quoting, from Newton's Cardiphonia (which she had lately read with great delight), "I like that path best, which is well beaten by the footsteps of the flock near the Shepherd's tent;" she proceeds: "Lead me and mine, blessed Lord; and give us grace to follow. Too long have we been led astray by our own foolish and hurtful lusts: to thy guidance, heavenly Shepherd, may we give ourselves, fearful of going any where, except where thou leadest us: there only can we be safe. May a just knowledge of ourselves be continually before us; and in all our conduct towards God may we act like penitent sinners! Thus may the morning of life be spent, that, when its evening shall come, we may be able to end it like Simeon: 'Lord, now lettest thou thy servant depart in peace, according to thy word.'"

With little or no variation from this state of mind, her time passed on, every succeeding attack leaving her less able to cope with the following one, until the summer of 1808. —One thing must not be omitted, that she had once again, during this period, been to all appearance on her death-bed: and having an opportunity of comparing her feelings at that time, with what they had been before, she again expressed her gratitude to God, who had prolonged her life, to obtain a more certain foundation of hope and comfort; and she again declared her conviction, that, had she died in her former state, she would have been lost.

In the summer of 1808, I again saw her, after an interval of six months. I was much struck with her increased spirituality of mind and knowledge of the Scriptures. She seemed evidently advancing in a fitness for another world. The indifference with which she spoke of this, and the more than common desire she expressed to "flee away and be at rest," were strong indications of it: and yet, with all this spirituality and feeling, her religion bore about it no marks whatever of enthusiasm. She never introduced the subject (though ever alive to it when introduced) except on proper occasions. She always entered with cheerfulness into the common topics of the day: and so far was she from any thing enthusiastic, that the *rationality* of her religion (if I may so speak) seemed to keep pace with its spirituality; for at this very time she resumed, with great interest to herself, the reading of Clarke's Sermons. Her candid and spiritual mind read, and converted into spiritual improvement, his dry, but able and discriminating, delineations both of moral and doctrinal truth; and seizing, as it were, a portion of that author's discrimination, applied it to the purposes of self-examination, and often, as she confessed, of self-abasement.

Between this time also, and the beginning of 1809, she read with pleasure many parts of Bishop Newton on the Prophecies. Her mind had been directed to the subject by the particular pleasure she felt in viewing the correspondence between Isaiah's description (in the 53d chapter) of what Messiah was to be, and what he really proved to be; and she was much affected, also, with

the exact accomplishment of our Saviour's prophecy of the destruction of Jerusalem, as it is traced out by Bishop Newton.

But I pass on to the last six months of her life. During this time her constitution and feelings were much tried by the illness, at short intervals from each other, of two of her sons. On both these occasions her strength and spirits seemed to rise with the cause of her distress; and when by most she would have been deemed herself a fit subject for a sick bed, she was found attending and watching over that of her sons, with a tenderness and wakefulness which surprised all who witnessed it. She even seemed to have acquired an artificial kind of strength for the occasion. Her anxiety for their eternal welfare may be judged of from the following facts. Writing respecting one of the two, she says to the other: "Your brother is still in the school of trial; and happy, happy I am to tell you, he is learning from it those lessons it is intended to convey. O may he prove a quick learner there! I have great hopes that this short affliction, which God has been pleased to send him, will prove for the good of his soul."—During *his* illness, she was urgent in pressing on him the importance of religion, and often read to him until, from being exhausted, she was obliged to desist. Among other books, she frequently took up Clarke's Sermons, and on two occasions read with much emphasis and feeling the following quotations, as applicable to one who, like him of late, had been much in the society of those who *professed* religion.

"And because men are extremely apt to value themselves upon a *right profession*, and desirous, instead of governing their passions and forsaking their vices, to build up to themselves a hope of salvation upon any other terms, and to make an exchange with God by any commutation; therefore the Scriptures, in order to prevent this fatal and extensive deceit, has been exceedingly careful always so to join together truth and godliness, as to shew that no profession of religion whatsoever is of any advantage, any further than it influences men, by its obligations and by its motives, to the practice of religion and virtue."—Clarke's Sermons, vol. ix. p. 52.

"'Not every one that saith unto me, Lord, Lord;' not every one that receiveth his word with gladness, and obeys it for a time, even with some degree perhaps of sincerity; but he that with patience and constancy maintains his resolutions, and, notwithstanding the numerous temptations of a sinful world, preserves his integrity to the end; he only has a certain title to inherit the promise: he, who, by 'patient continuance in well-doing,' as St. Paul expresses it, 'seeks for glory and honour and immortality, and holds the beginning of his confidence stedfast unto the end.'"—Clarke's Sermons, vol. ix. p. 397.

That her anxiety for her other son was neither inferior, nor of a different kind, to that felt for the former, will be seen by her own words in a letter to me:

"I now come to ask you for what I well know you will give me no small portion of, viz. your especial prayers to Almighty God, on behalf of your sick brother, who is now confined to his room—nay, to his bed. Whatever may be the end of this illness (for it is impossible to say), I pray that the Lord would change his mind and heart. This is a trying scene: but all things are possible to God. O that the stony heart may be broken, and a heart of flesh be given to him! I dwell more upon him; but, believe me, my heart melts like wax, that all my own, and every one, may be brought to a saving knowledge of the Gospel, to work out their salvation with fear and trembling."

This letter was dated in April last; and, though not much indisposed at that time, it seemed right to remove her from a place where she had lately witnessed these trying scenes; and she accordingly went, for change of air, to a short distance from London. Here, though within reach of her family, she enjoyed a seclusion from the world greater than she could in town; and her health was so far improved, as to seem better than it had been for some years. Here also her mind was left to follow what had now become so congenial to it. She had always on like occasions spent much time alone, but now her hours of retirement were evidently increased; and often four, and more frequently five, hours a day were spent in devotion, or devotional reading. This increased attention to private duties, and, more than all, this increased abstraction from the world, was not unobserved by those around her; and still less, as the event leads us humbly to conceive, was it unobserved by Him, who was thus preparing her for his own immediate presence. Her conversation became more heavenly, and, though to all appearance in good health, she made strong allusions to the day of her death; to which she looked forward with almost, if I may so speak, what might be termed a blameable* anxiety "to depart and be with Christ."

* The impression left on the mind of a friend who called upon her some months before her death, and who felt that he had

Under these circumstances, she was suddenly seized with an inflammation in the liver, which obliged her immediately to be brought to town, where she died in ten days after her return thither, aged 56. What further took place before the period of her dissolution, I beg leave to transcribe, with some few additions, from a letter written to a friend under the immediate impression of the event.

"The manner of her death was most satisfactory, in a spiritual point of view. Arrived in town, upon her first entrance into her chamber, very weak, and under great bodily pain, a gleam of thankfulness seemed to dart across her mind, and, in an attitude of devotion, she exclaimed, 'I lift up mine eyes, but may I lift up my *heart* also, to God, that I have come again into my room.' This happened on the Friday. On Saturday she was very languid. On Sunday, when her daughter was praying by her, she said, 'Thanks be to God, who not only enables me to pray for myself, but gives me a child to pray for me.' After which, with great difficulty she read the Lesson for the day, from Jeremiah. On Monday, as before, she was sick and faint. From the Tuesday until the Friday evening, she had almost incessant spasms of the stomach, and the short intervals between them were employed in ejaculations to God to give her patience, and in expressions of affection to her Saviour, with evident symptoms of discomposure if worldly things were spoken of. So much, indeed, was her whole soul taken up with the subject of religion, that she seems to have desired to see no one; and when asked if she wished to see two of her absent children, her reply was. 'They are happy, and I am going to be more so.' It was very observable, through the whole of these long-continued sufferings, that, though she made many acknowledgments of an impatient spirit, she was evidently possessed of a calmness and patience which till that period had never appeared *natural to her*, and she expressed far more thankfulness than she had ever done before for the smallest offices of kindness done for her. On the Friday evening, all her pains ceased, and she expressed herself exceedingly thankful for an hour's rest she had obtained; alluding immediately to that 'eternal rest,' which she was entering upon. On this evening she had her favourite hymn of Cowper, before mentioned, and a prayer, read to her by my sister; after which she said, 'her prayers were answered, and that she should want no more human helps to prayer.' She accordingly declined to be prayed *with* on the Saturday morning; but she used her common ejaculation, 'Lord Jesus, receive my spirit: I have been a great sinner.'—After ten o'clock, she became at times delirious; and, when sensible, desired her family might be kept from her as much as possible. This she did apparently with a view to conceal from them her near departure, as she gave many directions at the same time to her attendant, what was to be done with her after her death. On Sunday, when sensible, she talked much of going to Heaven as 'her *home*;' and even when wandering in mind, was urgent in her entreaties to be taken up, 'for the chariot and horses are ready to take me home.' During the last quarter of an hour she was perfectly sensible. A little before four o'clock, the maid had lowered her head; when she said, 'You have lowered me, but I shall rise. Mary, I cannot come to you, but you *may* come to me.'—These were her last words, and at four o'clock she breathed her last."

I feel myself by no means called upon, under the near contemplation of this afflicting event, to suggest those reflections which will obviously occur to every considerate mind upon the foregoing relation; but must beg leave, under the impression of the deepest gratitude for having possessed such an example, mingled with sentiments of unfeigned regret for its loss, to conclude with praying, "Let me live as well the life, as I hope to die the death, of the righteous; and may my last end be like *hers!*"

JUVENIS.

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every thing to learn from her entire spirituality of mind, was, that with those around her, who might still be benefited by her example and advice, she seemed almost prematurely to have reckoned her work as done, and her further continuance in life useless.

ANSWERS TO CORRESPONDENTS.

J. T.; Leo; Hano; Δ.; D.; have been received, and are under consideration

X.; and Anglus, will be inserted.

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RELIGIOUS COMMUNICATIONS.

LIFE AND CHARACTER OF BISHOP HALL.

(Continued from p. 615.)

BISHOP Hall, in the first memoir of his life (an analysis of which was given in your last number), takes notice of his commitment to the Tower, and the subsequent severities which he experienced from the Long Parliament. In his second memoir, entitled "Hard Measure," which I proceed to notice, he narrates these circumstances in detail. This memoir is very interesting; but it betrays occasionally somewhat of sharpness, and certainly is not marked by that distinguished spirit of cheerful acquiescence in the will of God, which we naturally looked for in Bishop Hall. He had been raised to the see of Norwich in 1641: the Long Parliament met in November 1640: and in January 1642 he was committed, with most of the other bishops, to the Tower. Your readers will be pleased to hear him speak for himself, while he points out the true cause of the unjust measures adopted by the commons. The existing forms of church government, and not the bishops personally, were the real objects of their hostility.

"Nothing could be more plain than that, upon the call of this parliament, and before, there was a general plot and resolution of the faction to alter the government of the church especially. The height and insolency of some church governors, as was conceived, and the ungrounded imposition of some innovations upon the churches both of Scotland and England, gave a fit hint to the project. In the vacancy, therefore, before the summons, and immediately after it, there was great working secretly for the designation and election as of knights and burgesses, so especially, beyond all former use, of the clerks of convocations: when now the clergy were stirred up to contest with and oppose their diocesans for the choice of such men as were most inclined to the favour of an alteration.

"The parliament was no sooner sat, than many vehement speeches were made against established church government, and enforcement of extirpation both root and branch. And because it was not fit to set upon them all at once, the resolution was to begin with those bishops which had subscribed to the canons then lately published, upon the shutting up of the former parliament: whom they first would have had accused of treason; but that not appearing feasible, they thought best to indite them of very high crimes and offences against the king, the parliament, and the kingdom: which was prosecuted with great earnestness by some prime lawyers in the House of Commons, and entertained with like fervency by some zealous lords in the House of Peers; every of those particular canons being pressed to the most envious and dangerous height that was possible. The counsel of the accused bishops gave in such a demurring answer as stopped the mouth of that heinous indictment."

By way of explaining what may be obscure in the above quotation, as well as of throwing light on those

events in the life of the Bishop which are now to be related, it will be necessary to make a few remarks on the state of public affairs and of popular opinion at the period in question.

The canons, which appear to have been so offensive to the House of Commons, were passed by the Convocation, after the dissolution of King Charles's third parliament, in 1629. They were odious to the House of Commons, and indeed to the nation at large, on several accounts. It was held to be irregular for the king to retain the convocation when parliament was dissolved; and wholly unconstitutional to impose on the nation articles of discipline without the concurrence of the other branches of the legislature. Charles had also obtained, through the Convocation, a supply of money from the spiritualities; and he had procured the imposition of an oath for the maintenance of the existing church government. Accordingly, the Commons directed their first efforts against those with whom the canons had originated, or by whom they had been supported. The bishops, therefore, became naturally the objects of their attack, not only as being the prime movers in the obnoxious measures, but as being unalterably attached to the throne, as well as the heads of that hierarchy which they were eager to extirpate.

It is difficult to say whether the nation in general was yet ripe for the abolition of the episcopal order, the liturgy, and the other ceremonies of the church. There is little doubt, however, that this was a favourite object with a large proportion of the House of Commons, and particularly with its leaders. The party in that assembly which yet remained well affected to the church, gradually declined in power and numbers; and as the rupture with the King became wider and more irreparable, almost all the commons united in favour of that parity of rank among the clergy, and those other innovations, which their Scottish neighbours had succeeded in establishing. And indeed it was naturally to be expected, while the king derived important assistance from the riches and influence of the hierarchy, that the popular leaders should labour to counterbalance these, by calling to their aid the zeal and the numbers of the puritans.

I now return to Bishop Hall's life. The House of Commons, though baffled in their first attempt against the bishops, shewed no disposition to relinquish their designs. They urged their constituents, in all parts of the kingdom, to present vehement petitions against the ecclesiastical government; and they encouraged their partisans in the city to assemble in large bodies, with arms in their hands, in order to insult and menace the bishops; hoping to terrify them from any farther attendance in parliament, or, at least, to goad them on to measures which, in the existing state of popular feeling, might issue in their ruin. Both these effects followed. Their persons were exposed to such danger from the violence of the mob, that their attendance on parliament was no longer practicable; and, instead of pursuing that cautious and temperate course, which, under such critical circumstances, true wisdom would have dictated, they drew up, not only a petition for security against further outrages, but a protestation against all acts which should be passed during their involuntary absence from parliament. This ill-timed step gave great advantage to their adversaries, who immediately preferred an impeachment against them, as guilty of high treason, in endeavouring to subvert the fundamental laws of the realm and invalidate the authority of the legislature. But it is right that I should give you the Bishop's own account of this transaction, which forms a remarkable circumstance, not only in his life, but in the history of the age. From no pen can the narrative be more interesting, than from that of

one of the principal sufferers under this act of popular tyranny. Your readers will thus also be better enabled to form a judgment respecting the *temper*, *piety*, and *capacity* of its author.

After describing at length the imminent danger to which the bishops were exposed by the rage and hatred of the populace, whose violence the parliament made no attempt to restrain, he thus proceeds:

"It was not for us to venture any more to the house, without some better assurance. Upon our resolved forbearance, therefore, the archbishop of York sent for us to his lodging at Westminster;—lays before us the perilous condition we were in;—advises, for remedy, except we meant utterly to abandon our right, and to desert our station in parliament, to petition both his Majesty and the Parliament, that, since we were legally called by his Majesty's writ to give our attendance in parliament, we might be secured, in the performance of our duty and service, against those dangers that threatened us; and, withal, to protest against any such acts as should be made during the time of our forced absence: for which he assured us there were many precedents in former parliaments;—and which if we did not, we should betray the trust committed to us by his Majesty, and shamefully betray and abdicate the due right both of ourselves and successors. To this purpose, in our presence, he drew up the said petition and protestation, and, being fair written, sent it to our several lodgings for our hands; which we accordingly subscribed; intending yet to have had some farther consultation concerning the delivery and whole carriage of it. But ere we could suppose it to be in any hand but his own, the first news we heard was, that there were messengers addressed to fetch us into the parliament upon an accusation of high treason."—The paper fell into the hands of the Lord-Keeper Littleton, who, "willing enough to take this advantage of ingratiating himself with the House of Commons and the faction, to which he knew himself sufficiently obnoxious, reads the same openly in the House of Lords, and aggravates the matter, as highly offensive and of dangerous consequence: and thereupon, not without much heat and vehemence, and with an ill preface, it is sent down to the House of Commons, where it was entertained heinously; Glynne with a full mouth crying it up for no less than a high treason, and some comparing, yea preferring, it to the Powder Plot.

"We, poor souls, who little thought that we had done any thing that might deserve a chiding, are now called to our knees at the bar, and charged severally with high treason; being not a little astonished at the suddenness of this crimination, compared with the perfect innocence of our own intentions, which were only to bring us to our due places in parliament with safety and speed, without the least purpose of any man's offence.

"But, now, traitors we are in all haste, and must be dealt with accordingly; for on January 30, in all the extremity of frost, at eight o'clock in the dark evening, are we voted to the Tower: only two of our number had the favour of the Black Rod, by reason of their age; which, though desired by a noble lord on my behalf, would not be yielded. Wherein I acknowledge and bless the gracious providence of my God: for had I been gratified, I had been undone both in body and purse; the rooms being strait, and the expense beyond the reach of my estate.

"The news of this our crime and imprisonment soon flew over the city, and was entertained by our well-willers with ringing of bells and bonfires: who now gave us up, not without great triumph, for lost men; railing on our perfidiousness, and adjudging us to what foul deaths they pleased. And what scurrile and malicious pamphlets were scat-

tered abroad throughout the kingdom, and in foreign parts, blazoning our infamy, and exaggerating our treasonable practices! What insultations of our adversaries were here!

"Being caged sure enough in the Tower, the faction had now fair opportunities to work their own designs. They therefore, taking the advantage of our restraint, renew that bill of theirs, which had been twice before rejected since the beginning of this session, for taking away the votes of bishops in parliament; and in a very thin house easily passed it: which once condescended unto, I know not by what strong importunity, his Majesty's assent was drawn from him thereunto."

"We now, instead of looking after our wonted honour, must bend our thoughts upon the guarding of our lives; which were, with no small eagerness, pursued by the violent agents of the faction. Their sharpest wits and greatest lawyers were employed to advance our impeachment to the height: but the more they looked into the business, the less crime could they find to fasten upon us: insomuch as one of their oracles, being demanded his judgment concerning the fact, professed to them they might with as good reason accuse us of adultery. Yet still there are we fast; only, upon petition to the Lords, obtaining this favour, that we might have counsel assigned us; which, after much reluctation, and many menaces from the commons against any man of all the commoners of England that should dare to be seen to plead in this case against the representative body of the commons, was granted us. The Lords assigned us five very worthy lawyers, which were nominated to them by us. What trouble and charge it was to procure those eminent and much-employed counsellors to come to the Tower to us, and to observe the strict laws of the place for the time of the ingress, egress, and stay, it is not hard to judge.

"After we had lain some weeks there, however, the House of Commons, upon the first tender of our impeachment, had desired we might be brought to a speedy trial: yet now, finding belike how little ground they had for so high an accusation, they began to slack their pace, and suffered us rather to languish under the fear of so dreadful arraignment: insomuch as now we are fain to petition the Lords that we might be brought to our trial.

"The day was set; several summons were sent to us; the Lieutenant had his warrant to bring us to the bar; our impeachment was severally read; we pleaded "not guilty," modo et formâ, and desired speedy proceedings; which were accordingly promised, but not too hastily performed.

"After long expectation, another day was appointed for the prosecution of this high charge. The Lieutenant brought us again to the bar; but with what shoutings, and exclamations, and furious expressions of the enraged multitudes, it is not easy to apprehend. After this, Glynne and Wild made fearful declamations at the bar against us, aggravating all the pretended circumstances of our treason to the highest pitch. Our counsel were all ready at the bar to plead for us, in answer to their clamorous and envious suggestions: but it was answered, that it was now too late; we should have another day; which day to this day never came.

"The circumstances of that day's hearing were more grievous to us than the substance: for we were all thronged so miserably in that strait room before the bar, by reason that the whole House of Commons would be there to see the prizes of their champions played, that we stood the whole afternoon in no small torture; sweating, and struggling with a merciless multitude; till, being dismissed, we were exposed to a new and greater danger: for now, in the dark, we must to the Tower; by barge, as we came; and must shoot

the bridge, with no small peril. That God, under whose merciful protection we are, returned us to our safe custody.

"There now we lay some weeks longer, expecting the summons for our counsel's answer; but, instead thereof, our merciful adversaries, well finding how sure they would be foiled in that unjust charge of treason, now, under pretences of remitting the height of rigour, wave their former impeachment of treason against us, and fall upon an accusation of high misdemeanours in that our protestation, and will have us prosecuted as guilty of a premunire: although, as we conceive, the law hath ever been, in the parliamentary proceedings, that if a man were impeached as of treason, being the highest crime, the accusant must hold him to the proof of the charge, and may not fall to any meaner impeachment on failing of the higher.

"But in this case of ours it fell out otherwise: for although the Lords had openly promised us that nothing should be done against us till we and our counsel were heard in our defence; yet the next news we heard was, the House of Commons had drawn up a bill against us, wherein they declared us to be delinquents of a very high nature; and had thereupon desired to have it enacted, that all our spiritual means should be taken away: only there should be a yearly allowance to every bishop for his maintenance, according to a proportion by them set down; wherein they were pleased that my share should come to 400*l.* per annum. This bill was sent up to the Lords, and by them also passed; and there hath ever since lain.

"This being done, after some weeks more, finding the Tower, besides the restraint, chargeable; we petitioned the Lords that we might be admitted to bail, and have liberty to return to our homes. The Earl of Essex moved; the Lords assented; took our bail; sent to the Lieutenant of the Tower for our discharge. How glad were we to fly out of our cage!

"No sooner was I got to my lodging than I thought to take a little fresh air in St. James's Park; and on my return, passing through Westminster Hall, was saluted by divers of my parliamentary acquaintance, and welcomed to my liberty. Whereupon, some, that looked upon me with an evil eye, run into the House, and complained that the bishops were let loose: which, it seems, was not well taken by the House of Commons; who presently sent a kind of protestation to the Lords, that they had dismissed so heinous offenders without their knowledge and consent.

"Scarce had I rested me in my lodging, when there comes a messenger to me, with the sad news of sending me, and the rest of my brethren the bishops, back to the Tower again. From whence we came, thither we must go: and thither I went, with a heavy, but, I thank God, not impatient heart.

"After we had continued there some six weeks longer, and earnestly petitioned to return to our several charges, we were, upon five thousand pound bond, dismissed; with a clause of revocation at a short warning, if occasion should require. Thus, having spent the time between New-year's Even and Whitsuntide (1642) in those safe walls, where we by turns preached every Lord's-day to a large auditory of citizens, we disposed of ourselves to the places of our several abode."

Immediately after his release from the Tower, Bishop Hall retired to his diocese, where the reception he met with was more favourable than he had reason to hope. This was in June 1642. In the course of the next year two acts were passed by the parliament, which affected him very nearly. By one of them Episcopacy was abolished, a national engagement being at the same time entered into, never to suffer its readmission: the use of the Liturgy and of the other ceremonies of the

church was also prohibited, and a new directory for worship substituted. By the other were sequestered all the estates of "notorious delinquents," among whom Bishop Hall was included by name.

But to return to the Bishop's narrative.

"For myself," he says, "addressing myself to Norwich, I was at the first received with more respect than in such times I could have expected. There I preached, the day after my arrival, to a numerous and attentive people: neither was sparing of my pains in this kind ever since: till the times growing every day more impatient of a bishop, threatened my silencing.

"There, though with some secret murmurs of disaffected persons, I enjoyed peace, till the ordinance of sequestration came forth: then, when I was in the hope of receiving the profits of the foregoing half-year, for the maintenance of my family, were all my rents stopped and diverted; and presently after came the sequestrators to the palace, and told me, that they must seize upon the palace, and all the estate I had, both real and personal: which they accordingly executed with all diligent severity, not leaving so much as a dozen trenchers, or my children's pictures: yea, they would have apprized our very wearing clothes, had not Alderman Tooley and Sheriff Rawley, to whom I sent to require their judgment concerning the ordinance in this point, declared their opinion to the contrary.

"These goods, both library and household stuff of all kinds, were appointed to be exposed to public sale: but in the mean time Mrs. Goodwin, a religious, good gentlewoman, whom yet we had never known or seen, being moved with compassion, very kindly offered to lay down to the sequestrators that whole sum at which they were valued; and was pleased to leave them in our hands, for our use, till we might be able to re-purchase them; which she did accordingly. As for the books, several stationers looked at them, but were not very forward to buy them: at last Mr. Cook, a worthy divine of this diocese, gave bond to the sequestrators to pay to them the whole sum whereat they were set; which was afterwards satisfied out of that poor pittance which was allowed me for my maintenance."—This pittance consisted of a fifth part of the episcopal revenues.—"Meantime, not only my rents present, but the arrearages of the former years, which I had in favour forborne to some tenants, being treacherously confessed to the sequestrators, were by them called for and taken from me. The synodals both in Norfolk and Suffolk, and all the spiritual profits of the diocese, were also kept back: only ordinations and institutions continued awhile. But after the covenant was appointed to be taken, and was generally swallowed of both clergy and laity, my power of ordination was with some strange violence restrained: for when I was going on in my wonted course, which no law or ordinance had inhibited, certain forward volunteers in the city, banding together, stir up the mayor and aldermen and sheriffs, to call me to an account for an open violation of their covenant.

"To this purpose, divers of them came to my gates at a very unseasonable time, and knocking very vehemently, desired to speak with the Bishop. Messages were sent to them to know their business: nothing would satisfy them but the Bishop's presence. At last I came down to them, and demanded what the matter was: they would have the gate opened, and then they would tell me. I answered, that I would know them better first: if they had any thing to say to me, I was ready to hear them. They told me they had a writing to me from Mr. Mayor and some other of their magistrates. The paper contained both a challenge of me for breaking the covenant in ordaining ministers, and withal required me to give in

the names of those which were ordained by me, both then and formerly since the covenant. My answer was, that Mr. Mayor was much abused by those who had misinformed him, and drawn that paper from him; that I would next day give a full answer in writing. They moved that my answer might be by my personal appearance at the Guildhall. I asked them, when they ever heard of a bishop of Norwich appearing before a mayor: I knew mine own place, and would take that way of answer which I saw fit; and so dismissed them, who had given out that day, that, had they known before of my ordaining, they would have pulled me, and those whom I ordained, out of the chapel by the ears."

This attack upon the venerable bishop appears to have taken place before the establishment of the presbyterian form of government by the parliament. That measure was delayed till the year 1646, although episcopacy and the liturgy had been abolished very early in the civil war; and, in the interim, all the ecclesiastical jurisdiction was assumed by their committees of religion.

There are still two or three more interesting passages in this memoir.

"While I received nothing, yet something was required of me. They were not ashamed, after they had taken away and sold all my goods and personal estate, to come to me for assessments and monthly payments for that estate which they had taken; and took distresses from me upon my most just denial; and vehemently required me to find the wonted arms of my predecessors, when they had left me nothing.

"Many insolencies and affronts were in all this time put upon us. One while a whole rabble of volunteers came to my gates late, when they were locked up, and called for the porter to give them entrance: which being not yielded, they threatened to make by force; and had not the said gates been very strong, they had done it. Others of them clambered over the walls, and would come into the house: their errand, they said, was to search for delinquents: what they would have done, I know not, had not we, by a secret way, sent to raise the officers to our rescue.

"Another while, the Sheriff and Alderman Linsey, attended with many zealous followers, came into my chapel to look for superstitious pictures and relics of idolatry; and sent for me, to let me know they found those windows full of images which were very offensive, and must be demolished. I told them, they were the pictures of some ancient and worthy bishops, as St. Ambrose, Austin, &c. It was answered me, they were so many popes; and one younger man among the rest would take upon him to defend that every diocesan bishop was pope. I answered him with some scorn; and obtained leave that I might, with the least loss and defacing of the windows, give order for taking off that offence: which I did by causing the heads of those pictures to be taken off, since I knew the bodies could not offend."

He closes his memoir thus:—

"Still yet I remained in my palace, though with but a poor retinue and means. But the house was held too good for me. The first pretence was, that the Committee, who now was at charge for a house to sit in, might make their daily session there; being a place both more public, roomy, and chargeless. We desired to have some time allowed for providing some other mansion, if we must needs be cast out of this; which my wife was so willing to hold, that she offered, if the charge of the present Committee-house were the thing stood upon, she would be content to defray the sum of the rent of that house of her fifth part: but that must not be yielded: out we must, and that in three weeks' warning, by Midsummer-day then approaching; so as we might have lain in the street, for aught I know, had not the providence of God so

ordered it, that a neighbour in the Close, one Mr. Gostlin, a widower, was content to void his house for us.

"This hath been my measure; wherefore I know not: Lord, thou knowest, who only canst remedy and end, and forgive or avenge, this horrible oppression.

Scripsi May 29, 1647. "Jos. Norvic."

I have no materials for the remaining eight years of the Bishop's life, except a few words in the Biographia Britannica. He is there said to have retired to a little estate, which he rented, at Higham, near Norwich; where, notwithstanding the narrowness of his income, he distributed a part of it every week in charity to a certain number of poor widows. In this retirement he ended his life. His body was interred in the church-yard, without any memorial, probably in consequence of his own request: for he says, in a clause of his will, "I do not hold God's house to be a meet repository for the bodies of the greatest saints." No information is given respecting his family.

Nothing now remains but to exhibit to your readers a sketch of the character of this venerable prelate, as it may be obtained from his correspondence, his letter from the Tower, and other sources.

(To be continued.)

To the Editor of the Christian Observer.

Although I was myself perfectly satisfied with the explanation given in your number for September, of that passage in St. Matthew's Gospel (ii. 23), "that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene;" yet having reason to believe that it has not proved equally satisfactory to all your readers, I beg to send for insertion a Note upon the place, taken from the twelfth section of Macknight's "Harmony of the Gospels," which affords a different, and, to some it may appear, more probable, solution of the difficulty.

"The words, *he shall be called a Nazarene*, are not to be found in the writings of the prophets; yet as the thing meant thereby often occurs in them, the application is made with sufficient propriety. The Israelites despised the Galilæans in general, but especially the Nazarenes, who were so contemptible as to be subjects of ridicule even to the Galilæans themselves. Hence a *Nazarene* was a term of reproach proverbially given to any despicable, worthless fellow-creature. Wherefore, since the prophets in many places of their writings have foretold that the Messiah should be rejected, despised, and traduced; for example, Psalm xxii. 6, lxix. 9. 10, Is. liii. 3, Zech. xi. 12. 13; they have in reality predicted that he should be called a *Nazarene*. And the Evangelist justly reckons Christ's dwelling in Nazareth, among other things, a completion of these predictions; because, in the course of his public life, his having been educated in that town was frequently objected to him as matter of scorn, and was one principal reason why his countrymen would not receive him. (John i. 46, and vii. 41, 51). Nor was it without especial direction, that the historian has thus mentioned the prophecies which foretold the contempt wherein Messiah was held by his countrymen, because it prevents the reader from forming any disadvantageous notion of Jesus on that account, or on account of the meanness of his family and fortune."

Dr. Macknight does not appear to have been acquainted with Bishop Chandler's view of the subject, already inserted in your work.

S.

To the Editor of the Christian Observer.

It appears to me an obvious omission in writers on Christian Baptism to have neglected to seek the defini-

tions of οἰκια and οἶκος in the Greek authors themselves, who, it may be presumed, best understood the power of that language in which they wrote; and where, alone, they could hope to ascertain their true meaning. Had not their neglect in this point led them into endless altercations, they must have perceived that these terms always include every member of an household, of whatever rank or age; unless where, by clear and absolute inference, some particular branches or individuals only, of the family, must be necessarily understood. In confirmation of this remark, I beg leave to subjoin the following quotation from Aristotle.

Πασα γαρ πολις εξ οικιων συγιγειται. οικιας δε μερη, εξ ων αυθις οικια συνιςαται· οικια δε τελειος, εκ δουλων και ελευθερων·

Arist. Polit. l. i. c. 3.—*Heins. Ed.*

"Omnis civitas ex domibus constituitur: domus autem partes, ex quibus statim domus constituitur: *domus autem perfecta ex servis et liberis.*"

The word ελευθερων is used by Aristotle to include parents and children, relatives, or friends, or all of them together, making one house; without regard either to sex or age.

Δ.

For the Christian Observer.

"Jesus Christ, the same yesterday, to-day, and for ever."

It is said by Plato, in some part of his works, that if virtue, in her native beauty, could be presented to the eyes of men, she would command without difficulty their admiration and homage. The philosopher seems to have judged too highly of his kind. Certain at least it is, that a perfect pattern of moral excellence has been exhibited to the world, yet vice is still loved and followed; Christ has long since been manifested, but men "love darkness rather than light." "To those" (however, says the apostle) "who received him, gave he power to become the sons of God;" and, unquestionably, as the character of our blessed Saviour is one of the most convincing evidences of the truth of the Gospel he promulgated, so is it, beyond competition, the best model which his servants can choose for their imitation. To study this, will be ever our duty and our happiness; and the ensuing reflections, even if they should be thought to have little claim to originality, will not be useless, if they renew to the writer and the reader considerations which should ever be present to both.

In order to our understanding justly the character of our Redeemer, it would be necessary, first, to examine the qualities of which it was composed, separately; and then survey their general effect: that we might see both the perfectness of each grace, and the symmetry of the whole. To fill up such an outline completely, would be a great and valuable performance. To this the following reflections have no claim, but they are loosely adjusted to that model.

The leading feature in the character of Jesus Christ unquestionably was, Devotedness to the service of God. He lived only to do his will. It was his meat and drink; his daily, hourly, momentary occupation. From this, pleasure had no charms to seduce, pain no power to terrify him. At the table, in the temple, on the mount, by the wayside, weary, hungry, defamed, by night, by day, in every state and every place, weeping over the grave of Lazarus, riding triumphantly into Jerusalem, praying in the garden, hanging on the cross, Jesus was still the same—"he did the will of God who sent him." Fancy can image nothing more sublime than the unity of that great purpose.

This devotedness of spirit was sustained by an unfailing Trust in God. "He committed himself to him that judgeth righteously." Faith, the great principle of the second covenant, the act by which fallen

man receives the dispensation of mercy, which Jesus studiously magnified in his preaching, he nobly illustrated by his example. Whatever unbelief might be found in others, the faith of Christ never faltered. Though vexed with the opposition of the Jews, and discouraged by the dulness of his disciples, he stayed himself still upon his God, and persevered in the work assigned him. Betrayed by his follower, deserted by his friends, confounded by the powers of darkness, and so dismayed and tortured that his wounded soul broke out in the bitter expostulation, "My God! my God! why hast thou forsaken me!" still his faith was firm: and in his dying words, "it is finished," he recognized the immutable counsels and declarations of God, and pronounced them completed.

It is observable, that a hope of future glory, which sceptics have often arraigned as a mean, because a mercenary, motive, and even some pious persons have omitted or discountenanced, was very differently esteemed by him who knew the value of the promised inheritance: "For the joy that was set before him, he endured the cross, despising the shame." Hope has, perhaps, been too seldom mentioned and enforced in modern times. When St. Paul prayed for the Ephesians, it was, that "they might know the hope of their calling, and the riches of their glorious inheritance, and the exceeding great power of God towards them that believe."

Jesus declared, that to love God with all our heart, is the first and great commandment; and it cannot be questioned that what he enjoined he practised. Beloved himself of God, as his only begotten Son, he undoubtedly returned to his Father love unmeasured and incomprehensible. Yet we may observe, and it demands our serious attention, that this all-powerful, all-constraining love broke out into no enthusiastic fervours. In the bosom of the Redeemer, doubtless it was a principle of joy and consolation unspeakable; but in his outward behaviour, it was chiefly visible in the steady cheerfulness with which he did and suffered whatever it pleased his heavenly Father to command or to inflict. It was a spring of action, not of mere emotion; a source of such intimate and heartfelt satisfaction, that it sought neither aid nor observation from others. Yet the love of Christ to God had nothing in it of mystical abstraction, nor did it require to be nursed in seclusion.—It had strength enough to live in the midst of business and tumults.

Of Christ's devotional exercises but little is told us; only it appears that they were at times long and earnest, and that he so highly regarded them as to rise up a great while before day for the purpose of attending on them. From some passages in his life, it seems probable that he held a constant mental communion with his heavenly Father; and perhaps the reason why more particulars have not been recorded may be, that external acts, which form so exceedingly small a part of this duty, are too commonly regarded by men as the whole of it. There seems no reason to suppose that petitions for strength to do the will of God were excluded from our Saviour's prayers; for an angel would not have been sent to communicate what he did not need, and what he needed we may be assured he prayed for. Do we believe, then, that Christ, to whom the Spirit was given without measure, one with the Father, for the weakness of the nature he assumed, required and asked for aid from heaven; and shall we, who add corruption to infirmity, and sin to corruption, shall we presume to trust in our own strength?

The social and personal virtues most remarkable in the character of Christ, were, Love to man, Humility, Disinterestedness, and Constancy. The first of these was so wrought into the tenor of his whole life, that every act, either directly or remotely, had a reference to the happiness

of others. This, however, was not the whole. He not only did good, but he did it with tenderness. He was benevolent in little things as well as in great ones; in manner as in substance. Neither the opposition of his enemies, nor the blindness of the disciples, nor the oppressive labours of his ministry, ever moved him to haste or fretfulness. A striking instance of his equanimity and tenderness may be seen Mark vi. 31. et seq. Jesus and the apostles were so pressed upon by the multitude, that they had not time to eat. And he said, come ye apart into the wilderness and rest awhile. So they went by ship into a desert place. But the people ran a-foot and came thither before him. Jesus then, going out of the vessel, saw a great multitude: they allowed him no respite. What ensued? Surely he was vexed to find himself thus persecuted, and gave them a sharp reproof, or turned sullenly away, or at least he retreated from their importunity. The Evangelist speaks otherwise; "he had compassion on them." It is the more important to note the unvarying benignity of heart which our Redeemer exhibited in the midst of opposition and obloquy, because many persons, of high religious profession, are observed to be peculiarly deficient in the government of their tempers. This cannot but be matter of affliction to all true Christians; and worldly people, seeing that a regard to convenience and good-breeding frequently effect more in this branch of self-discipline than the lofty motives avowed by such friends of religion, judge harshly of the men, and imbibe a secret prejudice against religion itself. They, however, who condemn, should recollect that this is an age of courtesy, in which good-nature bears a high price, and is more generally cultivated than other virtues; that it is therefore a quality in respect of which a comparison cannot fairly be instituted between those who profess religion and those who neglect it. On the other hand, let all who name the name of Christ remember, that he never sanctioned, either by example or precept, the least bitterness of disposition or irregularity of temper, but gave to his disciples a new commandment of love, the pledge of their allegiance, which is quite inconsistent with both; that St. James has declared the religion of the man who bridles not his tongue, to be vain; and that it is one of the leading characteristics of charity, the first of Christian graces, without which faith and knowledge and liberality are alike unprofitable, that "it suffers long, and is kind." He whose temper is unchastised has need to examine his foundations with great wariness: St. Paul pronounces such persons to be carnal, and we know that "to be carnally-minded is death." Men who profess religion, and live much in religious circles, ought to guard particularly against neglecting those virtues which happen to be most admired and cultivated in the world.

Jesus Christ was humble. His condescension in coming into the world, the station he chose in it, his actions, his demeanour, his death, all testified a humility, which, though it never will be equalled, must by all be imitated. There is, however, a peculiarity in the humility of Christ which deserves attention. As he was without sin, he could not be sensible of that deep humiliation which a consciousness of guilt awakens in a true Christian. It is probable, that the lowliness of mind, for which he was so remarkable, arose from a very quick perception and elevated view of the perfections of God. A feeling, similar in kind, though in degree far inferior, will be found in most pious persons; and its energy is generally in proportion to their advances in piety and holiness. This is the main reason, though not the only one, why men who grow in grace will always be seen to grow also in humility.

Perhaps there is no Christian grace respecting which we are more

apt to deceive ourselves, than humility. It is an easy thing for a man to bemoan his corruption. It is not a very difficult matter even to feel and lament its burthen. God is so pure, and we so sinful, that nothing but common honesty seems necessary, through divine grace, to make us perceive and confess our meanness. But it is very possible for a man to be humble towards God, and proud towards his fellow-creatures. The best, because the most trying, tests of true lowliness of mind, are to be found in our daily conversation with men. Do we really obey the Apostle's directions, "to esteem others better than ourselves?" Are we willing to take the lowest place in society, yielding to others the pre-eminence in reputation for parts, learning, and accomplishments; cheerfully accepting reproof, forgiving insults, forgetting mortifications, and resigning the means or opportunities of distinction, if unfavourable to a Christian spirit? Humility is best known among equals. With God we can have no rivalry. It should appear, too, in our behaviour and actions, rather than in our language; for such was the humility of Christ. He left the glory of his Father; he took on him the form of a servant; he instructed the mean; he lived with men of low estate; he washed his disciples' feet; he refused worldly honours; he died the death of a malefactor. These are evidences of humility which are quite unequivocal.

Among the virtues most eminent in our Redeemer's character, two others were noticed above; Disinterestedness and Constancy; but a few words must suffice for these.

Disinterestedness, be it remembered, differs from self-denial. Self-denial is an act, disinterestedness is a habit.

I know of no word in our language, which fully embraces and designates that energy in action and endurance, which I meant to include in the term Constancy. It is compounded of courage, fortitude, perseverance, and patience; qualities so necessary to sustain and give efficiency to every other virtue, that they resemble those plastic principles in the physical world, without which all material bodies might quickly be dissipated and lost. The perfection in which these were found in Jesus Christ will be better understood, if we recollect, that power of every description is far less certainly, though more theatrically, exhibited, in short violent efforts, than by a steady, permanent, unwearied, unyielding agency and progression. Nor let us forget the moral; —"Through faith and *patience* we inherit the promises;" "The good soldier of Christ must endure hardness."

There is a lesson of no little moment to be learnt from contemplating that part of our Saviour's character which has last been noticed. Christians, like others, must frequently be engaged in scenes of active life, where, in the general conflict, dishonest intentions, allied to boldness and dexterity, will often be successful. Those, therefore, whose passions are naturally vehement, and who are endowed with powerful understandings, will feel desirous to oppose force by force, and subdue with a strong hand the lawless endeavours of their antagonists. In the debates of public assemblies, where an appeal to the bad passions of mankind is so lamentably effective, the temptation is very great. — But Christ is our best instructor. He surely was not deficient in strength of character. He had to contend, too, with opponents wicked, impassioned, and formidable. Yet he rarely addressed his worst enemies in terms of reproach; never in the language of bitterness or contumely. His energy was without impetuosity. Calm and holy, it neither sought assistance from any evil thing in his own nature, nor alliance with the bad passions of others. It was indeed strength invincible, but strength directed by wisdom, and chastised by meekness.

The view of our Redeemer's character still unexamined—a view, I mean, of its symmetry and perfectness—is perhaps less practically useful than the contemplation of the particular graces which composed it; yet certainly it opens a field of very curious and very profitable speculation.

It is a common remark, that a principle of compensation runs through the works of God. In the physical and intellectual world this is observable: and so also in morals: the stronger virtues are seldom found without an alloy of austerity; and the softer are nearly allied to weakness. It is plain that compensation implies defect, and we therefore reasonably might suppose that in the character of Christ the rule should be no longer verified. And thus we find it. His force was without harshness, his tenderness free from imbecility. Nor is this all. Not only were his virtues unaccompanied with their kindred failings, but the most opposite excellencies were found in him in equal perfection. The Emanuel of God possessed an elevation of mind, and sublimity in his conception of divine things, such as man never approached to; yet with what facility, what grace, what propriety, what simple beauty, did he adapt his discourses to the ignorant multitude around him! His heart was raised far above this world, and evidently maintained an intimate communion with the Father of spirits: yet he conversed freely with mankind; was often engaged in the tumult of crowds and contention; and on all occasions maintained a wakeful regard to the wants and wishes, the joys and sorrows, of those around him. Who ever beheld, who ever could have conceived, humility so deep, so perfect! His dignity was equal. With what unconquerable energy of soul did he act and endure! His whole life was passed in labours and privations. He was harassed, weary, hungry, without a home, despised, defamed, forsaken, persecuted: still his constancy was unshaken; and, pressing towards the mark of his high calling, he triumphed over the infirmities of nature, defeated the opposition and malice of his enemies, and trampled under his feet the powers of darkness. Surely such lofty and masculine qualities could not be allied to a gentle and tender disposition. The softer virtues could hardly have lived amidst the severity of such continual suffering and conflict! He wept over Lazarus; he wept over Jerusalem; he pitied the unhappy; he instructed the ignorant; he healed the sick; he fed the hungry; he bore with all the dulness and contradiction of sinners; in the hour of darkness, when himself most needed comfort, he consoled and strengthened those who were about to forsake him in his extremity; from the cross he commanded John to sustain his desolate parent; in death he prayed for his murderers. Truly we may exclaim with the apostle, "Thou art the Son of God, thou art the King of Israel!"

The view of our Redeemer's character last exhibited, deserves, and I am persuaded would amply repay, the deepest and most attentive consideration; but I shall only further notice two striking passages which may tend to illustrate it. Consider the sublimity of that blessed invitation, "Come unto me, all ye that travail and are heavy laden, and I will refresh you: take my yoke upon you, and *learn of me, for I am meek and lowly in spirit.*" Who, but Christ, ever called on men to imitate his lowliness? There is a simple unaffected greatness in this command, to which I am persuaded no parallel can be found in history or fiction. Christ was so humble, that he could exalt his humility into a standard without rendering it questionable.—Just after the Last Supper, when Jesus had immediately and fully present to his mind the sufferings he was about to endure, the foresight of which soon afterwards dreadfully affected him, he girded himself with a towel, and washed in

succession the feet of all his disciples. This apparently trifling act, trifling at least in comparison of what he had done and was about to do, Christ performed in a moment which seemed to call on him to awaken all his energies for the approaching conflict; when a deep reserve and severe self-collection would, in any other man, have appeared more suitable to the occasion. Great men have sometimes assumed an air of carelessness on the near approach of peril, when it was necessary to their safety: many have evinced composure in their sufferings, while sustained by the admiration of the multitudes who witnessed them: some have even risen so high as to approach, with a dignified fortitude, to tortures for the endurance of which no compensation could be found in applause: but never was it before heard, that a man, affected with the deepest sense of the sufferings about to overtake him—sufferings known only to himself—should not only possess sufficient recollection to perform every office of benevolence to those around him, but even stoop to the humblest act of condescension, in an hour which seemed to demand assistance from the loftiest and sternest principles of his nature.

Christians should observe and frequently consider the perfect consistency visible in every part of their Redeemer's life and conversation.—It is the want of this moral symmetry which robs religion of its glory, and those who embrace it of their privileges and peace. Nor only this. Of all self-deceptions, that is far the most alarming which respects our everlasting interests; and the truth is, whatever flattery we may permit or practise, that no man is safe, who either overlooks in himself, when he might know, or knowingly perseveres, in any temper or practice whatsoever contrary to the precepts or example of Jesus Christ. All, therefore, must watch: those particularly who are high in knowledge or reputation; for, as are their advantages, so are their temptations. It is in religion as in the field; the post of glory is the post of danger; and danger, if it fail to awaken us to superior diligence and watchfulness, will overwhelm us while we slumber. How thankful, then, should we be for advice; how eager to accept it, even from our enemies; how habitually diffident of ourselves! —There is a peculiarity too in Christianity, which makes a thorough consistency absolutely indispensable. The doctrines it inculcates, and the temper and duties it enjoins, are of such a nature, that a partial acceptance of either certainly cannot be considered as so much clear gain, and may be very little better than an entire rejection of both. In some particulars this is plain, as in the abuse of the doctrines of grace; but it is true also, though less obvious, in the circle of the moral duties. Thus zeal, neither enlightened by knowledge, nor chastised by humility, is only energetic bigotry. Devotion, without purity, is profaneness; and, allied to any presumptuous sin, it is enthusiasm and hypocrisy. Even humility itself, lovely as it is, if separated from the sustaining and moving principles of Christianity, particularly from trust in God and devotedness to his service, would so abase and neutralize the character, that it may be doubted whether alone it would be worth retaining. What self-denial is in its solitary effect, the history of the monastic orders awfully instructs us. We have seen the same principle, which, cherished by the genial warmth of love, starts forth to life and beauty, supporting, strengthening, and adorning every sister grace; unnaturally prolific of whatever is base and cruel, of

> "All monstrous, all prodigious things,
> "Abominable, unutterable."

This paper has become long, but the subject is very ample; and surely the motives to an intimate acquaintance with the character of Christ, are, above all expression,

powerful and affecting. He is our Lord God, the Captain of our salvation. By him we have redemption —in him we have strength—with him we hope to reign for ever in glory. Yet a few years, and they who are found worthy shall be translated into the kingdom of the Lamb, who shall "lead them to fountains of living waters, and wipe away all tears from their eyes." And shall we not labour then, while on earth, to be conformed to his image, that we may be made meet for the promised inheritance; to be holy and heavenly, that we may even now walk in his light, and taste his mercy, and feel his truth? This is the path in which he would lead us, the path of peace and joy. If we follow him here, he will own us hereafter; if he be our example upon earth, he will be in heaven our everlasting and exceeding great reward.

X.

FAMILY SERMONS. No. XI.

Luke ii. 10.—*Behold, I bring you good tidings of great joy, which shall be to all people.*

THE Christian dispensation is represented in Scripture not only as bringing glory to God, and as calculated to produce a high degree of holiness on earth, but also as the subject of the greatest joy to man. Agreeably to this view, the prophets of old were accustomed to speak of it in terms of the highest exultation. The angels announced it to the shepherds, as good tidings of great joy, which should be to all people. As such, the first Christians received and embraced it; and in this light do the apostles in their writings continually mention it. It is plain, therefore, that there must have been something peculiar in the Christian dispensation, or (which is the same thing) in the Gospel which makes it known, to afford ground of such high and general rejoicing; something which is fitly described as a Gospel—*i. e.* as glad tidings to mankind. It will not, therefore, be useless (with a view to the approaching season of our Lord's Nativity) to inquire, and, if possible, to ascertain, what is that distinguishing circumstance in Christianity which renders it so eminently the subject of joy.

Was it then, as some have supposed, the freedom from the burdensome rules and ceremonies of the Jewish law, and the introduction of a purer and more spiritual mode of serving God? This, without doubt, is a great blessing; but it was so far from being the cause of the joy which was produced by the first publication of the Gospel, that it was even the great stumbling-block in the way of the Jewish converts. Or, was it the great enlargement of the church of God, by the admission of the Gentiles, and the consequent increase of the number of truly pious persons? I know no greater source of joy to a truly benevolent mind than this: but it evidently was not the circumstance which affected the first converts to Christianity; for it required a special revelation to disclose, even to the apostles themselves, the mystery, that the Gentiles should be fellow-heirs with them of the same promises; and the people were so far from receiving this news gladly, that for some time a great degree of prejudice continued to prevail against it.

But, perhaps, it was the clearer discovery of the true nature of religion; the sublime view given of it, as consisting in greater purity of heart; the excellence of the moral rules contained in the Gospel; the spirituality of its precepts; which formed the subject of joy. This, indeed, might be a source of satisfaction to minds already spiritual, but to these only; and therefore will not account for the joy diffused by the Gospel. Let us consider what would now be the case, if a teacher of a purer morality than ever was known before were to arise among us. Is it not clear, that the interests and the passions of men would be too strongly engaged on [illegible] other

side, to suffer them generally to receive the new doctrine? Men too seldom act agreeably to the light which they already enjoy, and are too plainly condemned by it, to esteem it a joyful privilege to have a still purer system set before them. And even if the benefit to mankind from purer rules were admitted, yet this would produce at the most only a silent sort of satisfaction, or complacency, very different from that joy which the early Christians manifested when the Gospel was first made known to them.

Shall we then conclude, that it was the discovery of a future life which produced so lively an effect on these first converts to Christianity? It is true, that the discovery of a future state is most important; and that the hope of happiness in that state is calculated to beget the liveliest emotions of joy. But then it is to be remembered, that the doctrine of a life to come was not new. It was generally believed by the Pharisees, the most numerous sect of the Jews, at the time when our Saviour began his ministry; and our Saviour, while he strongly insisted on this truth, so connected it with the revelation of a far purer system of morality than was then current in the world, as to excite prejudice and opposition, rather than joy, in the minds of those who heard him. Besides, it is obvious that the doctrine of a future state, involving, as it does, that of a day of judgment, in which every man shall receive according to the works done in the body, whether they be good or evil, is very far from being likely to produce general joy: on the contrary, it is much more adapted to fill the mind with awe and apprehension. It may make us to tremble, and, like the jailer, to cry out, "What must I do to be saved?" But it will not, as the preaching of the apostle to him did, cause us immediately to rejoice.

Was it then the information that there *was* a way by which the happiness of a future state might be attained, that caused so much joy on the promulgation of Christianity? This also was known before. It cannot be supposed that the religious part of the Jewish nation were without hope, or without some foundation for that hope. They observed the commandments of God given them in Scripture; they offered the sacrifices appointed for transgression; and they doubtless trusted in the mercy of God for salvation. But it is the degree of ease with which salvation is to be obtained; the prospect of success we have in seeking it; the evidence we have that God will accept us; to which our religious hope and joy will ever be proportioned.

And this leads us to the true cause of that joy with which the Christian dispensation was received, and on account of which it obtained the title of the Gospel, or Glad-tidings: it was, because salvation was proclaimed to the world in a fuller measure, on more certain grounds, and on easier terms, than it ever had been before. It might now be more confidently expected; the hope of it was better founded; the mercy of God was more clearly divulged; a SAVIOUR was proclaimed; and the free forgiveness of sins through him offered to the world. This is the uniform representation of Scripture. "Comfort ye, comfort ye my people, saith your God: say unto her that her iniquity is pardoned." Zion is expected to lift up her voice, because her Lord God will come, and "he shall feed his flock like a shepherd." "Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up an horn of salvation for us." "And thou shalt go before the face of the Lord, to prepare his way; to give knowledge of salvation unto his people, by the remission of their sins." The angels proclaim glad tidings to the shepherds, for (they say) there is born a Saviour, which is Christ the Lord. Simeon rejoiced because his eyes had seen the Lord's salvation; and the apostles preached repentance and remission of sins to

all who should believe in the name of Christ. In short, to this point of salvation all the inspired writers, with one voice, refer the joy which is the natural result of the coming of Christ.

Let us, however, consider this matter more attentively, and shew how much more fully the Christian dispensation was a just cause of rejoicing than any thing that had heretofore been known in the world.

1. The mercy of God was displayed in a manner infinitely more full than had been hitherto known. The Jews had, indeed, had many instances of great and distinguishing mercy exhibited before them, which might excite their hopes; but with it there was a mixture of severity which might no less alarm their fears. The law was full of threatenings; the prophets came in the name of the Lord to rebuke and condemn; and, while obedience was fully required, little provision was made for the weakness of man. The Jewish dispensation was, in short, a dispensation of condemnation, a ministration of death. How different was the style of the apostles! "Now, then, we are ambassadors for God, as though God did beseech you by us. We pray you, in Christ's stead, be ye reconciled to God." How different the genius of the Gospel, in which love and mercy were the principal features; in which God is represented as so full of compassion and mercy to the world, as to send his only begotten Son to be the Saviour of it!

2. The *evidence* of this mercy was much stronger. God had not withheld even his only Son, but had given him up for us: and every proof that Jesus Christ came from God, was a fresh proof of the divine mercy. Every miracle which confirmed the one established the other: it proved the grace of God, as well as the power of Christ. And the testimony of the Spirit, in enabling the apostles to work miracles, in order to propagate the glad tidings of salvation, was another striking evidence of the unspeakable mercy of God.

3. The *way of salvation*, now pointed out, was also new, and opened new views, calculated to fill the heart with joy. God, of his infinite mercy, offered to the world a full and free pardon of their sins. They had a declaration from God, founded on the most convincing evidence, that, whatever their past sins had been, they should be forgiven, if they repented and believed in Christ. God had himself provided an atonement for sin, a Saviour, through whom, all who felt their inability to save themselves, who looked on themselves as unworthy of mercy, who doubted, or even despaired, of salvation, might, by the free grace and mercy of God, be pardoned, and received into the family of his children. And this salvation was conferred on terms that were new to the world: terms so easy also, that none might fear to miscarry. It was only required that men should repent and believe in Christ, and be baptized in his name; that, forsaking their sins, they should turn to God and live; that they should trust in Jesus Christ, as the Saviour of the world, who was fully able and willing to perform all that he had promised. And, lest the fear of again relapsing into sin, through the power of that corrupt nature which had hitherto prevailed, should deter the penitent from joyfully embracing the offer of mercy, it was promised also, that God would create a clean heart, and renew a right spirit, in those, who, by faith, should come to Christ, and give themselves up to him; that the Spirit of God should assist them, enlighten their understandings, and sanctify their hearts. And, lest any timid minds should still doubt respecting their acceptance, the invitation was universal: whosoever would, might come and drink of the water of life freely: the Gospel was to be preached to every creature under heaven; and he that came unto Christ, whosoever he might be, should in no wise be cast out.

It is evident that nothing equal to this profusion (if I may so call it) of mercy, was to be found under the Jewish dispensation; and nothing like it among the heathen. Every true penitent had now before him a good hope, a well-founded assurance, that he might obtain the forgiveness of sins, and the blessings of salvation, in all their extent. It was, emphatically, the day of God's mercy: the gate of heaven was opened, and the messengers of the Most High were sent to invite the whole world to enter it. With what joy must such an invitation have been received! What new hopes must have fired the breasts of those who heard and believed it! How many, who hitherto had no ideas beyond this earth, now saw new and glorious prospects burst upon them, in comparison of which all the things of this world appeared as dross and dung! They turned to God—they believed—they were baptized—they became new creatures—they glorified God—they rejoiced with joy unspeakable—they were filled with the love of Christ—they lived holily—they died triumphantly! How justly did the emphatic name of the Gospel, given to this dispensation, answer to its meaning. It was exactly suited to the wants of men. They felt their need of salvation, and it was given. They wanted forgiveness, and it was provided. They stood in need of a Saviour, and the Son of God came from heaven to save them.

Happy age! happy people! methinks I hear some one say. What privileges did they enjoy! What blessings were poured out upon them! Oh that I had lived at that period! how gladly should I have joined myself to the society of Christians, and shared in their hope and joy!

What, then: is the arm of the Lord now shortened that it cannot save, or his ear heavy that it cannot hear? Was the mercy of God exhausted in one effort? Did the Sun of Righteousness arise with healing in his wings only for a day, and then set in darkness to rise no more? Did the church of Christ in its infancy receive all the plenitude of God's favour, afterwards to be deserted and forgotten? No! that day was the dawning of a day which will never set—the beginning of a dispensation which will never end! The divine mercy remains the same—the Gospel, its terms, invitations, promises, and prospects, the same; and therefore our hope and joy in receiving it should be the same also. The present age witnesses precisely the same transactions in the case of every sinner who repents and believes the Gospel, which shed a lustre on the first ages of Christianity. Does he indeed repent? He is invited to look to Him who was given by God to be the propitiation of the sins of the world. He is assured of mercy in terms as full as were employed by the apostles. We use their arguments—we adopt their style. We pray him, in Christ's stead, to be reconciled to God. We assure him that God hath made Christ, his only Son, who knew no sin, to be a sin-offering for us, that we might be made the righteousness of God in him; and if he believe this gracious record, he will be filled, in proportion to his faith, with peace and joy in believing.

This subject may lead us to a very important reflection, which may be highly useful to us in determining the justness of our views of the Gospel. We have seen with what joy the first Christians received the Gospel, and how remarkably it is calculated to excite this feeling. There may be various parts in Christianity—as its precepts, its discoveries, its warnings, its threatenings; but these do not constitute its essence, or give it its peculiar colour and complexion. The joyful view conveyed in it of the forgiveness of sin, of the great goodness and wonderful love of God to man, of full and free salvation through Christ, forms its leading characteristic.

But are there not many who over-

look this, and who confine their attention only to those parts of Christianity which it has in common with other systems? What is the prevailing impression which the New Testament leaves on their minds? Is it merely approbation of the purity of its precepts, or awe on account of the holiness it requires, or dread of failing to obtain eternal life? In this case the Gospel is misunderstood: its grand feature is overlooked. The chief impression which it ought to make, and which it will make when properly understood, is that of grateful admiration at the glad tidings which it brings of the kindness and love of God our Saviour; that of joy, in contemplating the great things which that love hath wrought for us; that of love to Him, who hath procured them for us by the sacrifice of himself. You mistake the Gospel, if these are not its effects: and if these effects are not produced on you, I now exhort you to consider it more attentively; to pray that the eyes of your understanding may be enlightened, that you may know what is the hope of this calling, and what the riches of the glory of the inheritance of the saints; and that you may comprehend, with all saints, what is the breadth, and length, and depth, and height of the love of Christ, which passeth knowledge. There is often a veil, which is cast over our hearts by prejudice and pride, and worldliness and carelessness, and which conceals from us the glory of the Gospel, as it did from the Jews. I fear there are thousands of Christians, so called, who, were they asked which was the greatest blessing, and the highest subject of joy, would never think of that glorious Gospel, which should be the foundation of all our hopes, and the grand source of all our comforts. Indeed, such is the nature of the Gospel dispensation, that there ought to be no one living under it melancholy and dejected: for surely the riches and the grace of Christ, which are open to all, are enough to make the poorest rich, and the most miserable happy.

But you will, perhaps, say, I should indeed be happy, if I were assured of my interest in the blessings of the Gospel: but though I have been long striving to obtain a well-founded hope of my acceptance in Christ, I nevertheless enjoy no such peace as you say the Gospel was intended to convey.

The cause which may have led to this complaint it is impossible here to discuss fully. It may in different persons arise from different causes: in some, from constitutional melancholy; in some, from a mistaken conscience; in some, from a defect of judgment; in many, from erroneous views; in many more, I fear, from an imperfect practice. But, supposing you to be sincere in your endeavours—and without this no peace can be expected, nor ought to be enjoyed—I would observe, that probably your views of the nature of the Gospel are erroneous or defective. You may be endeavouring to save yourself, without that distinct reference to the mediation of Christ, and that full reliance on the merits of his death, and the efficacy of his intercession for pardon and acceptance, which you ought to possess. Christ is a SAVIOUR. Have you ever reflected on the full import of that term? It supposes you to be a sinner, though perhaps now a penitent one. It supposes you to be unworthy to appear before God; to be weak and frail; to be wholly unable of yourself to prevail against the world, the flesh, and the devil; and in the deep humiliation and self-distrust which are thus produced, it sets before you an almighty, all-sufficient, and all-gracious Saviour, even the Son of God, who died for your sins, and is risen again for your justification, and upon whom, therefore, it binds you confidently to rely for the pardon of your sins. His promises, then, ought to remove your fears, and speak peace to your conscience. His power and goodness ought to inspire you with con-

fidence, in committing your soul to him: and his love ought so deeply to affect you, as to become the ruling motive of your actions, and induce you to perform every part of your duty joyfully and readily, because it is enjoined by your Saviour. Such should be your views of Christ and his salvation. He ought to be the sun of your religious system; the foundation of all your hopes; the source of all your joy: and the views in which Scripture represents him to us, are directly calculated to produce such an impression. May you fully understand them, firmly believe in them, affectionately embrace them, and joyfully receive them, as glad tidings of great joy, sufficient to dispel all your anxiety, and to fill you with joy and peace in believing. Let me only exhort you, with stedfast purpose of heart to cleave unto the Lord. Let me warn you not to expect salvation, or peace, or joy, while you live in any one known sin. Let it be your desire as much to be saved from the power of sin, as from its punishment; and let your application to Christ be as earnest for his grace to sanctify, as for his mercy to pardon.—"Now may the God of peace, who brought again from the dead our Lord Jesus, the great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

To the Editor of the Christian Observer.

A RECENT periodical publication asserts, that the introduction of infant baptism took place in the third and fourth century; and that the only men, whose character or talents have brought their names to our knowledge, have entered their protest against it. In the essay from which this passage is taken, Tertullian, Origen, Eusebius, Cyril, Justin, Athanasius, Hilary, Basil, Gregory Nazianzen, Ambrose, Arnobius, Jerom, Ephraim Syrus, and Epiphanius, are represented as advocates of adult baptism, in opposition to the practice of infant baptism. Doctor Milner, on the contrary, in his Church History, thinks there is ample evidence that infant baptism was practised by the *first* Christian churches; and the author of "Infant Baptism vindicated*," declares that "there was very little opposition to infant baptism before the twelfth or even the fifteenth century; that we meet with a formal account of the established practice of infant baptism about *one hundred and fifty* years *only after the apostles*, when it is proved to have been a general custom; and we glean evidence, from the writings of those who lived in the interval between Cyprian and the apostles, that infant baptism was all along practised, from the very *life-time of the apostles themselves.* We can challenge the opponents of infant baptism to produce *one single* well-established instance, during the first thousand years of Christianity, of any writer who has left it upon record as his opinion that infant baptism is not lawful to be practised, some few declared heretics excepted, who rejected baptism altogether."

As there is such a contradiction in these accounts of this matter, it will be gratifying and useful to your readers, if some of your correspondents will give a general statement of the historical evidence in favour of infant baptism, with a particular reference to the authorities from which the evidence is derived.

I am, Sir, yours, &c.

M. F.

* Vide Christ. Observ. vol. ii. pp. 617, 618.

MISCELLANEOUS.

To the Editor of the Christian Observer.

In the year 1800, a biographical dictionary, containing memoirs of the chief agents in the French revolution, and apparently written with a view to exhibit and reprobate the inconsistency of those who, after having signalised themselves as republicans and levellers, attached themselves to the consular government, was published at Paris, and immediately suppressed by the police. In 1806, the work made its appearance in another form, and rendered less offensive to the partisans of the Napoleon dynasty. But the editor's sacrifice, far from lulling the vigilance of the police, was followed by the punishment of himself and his associates, and the circulation of their work was immediately prohibited. A copy, however, which was secreted, found its way into this country; and, by the conductors of the Edinburgh Review, has been presented to the British public in an abridged form, together with some additional sketches of character, the accuracy of which they profess to authenticate. No one who has been accustomed to read this journal can doubt the ability with which it is conducted, whatever may be his judgment in respect to the soundness of its principles. In particular, I think that the journal in question has given us more authentic details of the character, relative situation, and resources of France, than have appeared in any other publication. With the use that they have made of their materials, in forming from them theories unfavourable to affairs at home, I have no present concern. Still less do I wish, in this place, to speak of these journalists as abettors of the anti-christian conspiracy, undermining, or attempting to undermine, the spiritual fortresses of Britain and her colonies. All I plead for is, that truth, wheresoever and whensoever told, should be recognised *as* truth; and not discredited because we dread to hear it, or dislike its reporters. It is idle to speculate; but I cannot help saying, if the rulers of France had, in the dawn of the revolution, believed what was told *them*, instead of laughing at it, what sorrows and crimes might have been prevented!

I have collected below such anecdotes, from the Reviewer's article on the *Biographie Moderne*, as I judged most illustrative of the genius of France, and of human nature, in as condensed a form as the subject and my own leisure allowed of.

Grégoire, a name conspicuous in the annals of the revolution, is now a member of the senate and of the legion of honour. In July 1789 he declaimed against the march of the troops ordered by the king to Paris, exclaiming, that 'if Frenchmen ever consented to become slaves, they should be despised as the refuse of nations.' The same year, he described the king as surrounded by the enemies of the people, and asked why it was that Paris, after an abundant harvest, was driven to insurrection by the want of food. The object of this inquiry was to exasperate the populace against the court. On the king's flight he uttered a violent invective against the monarch, and called for an immediate trial. In 1792 he was delegated to the convention, and soon after made and carried a motion for the abolition of royalty, declaring, that 'kings were in the moral order of things, what monsters are in the physical, and that their history was the martyrology of nations.' On Nov. 15 he pronounced a violent philippic against Louis, and requested that he might be arraigned without delay. He was then made president of the

convention. On the trial of the king, he wrote (being absent) to the convention, 'that, under a conviction of the unremitting treachery of that perjured monarch, he solicited his condemnation without an appeal to the people.' In 1793 he invited Barrere to retract his eulogy on Louis XII., and undertook to prove that this pretended father was, in fact, the scourge of his people. In 1794 he read to the convention an original letter, as he said, of Charles IX., recommending that a recompense should be given for the assassination of the constable of Moay; and this letter he proposed to be enrolled among the national archives, 'in order that its publicity might aggravate the abhorrence which nations should feel for kings.' On the 25th Dec. 1801, Grégoire was appointed member of the conservative senate, and of the legion of honour. He has published various works; and now divides his time between literature and the routine of his office, which he fills with much apparent satisfaction. At this moment his house is the favourite rendezvous of the most distinguished *savans* of Paris; and in private life there are few men of more amiable character, or more winning manners.

Garat, in 1793, being minister of justice, as such, acquainted the king with his condemnation; which he did, according to Bertrand de Moleville, with great barbarity. In 1798, when ambassador at Naples, he made himself obnoxious by the warmth of his republican principles, and returned to take a seat in the council of ancients, of which body he became president in 1799, and pronounced a discourse on the anniversary of the king's death. In 1806, he delivered a long and florid oration on the victories of Napoleon, and is now a member of the legion of honour, of the institute, of the senate, professor of history in the Lyceum of Paris, and shares largely both in the favour and munificence of the emperor.

The well-known *Merlin de Douai*, in Dec. 7, 1792, proved at the bar of the convention, 'that he had never committed the crime of wishing to serve Louis XVI.' He voted for his death. In 1804 he became of the legion of honour; and in 1806 was made a counsellor of state. Carnot said of him, that 'he marched steadily in the revolutionary line, and never swerved from his principles.' His present situation is the best commentary on this panegyric; being in the quiet enjoyment of an immense fortune, accumulated by every species of rapine.

Jean Debry, now a senator, a dignitary of the legion of honour, and prefect of a department, once constantly denounced kings and priests as the *feculence and putrefaction of the human race.* He promoted signally the memorable affair of *the tenth of August;* and in the same month proposed the formation of a corps of *Tyrannicides*, whose sole duty it should be to murder the kings at war with France, and their generals. He soon after moved that 100,000 francs should be given to the man who should bring to the assembly the head of Francis II., the Duke of Brunswick, and 'all the other beasts who resembled them.' He voted for the king's death, and procured the establishment of a committee of supervision, which gave birth to the revolutionary tribunal, so celebrated for their blood-thirstyness. In 1798, his language was; 'if we must have a superstition, let us have that of liberty,—the fanaticism of liberty, if we can. There is no philosophy without patriotism, —no genius but in a republican soul;' &c. In 1800, he pronounced a panegyric on Bonaparte, and a speech in honour of the victory of Marengo. He has since applauded all the measures of the new dynasty, and is now among the most ardent admirers of '*those transcendant qualities which belong to the whole imperial race.*'

Cochon is prefect of the Netherlands and member of the legion of

honour. He voted for the king's death; and in 1797 denounced and brought to trial several emissaries of the Bourbons; and stated that 'he knew not to what he was to attribute the *odious distinction* of being placed in their list of the ministers who were to be retained after the revival of the monarchy;' adding, 'that he had voted for the death of the king.' By the directory he was included among the *déportés*; but by the revolution of the 18th Brumaire returned from the island of Oleron;—and is now a zealous supporter of the new government.

With the exception of Malouet, Mounier, Ségur, Alexandre, La Rochefoucault, and Cardinal Maury, but few of the distinguished royalists have enlisted themselves in the service of the present dynasty.—Ségur, once a foreign minister under the *ancien régime*, is now counsellor of state and grand master of ceremonies at the imperial court.—Mounier died in 1806 at Paris, having been a senator and prefect of a department.—Prince Ferdinand de Rohan, formerly Archbishop of Cambray, is now almoner to the empress.—Maury retired from the first shock of the revolution to Rome, and was created there a cardinal. In 1805 he wrote to Napoleon, signifying his wish to return home, and to recognize the new government. He was soon after appointed almoner to Prince Jerome, and made a bishop. He is now at Paris, and professedly devoted to the reigning family. When received as member of the institute, he delivered an elaborate discourse. No occurrence of the kind ever excited more curiosity in the capital, or drew a more numerous auditory. However, those who recollected him preaching before the king, his benefactor; or asserting in the national assembly the rights of his order, with such force of argument, and so captivating an elocution, had the mortification to find, that his manner was stripped of all the charms with which it was once invested; and that with the dignity of his character, he had lost the fire of his genius, and the lustre of his eloquence.

Every one remembers the name of *Carnot*, the only one of the whole list of republicans who has adhered to his former principles. He voted for the accusation of the princes; for the fabrication of thirty thousand pikes to arm the sans-culottes; and, finally, for the king's death. After having been one of the directory, he was compelled to take refuge in Germany, where he published a vindication of his conduct, and declared himself 'still the irreconcileable enemy of kings.' He stood *alone* in his vote against the consulate for life; strenuously opposed the accession of Bonaparte to the imperial dignity; and refused to sign the registers. In 1807 he appeared to be wholly engrossed by his avocations, as a member of the first class of the institute. He is an eminent mathematician. In manners, countenance, and in the deep workings of the soul, no contemporary of his approaches so nearly the republican models of antiquity.

The associates of Carnot in the directory are yet alive. *Rewbell*, who voted for the king's death, and was so notorious for his rapacity, although in disgrace with the present government, is left to enjoy the fruits of his rapine in the vicinity of Paris.—*La Réveilliere Lepeaux*, head of the Theophilanthropists, and of whom it was said by one of his colleagues, 'that his predominant passion was the fear of being hung,' is living, unmolested, in the midst of botanical pursuits.—*Barras* lives, in honourable exile, in the south of France.—*Roger Ducos*, in 1794 president at the meetings of the Jacobin society, and afterwards third consul, is now in the senate, where he glitters as one of the grand dignitaries of the legion of honour.—*Sieyés* supports the same honours, with a large estate bestowed by the consul as a *national recompence*.—*Barrere*, who so long governed the legislative assemblies of France, and occupied so much the attention of

mankind, has dwindled into absolute insignificance, and now drags out a solitary and sordid existence in Paris, contemned by the government, and shunned by all orders of men. He for some time edited a journal called *Memorial Anti-Britannique.*—*Desezé*, the eloquent defender of Louis XVI. is yet alive in a retired part of Paris.—*Malesherbes*, the venerable associate of Desezé, perished on the scaffold at the age of 70.—*Tronchet*, another noble co-operator of the latter, died in 1806.—*Tronçon Ducoudray*, who defended the queen, was *deported* to Cayenne, and there expired.

Anacharsis Cloots, the soi-disant 'orator of the human race,' encountered death with the utmost serenity; and on his way to the scaffold lectured Hébert on materialism, 'to prevent him,' he said, 'from feeling any religious sentiments in his last moments.' He also asked to be executed after his associates, 'in order to have time to establish certain principles, while their heads were falling.'

Of the notorious *Condorcet*, we are told, that in 1793 he fled from the pursuit of death, and took refuge in a house, where he staid till the next year. Driven from this asylum, he left Paris, meanly dressed, with a view to seek the protection of his friend *Suard*, at Seaux. He found that Suard was at Paris; and was accordingly forced to skulk for several nights among the neighbouring quarries. Hunger compelled him to leave this retreat; and entering a small inn at Clamart, his long beard, haggard figure, the agitation of his manner, and his voracity in eating, subjected him to suspicion, and he was arrested. At his examination, he called himself *Simon*, and said that he was a servant. But a copy of Horace being found in his pocket,—the peasant who questioned him said,—'I rather suppose that you are one of those *ci-devant*, who had servants.' He was sent to Bourg la Reine on foot, and there imprisoned, and forgotten for twenty-four hours; at the end of which time he was found lifeless and stiff, by a person who went to supply him with bread and water. Whether he died by mere inanition, or by a strong poison which he always carried about him, is uncertain. He was author of that formidable phrase, *Peace to the cottages but war to the palaces.*—*Petion*, mayor of Paris, experienced a like fate.

Fonfrede, Gensonné, Ducos, and Valagé, were imprisoned with Vergniaud; and passed the night before their execution in a manner well suitable to their several characters. *Fonfrede*, resigned to his fate, wept, every now and then, at the recollection of his wife and children. *Ducos* made verses, enlivened his companions by sprightly sallies, and gravely proposed, that, while they still retained their quality as deputies, they should decree the indivisibility of their heads from their bodies, as they had decreed that of the republic. *Valagé* was busy in contriving how he should dispatch himself. *Vergniaud* threw away some poison which he kept about him, declaring, that, as he had not enough for his friends, he would not abandon them.—When D'Espréménil was going to the scaffold, accompanied by Le Chapelier, the latter, as they ascended the steps, said to his companion, that they had a terrible problem to solve in their last moments. 'What is that?' said the other. 'To determine to which of us the hisses of the populace are meant to be addressed!'

Astonishing instances of female heroism are recorded. Mad. La Rochefoucault particularly signalized herself in the war of La Vendée; and was taken prisoner and executed. Another heroine, at the affair of Gesté, rallied the discomfited royalists, charged three times at their head, and was found covered with wounds on the field of battle. In the battle of Mans, where 10,000 republicans, and 20,000 Vendeans, are said to have fallen, a young wo-

man, armed with a helmet and a lance, and pursued by the enemy, fell at the feet of General Marceau, who raised her up, and determined, if possible, to save her. Marceau was denounced as having saved a Vendean, and would have been executed, but for the conventional deputy Bourbette, whose life he had preserved in the same battle. But the young woman was executed.—*Cecile Renault*, a beautiful woman, appeared to have been disordered in her mind by the distractions of Paris, and the tide of blood which rolled in the streets; and in May 1794 called on Robespierre, but was refused admission. She said, 'when we had a king there was no difficulty in seeing him. I would sacrifice my life to have another.' When dragged before the revolutionary tribunal, two knives were found about her, and she was condemned: but there was no proof that she intended Robespierre's death. Her father was executed with her as an accomplice; and all her relations, friends, and acquaintance, were involved in the same fate. Upwards of 60 persons, utterly unknown to her, perished on the same account.—*Madame Roland* is perhaps the most distinguished of these heroines. She displayed the most unshaken courage on the scaffold, which she mounted with a marked expression of disdain and dignity in her countenance. In crossing the Place de la Revolution, on her way to the guillotine, she bowed her head before the statue of Liberty that stood there, and uttered an indignant exclamation concerning the abuse of the name. She predicted, when about to die, that her husband would not survive her loss,—a prediction soon verified. As soon as he heard of her execution, he resolved upon suicide, quitted his asylum, took the road towards Paris; and next morning was found seated by the side of it, with his back against a tree, and mortally wounded with a sword-cane which he usually carried with him. A note was found beside him, in which he declared that the death of his wife had left him without any farther consolation on earth.

Should the booksellers be able to procure a copy of the *Biographie Moderne*, it is hoped that the work will be circulated in an English translation. However numerous the records of Revolutionary France may already be, including the public journals, transactions of the legislative bodies, and memoirs of individuals, adding the infinite variety of books which have been made up in continental countries distinct from France, and in Great Britain,—a history of the French Revolution is yet a desideratum.

It is devoutly to be wished that such a history should be compiled by a Christian philosopher; who would ever bear in mind the observation, that this political convulsion will do us no good unless it be considered as a *grand experiment upon human nature*. It is well said by a writer referred to above, that the interval between 1790 and 1800, "gives us the abridged experience of many centuries; and never did the faculties and passions of civilized man work with so much force, and so little disguise. Those who have lost and those who have acquired power; the vicissitudes which the nations and governments of Europe have undergone; and the precautions employed to avert the evils of change; are equally subjects for minute research and profound speculation. During the shock of this great convulsion in France, and the conflict of opinions among ourselves, there was no place for calm observation; and the mind was rather bewildered than guided by the light which these astonishing events seemed to throw on the character of our nature." Alas! that they who write thus should so depart from the dignity of intellectual philosophy as to squander time and language in calculating how gloriously happy France would have been, *if* her princes, nobles, and courtiers had

Possessed the spirit of martyrs, her ministers been popular, her king his people's idol, her clergy saints and confessors; that is, if mankind were angelic intelligences, and the earth awakened to its primeval beauty.

I am not sorry that the northern critics close the volumes of Revolutionary Biography "with feelings of humiliation and almost of despondency." Yet do they "cling steadily to the faith, that the seeds of future happiness are sowing in the midst of this scene of apparent desolation; and that the plough and harrow which are now deforming the surface, and tearing up the roots of European society, are only preparing the soil for a new and more abundant harvest of permanent enjoyment." So then, we are to gather grapes of thorns and figs of thistles; the corrupt tree is to bear good fruit; and by its fruit we are not to know it! Oh, how perpetually are we compelled to remember, that no philosophy, but that which came down from heaven, can explain and remedy the moral and political disorders of the world, and encourage us to sustain their effects, without being disheartened by their malignity and continuance, or charging upon the Governor of the universe the errors and sufferings of his creatures!

ANGLUS.

To the Editor of the Christian Observer.

In Robertson's History of Charles the Fifth, at the account of the emperor's resignation, we find the following note, Book xi. A. D. 1556.

"The emperor's resignation is an event not only of such importance, but of such a nature, that the precise date of it, one would expect, should have been ascertained by historians with the greatest accuracy. There is, however, an amazing and unaccountable diversity among them with regard to this point. All agree, that the deed, by which Charles transferred to his son his dominions in the Netherlands, bears date at Brussels the 25th of October. Sandoval fixes on the 28th of October as the day on which the ceremony of resignation happened, and he was present at the transaction (vol. ii. p. 592). Godleveus, who published a treatise "De Abdicatione Caroli V." fixes the public ceremony, as well as the date of the instrument of resignation, on the 25th. Pere Barre, I know not on what authority, fixes it on the 24th of November (Hist. d'Alem. viii. 976). Herrera agrees with Godleveus in his account of this matter (vol. i. 155): as likewise does Pallavicini, whose authority with respect to dates, and every thing where a minute accuracy is requisite, is of great weight (Hist. lib. xvi. p. 168).——Historians differ no less with regard to the day on which Charles resigned the crown of Spain to his son. According to M. de Thou, it was a month after his having resigned his dominions in the Netherlands, that is, about the 25th of November (Thuan. lib. xvi. p. 571). According to Sandoval, it was on the 16th of January 1556 (Sand. ii. 602). Antonio de Vera agrees with him (Epitome del Vida del Car. V. p. 110). According to Pallavicini, it was on the 17th (Pal. lib. xvi. p. 168): and with him Herrera agrees (Vida del D. Felipe, tom. i. p. 2?3). But Ferreras fixes it on the fir. day of January (Hist. Gener. tom. ix. p. 371). M. de Beaucaire supposes the resignation of the crown of Spain to have been executed a few days after the resignation of the Netherlands (Com. de Reb. Gall. p. 879)."

From this statement of the disagreement among historians in assigning the date of one of the most remarkable events in modern history, we might perhaps be justified in laying down, as a general principle in the discussion of historic evidence, "That variations, even to a considerable degree, among histo-

rians, do not necessarily impeach their veracity." Deistical writers have ever laboured to invalidate the testimony of the Evangelists, on the ground of the difference which exists in their narratives. If the fact stated by Robertson admit of the fair deduction of any such principle as has been laid down, it affords a complete answer to such allegations; for in no one instance do the sacred writers differ from each other so widely as the historians mentioned in the note above quoted. And it is remarkable, that while they all differ as to the day on which the transaction took place, they are agreed as to the date of the deed of transfer. Had they differed on both dates, many suppositions might have been resorted to, in order to reconcile them, which are now inadmissible: therefore their adhering so precisely to one date, makes their variation as to another still more striking.—Shall we then allege of these writers, that they "cannot be true and faithful historians?" Or if an argument were deduced from these differences, to prove that Charles the Fifth never reigned, or that he must have died an emperor, would it have any weight even with the most sceptical? And yet the existence of our Lord on earth, and the truth of the facts related concerning him in the Gospel histories, are gravely controverted on the same principle. Φ.

To the Editor of the Christian Observer.

In one or two of your late numbers the subject of Liberty and Necessity has been introduced, apparently with a view to the revival of some discussion of that most intricate question. Although your known impartiality in this and some other controversies is a sufficient security to your readers that nothing crude or dogmatical will be admitted into your pages, it is much more desirable that the subject should be altogether avoided, abandoned as it has been as inexplicable by men of the first rank in intellectual ability. To promote this end, I take the liberty of sending you a remarkable passage from the Essay of David Hume on Liberty and Necessity, as it is quoted by Lord Woodhouselee, in his Life of Lord Kames*. That learned and elegant writer, in stating the sentiments of Lord Kames on this difficult question, expresses himself as follows:—

"The subject itself we have the best grounds for believing to be above the reach of human understanding; (perhaps purposely intended by our Creator to impress man with a just sense of the limitation of the powers of his mind;) and, instead of straining our faculties in a vain endeavour to comprehend, explain, and reconcile its contradictory phenomena, it were better at once to acquiesce in that conclusion, which one of the most subtile of metaphysicians has himself drawn, after a full statement of all that with certainty could be affirmed on the question of Liberty and Necessity:—'These are mysteries which mere natural and unassisted reason is very unfit to handle; and whatever system she embraces, she must find herself involved in inextricable difficulties, and even contradictions, at every step which she takes with regard to such subjects. To reconcile the indifference and contingency of human actions with prescience, or to defend absolute decrees and yet free the Deity from being the author of sin, has been found hitherto to exceed all the power of philosophy. Happy, if she be thence sensible of her temerity, when she pries into these sublime mysteries; and, leaving a scene so full of obscurities and perplexities, return, with suitable modesty, to her true and proper province, the examination of common life, where she will find difficulties enow to employ her in-

* Vol. i. p. 148.

quiries, without launching into so boundless an ocean of doubt, uncertainty, and contradiction *.'"

The apparent humility and candour, and the undoubted truth, of most of the assertions in the foregoing passage, may perhaps have more weight with some of your readers, who may be perplexing themselves with the subject in question, than much reasoning upon it, however acute and plausible. On points of this nature, more than almost any others, it betrays no weakness of understanding to yield to the testimony of those who have preceded us in the inquiry, and to be content to be ignorant. It will, on the contrary, be generally found, that those who have thought most deeply upon the subject, have been the least disposed to dogmatise.

I am, Sir, &c. W.

Although the following letter has not satisfied us, and probably will not satisfy our readers, with respect to the expediency of the rule, which Mr. Benson, after having explained, undertakes to defend, we deem it right to lay it before our readers without any farther comment.

To the Editor of the Christian Observer.

In your number for October last, in which (page 670) you speak of the Methodist Conference, lately held in Manchester, you notice the following question, which had been proposed by the late Rev. John Wesley, and answered many years ago at a general Conference, and was only confirmed in this last Conference, and re-published in the Minutes thereof: "Ought a woman to marry without the consent of her parents?" The answer is, "In general she ought not: yet there may be an exception." The exception you quote, and then express your apprehension, "that the ambiguity of the terms must have led you into some mistake as to its scope." Permit me to observe, that this, indeed, appears to have been the case. It must be acknowledged there is some ambiguity in the terms, although not designed either by Mr. Wesley or the Conference, and not such as could mislead any member of the Methodist society, for whose direction the rule and the exception were intended. To them, the meaning of them has hitherto been, and is still, perfectly apparent. But it seems the ambiguity of the terms has led you, if not to *mistake*, yet to *question* the scope and intention of the exception to the rule. You will please to observe, therefore, that it only respects a *truly Christian* or *pious* woman, who believes it to be her duty to marry. And concerning such an one it states, that "if her parents absolutely refuse to let her marry any Christian, then she may, nay, and ought, to marry without their consent." Now, by "any Christian" here, is not meant, as you suspect, any person that may offer, and whom she may incline to marry, provided he be but a Christian. No idea of this kind ever entered into the mind of Mr. Wesley, or any member of the Conference. They meant, "if her parents absolutely refuse to let her marry a *Christian*, a *true Christian*, a *pious man*, however equal he may be to her in property, education, and rank in life (a case by no means singular); and if they, being themselves ungodly, insist that, if she marry at all, she shall marry one like themselves, a man of the world —a man who, as far as she can judge, is devoid of true religion: then, in that case, she may, nay ought, to marry without their consent." It ought to be well observed, that this single exception to the general rule supposes three things: 1st, That the woman *sincerely*, and *before God*, believes it to be her duty to marry;—2d, That she is *pious*; and therefore, according to

* Essays and Treatises on several Subjects, vol. ii.

the apostle's doctrine (1 Cor. vii. 39) ought only to marry *in the Lord*, and not to be *unequally yoked* with one who is not pious (2 Cor. vi. 14—17);—and, 3d, That her parents absolutely refuse to give their consent to her marrying one that is pious. Thus explained, I doubt not but both you and your readers will approve of the exception; especially as it is added, to shew the disinterestedness of the Preachers, "Yet even then a Methodist Preacher ought not to marry her."

Your giving this letter a place in the next number of your Miscellany, will oblige

Yours, in Christian love,

JOSEPH BENSON.

City Road New Chapel,
Nov. 6, 1809.

HYMN

APPLICABLE TO THE PRESENT CONDITION OF THE JEWS.

Disown'd of Heav'n, by man opprest,
Outcasts from Sion's hallow'd ground,
Wherefore should Israel's sons, once blest,
Still roam the scorning world around?

Lord! visit thy forsaken race;
Back to thy fold the wanderers bring;
Teach them to seek thy slighted grace,
To hail in Christ their promis'd King.

The veil of darkness rend in twain,
Which hides their Shiloh's glorious light;
The sever'd olive-branch again
Firm to its parent stock unite.

While Judah views his birth-right gone;
With contrite shame, his bosom move
The Saviour he denied to own,
The Lord he crucified to love.

Haste, glorious day! expected long!
When Jew and Greek one pray'r shall pour,
With eager feet one temple throng,
One God with grateful praise adore.

J. J.

REVIEW OF NEW PUBLICATIONS.

The Jubilee; a Sermon delivered Sunday, October 22, 1809, in Argyle Chapel, Bath. By William Jay. Published by Request. Bath: and London, Williams and Smith. 8vo. pp. 40. Price 1s.

We have had frequent occasion to notice the productions of this able and eloquent preacher; and certainly the sermon before us will not diminish his well-earned reputation. It is distinguished by his customary feeling; and exhibits the same good sense, and the same solicitude for the interests of practical piety, which have always characterized the writings of Mr. Jay. We introduce the present sermon, therefore, to the notice of our readers, not for the sake of any new or striking criticisms which arise from it, but to afford us an opportunity of presenting them with some extracts, which appear to us to possess an interest beyond the circle of the congregation to which they were originally addressed.

In enumerating the advantages derived to the Jews from the appointment and recurrence of the year of Jubilee, Mr. Jay specifies one, which affects us no less than it did them, and which we do not recollect to have seen so distinctly insisted upon before:

"It established," he observes, "the divine authority of Moses. For we may boldly affirm, that no legislator, unless conscious of being divinely inspired, would ever have committed himself by enacting such a law. It was founded on a standing miracle. It forbad all agricultural process, on the assurance that the year preceding should render it needless, by yielding an abundance sufficient to answer its demands without tillage. For this double produce in one season he pledged himself. Would an impostor have done this? How easily would he have been detected! Had his assertion been false, a people so prone to rebel, and so governed by present appearances, would never have submitted to the loss of a year's pro-

duce; neither would the possessors of acquired estates have resigned them.—Their obedience in such circumstances abundantly proves the truth of his claims." pp. 18, 19.

"It verified," he further observes, "the prophecies with regard to the descent of the Messiah. It rendered necessary the continuance of the distinction of every tribe and family: this preserved their genealogies secure and clear: and thus ultimately, and no doubt intentionally, it served to ascertain the birth of our Lord and Saviour from the tribe of Judah, and the family of David. Indeed every dispensation of divine Providence or grace from the beginning of the world, regarded the coming of the Messiah, and issued in 'the fulness of him that filleth all in all.'" pp. 19, 20.

We are happy to find Mr. Jay, whose authority in certain religious circles is weighty, concurring with us in the remarks which we have occasionally made on the perverse use to which the figurative language of the Bible is too often applied. "It has been frequently abused by violence, and debased by littleness. Expositors and preachers have too commonly supposed, that a conformity was to be sought for in every attribute and in every circumstance of the subject; whereas a real and striking similitude is all that is required in any writer. And the same," he adds, "will hold with regard to the metaphors, parables, and types of the Scripture." We no less agree with Mr. Jay, when he observes, with equal justice, that the various usages and institutions of the ceremonial economy, derive, at the same time, their significancy, their value, their perfection, from reference: they were all "shadows of good things to come, but the body is Christ."

"This," he adds, with his characteristic feeling, "This renders the Old Testament so delightful and edifying to a Christian. By means of the subsequent explanations of the New Testament writers, he can go back and compare promise with accomplishment; the figure with the substance. He can read the glory of his Redeemer in the patriarchal dignity, in the prophetical wisdom, in the priestly sanctity, in the kingly dominion. He can find him in the sufferings and elevation of Joseph: in the splendor of Solomon: in the burial and resurrection of Jonah. He can see him as the bread that came down from heaven in the manna; as the water of life in the streams that flowed from the rock in the wilderness; as an offering for sin in the slaughtered bullock or bleeding lamb. In the brazen serpent he beholds him as dying on the cross, 'that whoever believeth on him shall not perish, but have everlasting life.' He meets him, he hears him in the Jubilee. It is in allusion to this season, that our Lord expresses himself, in the words of Isaiah; 'The spirit of the Lord God is upon me: because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord.'" pp. 21, 22.

After having pointed out some particulars of resemblance between the Jubilee and the Christian dispensation, he observes, with a warmth

which well becomes
A messenger of grace to guilty men,

"With what satisfaction and pleasure would a Jewish priest proclaim the arrival of the Jubilee? And shall a Christian minister be cold and senseless, who has 'this grace given, to preach among the Gentiles the unsearchable riches of Christ?' O what a privilege, to go and publish that God 'has not spared his own Son, but delivered him up for us all, and that with him he will also freely give us all things: that God is in Christ reconciling the world unto himself, not imputing their trespasses unto them.' I would rather be employed in announcing this intelligence to sinners, than be destined to blow the trump of the archangel that shall awake the dead. I would rather call you to the feet of the Saviour, than to the tribunal of the Judge."

"The Gospel, my brethren, is not a speculation. It is not a matter of idle curiosity. It is not the solution of a problem, or the decision of a point in debate, the knowledge of which can merely affect the judgment. It brings us 'good tidings of great joy.' It is not only wonderful, but interesting. It is not only 'a faithful saying;' but 'worthy of all acceptation.' It is 'all our salvation;' and it should be 'all our desire.' It is 'our glory;' and should be 'our joy.'" p. 33.

The sermon closes with a few hints of admonition concerning the celebration of the happy anniver-

sary, the approach of which suggested to the author the text from which he has preached (Levit. xxv. 10). The topics are well chosen.

"You glory in the moral example of your sovereign, 'whose life's a lesson to the land he sways.' Why, then, resemble him, and do not disgrace the event you commemorate by indulging in every kind of dissipation and intemperance." "Rejoice with trembling." "Blend prayer with your praises;" &c.

The concluding paragraph is particularly striking, and must have had a powerful effect. We give it entire.—

"Let liberality accompany your festivity. Stretch out your hand to the poor. Visit the abode of misery. Contribute to the release of some unfortunate debtor. Cause some widow's heart to sing for joy. Let the blind hail a day they are forbidden to see. Let the aged feel themselves young again, and talk of the things they did in the old time, before many of us. Some—many—ah! how many, eat nothing from day to day, but 'the bread of sorrows'—Let them taste comfort, and 'forget their misery.' 'Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord; neither be ye sorry; for the joy of the Lord is your strength.'

"God save the King; and let all the people say amen." pp. 39, 40.

We are not a little suprised, that so sensible a man as Mr. Jay should speak of the Agrarian law, proposed by Stolo, as "a wise constitution" (p. 18). We must deprecate the introduction of such subjects into sermons, until the minister who ventures to bring them forward shall have gone through a course of reading on political economy. Remarks of this kind are not merely unsound in principle; but they have (we are persuaded without their being so intended) a bad practical effect: for if that "constitution" which might be shewn to be most injurious and impolitic, even as the interests of the lower orders are concerned, be represented as "wise;" what must be thought of that constitution of society to be found among ourselves, and which will naturally rise in contrast to the minds of a British audience? The real evils which exist among us it is our duty to ascertain, and, if we can, to amend: but let us not admit the supposition, in the present noon-day blaze of political light, that an Agrarian law would tend in any degree to their removal; or that, on the contrary, it would not tend grievously to aggravate their pressure.

An English Grammar: comprehending the Principles and Rules of the Language, illustrated by appropriate Exercises, and a Key to the Exercises. By LINDLEY MURRAY. In Two Volumes: Vol. I. pp. 409; Vol. II. pp. 527. Longman and Co. London. 8vo. Price *l.* 1*s.*

It will not be expected of us, as Christian Observers, to bestow so extended an attention upon these volumes, as we have, nevertheless, no hesitation in saying their peculiar merit demands. Yet the same character forbids us altogether to overlook them. Every work connected with education is important. And even those, which are not professedly or necessarily of a moral description, generally acquire a moral character from the sentiments which the authors find, or make, the opportunity of introducing. We may, perhaps, indulge a hazardous security, in supposing that the time is now completely past, when publications of the most indifferent or remote description availed themselves of their unsuspected character to disseminate the principles of atheism in religion and of anarchy in politics. We may, however, safely affirm, that this is not done with the profligate openness and effrontery, which we were in the habit of observing a few years ago. Still, the consideration, that almost all the sources of science may be, because they have been, polluted, is sufficient to secure our active recommendation of such elementary works as are not only free from this formidable imputa-

tion, but are uniformly friendly to the interests both of religion and of morality. We had occasion, in an earlier part of our miscellany, to bestow, what we supposed to be, deserved commendation upon a former work of Mr. Murray, for which we were called to account by one of our correspondents; and we were not displeased to find ourselves quickly justified by another. We certainly do not repent of our first opinion, and we have no hesitation in delivering one more strongly favourable on the present occasion. There is much room for difference of sentiment respecting the portion of religious matter which should be introduced into works, the proper object of which is not to explain or enforce religious truth. We are aware of the arguments which may be adduced, and those very powerful ones, for decisions on this subject widely different from each other. We think, however, that in a grammatical work like the present, the proportion of religion which the author has introduced is as much as is calculated to do good. We are likewise happy to bear testimony, that none of the sentences or extracts on this subject appear to be selected with relation to the peculiar creed of the writer. Having perused the work, not as either instructors or learners, but as critics, we cannot pretend to have read every line in it, every declension of every noun, and every conjugation of every verb. We have, however, read it to a sufficient extent, and with sufficient care, to be able to pronounce upon it as a work of great correctness and perfection. The parts which we would select as deserving of peculiar praise, and as calculated to afford most satisfaction to the person who reads the grammar in more advanced life, for the purpose of recovering and re-impressing what he learnt in his youth, are, that on Syntax, and the Appendix to the first volume, "containing Rules and Observations for assisting young persons to write with perspicuity and accuracy," &c. There is considerable acuteness displayed under both these important heads; and, as we entirely agree with the opinion quoted from Blair, in the motto of these volumes, that "they who are learning to compose and arrange their sentences with accuracy and order, are learning, at the same time, to think with accuracy and order," we see an intellectual, if not a moral advantage, attending this pursuit. The large number of examples in this work is of great importance, not only as illustrating the several rules which the author lays down, but as putting a reader, even of inferior ability, into a capacity of judging for himself how far the rules themselves are just.

Mr. Murray, in vol. i., pp. 223, &c. seems to be decidedly in favour of using the word "means," whenever employed in the sense of instrumentality, uniformly in the plural form, and that even when joined with a singular pronoun. It is but lately that authors have ventured to innovate into grammatical accuracy in this instance: but it certainly is a gross and unnecessary violation of grammar to say "by this or that means;" and there can be little question, in our opinion, that, in fifty years or less, we shall enjoy the advantage of having a distinct and acknowledged singular and plural in this word, as well as in every other that requires them. To use the plural, when the word occurs absolutely, is certainly proper; because more articles than one, under the character of means, may be intended to be expressed.

We cannot dismiss these volumes without observing, that, as they are intended for the higher classes of readers, they will be found particularly serviceable to instructors, to young persons who have left school, and to foreigners.

It is but justice to the respectable and laborious author, to subjoin the concluding paragraph of the Introduction to the first volume.

"Before the close of the Introduction, it

may not be superfluous to observe, that the author of the following work has no interest in it, but that which arises from the hope, that it will prove of some advantage to young persons, and relieve the labour of those who are employed in their education. He wishes to promote, in some degree, the cause of virtue, as well as of learning; and, with this view, he has been studious, through the whole of the work, not only to avoid every example and illustration, which might have an improper effect on the minds of youth; but also to introduce, on many occasions, such as have a moral and religious tendency. His attention to objects of so much importance will, he trusts, meet the approbation of every well-disposed reader. If they were faithfully regarded in all books of education, they would doubtless contribute very materially to the order and happiness of society, by guarding the innocence, and cherishing the virtue, of the rising generation."

An Account of the latter Days of Richard Vickris Pryor; to which is prefixed a brief Sketch of his Life and Character. Second Edition. Bristol, Mills and Co.: London, Darton and Harvey. 12mo. pp. 59.

THE moral uses to which authentic biography is applicable, form a strong contrast to the mischievous and morbid effects of those factitious representations of life and manners, which, under the name of novels, crowd the shelves of our circulating libraries, and corrupt the taste and pervert the judgment of so many of our youth of both sexes. It is a method of instilling instruction which is sanctioned by the highest authority; nor will it be denied, that the inspired writings owe much of their usefulness, as well as of their charm, to the biographical sketches by which their truths are illustrated and enforced. We are not unaware, however, of the abuse to which this species of writing is liable. The fond partiality of friends is apt to drag into notice many circumstances which it had been well to bury in oblivion; and, under the authority of departed worth, principles and maxims sometimes obtain credit and currency, which ought rather to have been reprobated and condemned. Let any intelligent reader take the trouble to turn over the pages of the Magazines, whether religious or irreligious, which have issued from the British press during the last three or four years, and he will find this remark abundantly verified. He will discover, that, in the one class, characters are often held up to imitation, in this Christian land, which do not appear to possess one Christian attribute. In the other, he will grieve to behold the reveries of enthusiasm sometimes exhibited as the genuine fruits of the Spirit of God. We cannot wonder, therefore, if the cause of practical infidelity should be promoted by the one; while the soberness of Christianity is grievously discountenanced by the other.

In the view of these opposite evils, we hail with pleasure every well-authenticated biographical narrative, which, while it displays the omnipotence of religion in reducing the rebellious heart of man to "the obedience of faith," carefully abstains from accrediting any thing, either in principle or practice, which is at variance with the word of God. And it is on this ground that we have thought it right to bring to the notice of our readers the work before us. In an Introduction to it, the author has so well exhibited some of the beneficial effects arising from that particular species of biography to which we have just adverted, that we shall quote his own words.

"It is animating and instructive," he observes, "to have before our eyes the pious breathings of a soul aspiring to the highest degrees of sanctity and virtue; and, from a deep conviction that a devotion of the heart to God, is at once the duty and the happiness of man, striving to break asunder the bonds of innate corruption, and raise itself to the enjoyment of the greatest and most excellent objects. But it is still more animating and instructive when we can follow it to the verge of eternity, and behold it shaking off its earthly fetters, with hopes full of immortality. Among all the objects that surround us, where shall we find one of so edifying a nature as this? When we reflect on

the awful scenes about to be unfolded to the departing soul, and that its eternal condition is on the point of being finally decreed, the consideration is full of solemnity; and it becomes doubly so, when to this we unite the idea, that ere long, and we shall be actors in a similar scene, and be surrounded by the same prospects. 'The remembrance of death (observes a celebrated writer) ought to predominate in our minds as an habitual and settled principle, always operating; and our attention should seldom wander so far from our condition, as not to be recalled and fixed by sight of an event which must soon, we know not how soon, happen likewise to ourselves, and of which, though we cannot appoint the time, we may secure the consequence.'

"By studying those memorials of the last hours of good men, of which there are many extant; by observing the foundation on which their hopes rested, and what it was that enabled them to overcome the bitterness of death, we may gain many useful hints in relation to what is required of us, would we become partakers of the same immortal hopes, and of the same eternal inheritance." p. vii—ix.

"The death-bed of a Christian, alive to his situation, and impressed by religion, is indeed fraught with instruction to survivors. In this school, Wisdom and Truth preside, in all their native force and majesty. We contemplate a solemn picture of what must shortly be our own situation, and read a transcript of the views, which it is probable we shall then have of time and eternity. To become now what we shall then wish to have been, is the great lesson enforced by such examples." p. xi, xii.

The subject of the present Memoir was born in London, in Jan. 1780. He appears to have possessed an excellent understanding, which was improved and embellished by means of a liberal education; and he enjoyed the further advantage, in consequence of a slight tendency to consumption which appeared in him about the age of eighteen, of spending some years in the southern parts of Europe, among those monuments of modern art, and relics of departed greatness, which were calculated in an eminent degree to refine his taste and to exercise his reflecting powers. But, notwithstanding his long residence on the continent, and the care he took of himself while at home, his health gradually declined and before the end of 1806, his complaints had made considerable progress.

Although the necessity he was under, of avoiding any great exertion of his voice, prevented his conversing much; yet we are told, that his conversation, when he did unbend, was remarkably interesting; and as he had read and seen much, it was often enlivened by anecdote and description. He was admired for the unaffected simplicity of his manners, and the uprightness of his mind; and was always distinguished by sterling sense and a discriminating judgment. The fidelity of the biographer does not allow him to conceal from us, that his friend was naturally opinionated, and warm in his temper, and that he was tinctured with "that species of pride which the consciousness of superior intellect too often inspires." His valetudinary state had also increased that selfish disposition, which is natural to man, so as to produce a too exclusive attention to his own accommodation and comfort. These shades in his character served to render the influence of Christianity, in purifying his heart, more striking; and on that account they are recorded in this sketch.

It had for some time been a source of anxiety to some of his friends, that he did not feel as he ought the infinite importance of eternal things. He had always, indeed, attended to the outward observances of religion; he had even been in the frequent practice of reading his Bible: but, as he himself afterwards acknowledged, he did not understand its leading truths, and he was unacquainted with its influence in renovating the soul, and directing and controuling both the affections and conduct. Towards the close of 1806, however, after his return from an excursion to Norway, it became plain to those around him, that a very considerable change had been wrought in his mind. His religion had acquired strength and vitality,

and its benigh and sanctifying influence became very visible in the whole of his deportment. He now daily devoted a portion of his time to serious retirement, and to the study of the Scriptures and works of piety; and his conversation assumed a more Christian cast. The sense he now appeared to entertain of the supreme importance of religion, was accompanied by a humbling conviction of the sinful insensibility to its value in which he had passed so large a share of life. Indeed, this conviction had been gradually growing upon him: for even a year before the period of which we speak he thus wrote to one of his friends:—

"'I am often surprised at myself, and almost every body else, to think how seldom we reflect upon by far the most momentous day of our life, that day when we must bid adieu to all those objects, which now entirely fill our thoughts—and what is far more awful, that day when we are to enter upon a new state of being, to endure through all eternity, either of misery or bliss. In comparison with this great object of securing an eternal happiness, what baubles do all those objects appear, which we hunt and labour after, throughout the whole span of our fleeting life! At some moments, when the mind, unfettered by externals, contemplates these important objects, we are ready to fancy we shall never think the world again worth a thought; and yet, strange to say, the next hour we rush after its pleasures as if we never heard there was another.'" p. 16—18.

"God forbid," he afterwards observes, "I should ever think of adducing innocency of life, or attention to religious duties, as a ground of hope for eternal comfort. If my only hopes were founded on these, I should indeed be miserable. The Scriptures, and the Articles of the Church, tell us plainly enough, that we have all deserved condemnation, and that nothing but the merits of an Almighty Saviour can make us acceptable to God."

During the winter, we are told that his piety became more confirmed, and he seemed to have adopted a fixed resolution of devoting himself wholly to the service of God. Nor was this occasioned by any idea that his death was at hand: on the contrary, he was led, by the insidious nature of his complaint, to regard that event as still very distant. The state of his mind will appear from the following extracts.

"In a paper dated November, after lamenting that he had not led a more useful life, and accusing himself of having transgressed in various ways the holy law of God, he remarks—'But supposing I had not even actually committed one (sin), yet so innumerable do I find my sins of omission, that for them alone I deserve eternal punishment. I know not how short the time may be, in which it may please God to spare me. May he help me then to use the present with all diligence, and from this hour may I recollect that I was created to advance his glory, my own real and eternal happiness, and the good of my fellow-creatures. From this moment then let me glorify God. 1st. By always standing up for the honor of his holy religion and Gospel in the world, when I hear it ridiculed and abused by scoffers. 2ndly. By constant endeavours to habituate myself to an awful reverence at the thought or name of God, and to feel a true thankfulness for his innumerable blessings, recollecting that all I have is given to me by him, and that the glory of it is due to him; hence should humility be a reigning quality in my heart.

"'O blessed Jesus, be graciously pleased in thine infinite compassion, to pardon my innumerable sins, to enlighten my heart that I may see them in all their blackness, and be so deeply affected with the view, that I may loath them as the most dreadful evils; granting me the blessed influences of thy Holy Spirit to purify my soul, and cleanse it from these stains.'

"The following remarks occur in a paper dated Feb. 15—'May this great principle be deeply impressed on my mind, that I am not to look for happiness in this world. If our minds were rightly impressed with this truth, and if all our hopes were really fixed on eternity, what a wonderful help would this be to us in bearing the disappointments and afflictions that assail us. We should not be surprised and overwhelmed by them, but should view them as things we had always looked to, and knowing how quickly they must pass away and be succeeded by eternal joys, we should rather offer up our thanks to an all-wise Providence, with full assurance that they have been sent for some good purpose.' In a paper of the same date, he says, 'In all my plans of life, whether of

business or amusement, let the first question to myself be, Is this consistent in every respect with my duty to God and Christ, or will it in the least militate against the grand end of my life, the eternal happiness of my soul?' Again, in a paper dated Feb.—'The day is past just as if I was to live always here, and had no concerns with eternity. If I continue in this state, all the few holy desires that I have felt will vanish away, and I shall be irremediably lost. From this day I resolve to begin a new life, giving myself wholly unto Christ, and I humbly beseech him in his infinite mercy, to strengthen me by his grace to persevere in striving more earnestly against all sin. May I daily consider what I can do in practical holiness to his glory. On waking in the morning, let me strive to fix my thoughts on God, and never fail to fix upon some holy subject, from which I must not suffer my thoughts to wander till I am dressed, and begin my regular devotions. May I also habituate myself to very frequent short thoughts of eternal things, that my heart may not be too deeply fixed at any time on the world.' A little farther on he says, 'But the fruits of the Spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Hence if I have not these, I am certainly not regenerate or born of the Spirit. O may it be my daily labor to strive after these graces, and my daily supplication that God may be pleased to work them in me, by the blessed influences of his Holy Spirit. Lord Jesus, help me, a helpless sinner!'

"An extract from a paper that bears no date, but which I suppose to have been written in February, will set his feelings in so engaging a light, that I cannot help inserting it here. 'Let my thoughts dwell frequently on the daily proofs of kindness and affection which I am receiving from my dear sister. Let them produce the effects they ought, and fill me with a constant and invariable desire of making every sacrifice to her happiness. Let me never consider that time as lost, which can be employed in rendering her any kind office. Let me kindly sympathize with her in her slightest indispositions.' He enlarges in the same strain at considerable length.

"Though all around him admired the patient and serene spirit which he manifested under the increasing pressure of bodily disease, he was dissatisfied with himself on this subject; a strong proof of the watchfulness he exercised over his heart. After accusing himself of repining and discontent, in a paper dated April 13th, he addresses his soul in this solemn charge. 'I charge thee, oh my soul, if thou hast any hope in Christ, if thou wilt honor him before men, if thou wilt be obedient to his holy will, that thou strive to maintain a cheerful temper invariably; and if thou strivest, and implorest too his gracious aid, most assuredly thou wilt gain thy point. O base, ungrateful heart! to complain at these trifles, when Christ was stretched on the cross for thee, and when the joys of immortality are placed before thee.'

"In another paper, without a date, he expostulates with himself in the following manner, 'What! did Christ, the Son of the Eternal God, the Prince of Life, did he live and converse with the poorest of the earth, sympathize in their distresses, and heal their sickness, did he put on the form of a servant and wash the feet of twelve poor fishermen, did the King of Glory thus humble himself, and shall I, who am living only through the forbearance and mercy of an offended God, shall I dare to provoke his Majesty by despising my fellow-creatures? What can be more unnatural, more presumptuously offensive to a forbearing God, than pride and anger in a worm like me?'" p. 22—26.

These extracts are prefaced by the following judicious remarks from the pen of the anonymous author:—

"If, in the course of perusing these extracts, any of the expressions respecting himself should appear too self-abasing, and to imply that he had many sins to repent of, let not their meaning be misconstrued. He alludes not so much to outward sin as to his want of that purity and heavenly-mindedness, which religion gives birth to in the soul. Few young men are so strictly moral in their conduct as he was. But he was aware that Christianity implies a principle of action, elevated many degrees above that moral virtue, which is sufficient to ensure to us the esteem of our fellow-creatures. To use the emphatic language of the great and excellent Pascal, he felt that 'our true felicity consists in being devoted to God, and our only misery in being separated from him. That we are full of darkness, which prevents us from knowing and loving him; and that thus our duty obliging us to love God, and our natural inclinations turning us from him, we are full of unrighteousness*.' Hence arose his expressions of humility and contrition; hence his deep sense of the evil of sin, and of his want of a Saviour, a Restorer, a Redeemer." p. 21, 22.

* "Pascal's Thoughts on Religion."

During the spring and summer of 1807 his disorder made such progress, that he could no longer doubt of its fatal tendency.

"None of those," observes his biographer, "who had the happiness of being with him at this period, and of witnessing his exemplary patience, his deep humility and gentleness of deportment, will very soon lose the impression. To use the expressive language of Dr. Young, 'it has left a sweet fragrance behind it, grateful to the surviving friend *.'

"What scene of a man's life can possibly be so impressive to him, as that in which he sees the shadows of time swiftly receding from his view, and at a little distance beholds the dawning of the eternal day? This was now my friend's situation: he often spoke with great calmness of his approaching dissolution, and, excepting those times, when languor and debility so weighed his spirits down, as to unfit them for mental exertion, concentrated his attention to this great and momentous point. His humility was profound, and this, united to the views he enjoyed of the infinite purity of the Divine Nature, and of the heavenly state, long kept him in doubt, how far his soul, which he felt to be sinful and infirm, was prepared to enter upon eternity.' He appeared to feel through his whole spirit the truth of St. Paul's declaration—'Without holiness no man shall see the Lord;' and it was his ardent desire to be all awake to the awful solemnity of his situation Yet he did not turn away from the consolations of the Gospel as one who had no interest in them. There all his hopes and expectations rested, yet still his humility rendered him diffident at times as to the depth and sincerity of his repentance. The encouraging assurances held out to him by those friends, to whom he confidentially unbosomed himself on this subject, did not satisfy his mind, for he desired that his faith and hope should be built upon a more solid foundation, than the word of a frail fellow-mortal." p. 33—35.

"'Pray for me,' he says in a letter written to a friend about this time, 'Pray for me that God in his infinite mercy may give me true repentance, and firm faith in his Holy Son Jesus, and that by the atonement of his precious blood, and the merits of his all-perfect righteousness, I may be pardoned and justified, through free unmerited grace; may be received, unworthy as I am, into his glorious kingdom; and oh! may you also experience the same divine blessings, and may we finally meet in that land of rest and peace, where sorrow is known no more, for ever to glorify that precious Redeemer, through whose blood we are saved.'" p. 37, 38.

A friend, who was much with Mr. Pryor during his illness, has given a view of the state of his mind, which corresponds with that inserted above:

"'He had,' he says, 'a deep conviction, that 'all have sinned and come short of the glory of God;' and from a feeling sense of his being involved in this general guilt, he was led to the discovery of his want of a Saviour, and of such a one as the Gospel has revealed to us. Few, I believe, have *felt* more deeply than he did, the truth of the apostle's declaration, or more cordially subscribed to it as the foundation of his eternal hopes—'Neither is there salvation in any other name: for there is none other name given under heaven whereby we may be saved.' Acts iv. 12.

"'He was also very deeply impressed with a lively idea of the infinite purity and majesty of the Supreme Being—the awfulness of appearing in his presence—and the absolute necessity of being made a partaker of the divine nature as a qualification for an admission into his heavenly kingdom.—Two or three different times he expressed himself on this subject not only like one on the verge of eternity, but as if he felt the awful *scene* realized, in such a manner as I have thought no one can form a just conception of, till he is placed in a similar situation. At these times, with the most expressive look, and in the most impressive manner, he has exclaimed, 'What a great work must be wrought on my soul, before I can be admitted into that pure and heavenly kingdom!' Indeed so penetrated was his mind with the solemn declaration of an inspired writer, 'without holiness no man shall see the Lord,' that there were times when he seemed hardly able to enjoy that divine consolation, arising from a sense of the infinite love and compassion of God through Jesus Christ, which at other times produced great

"* His humility was conspicuous in his behaviour towards his servant, who though strongly attached to his master, had a degree of roughness and hurry in his manner, most trying to the weak and delicate frame of an invalid. Yet his remonstrances to him were clothed in the most gentle language; and on one of these occasions, thinking he had spoken to him in a tone of too great displeasure, he entreated his pardon. This anecdote will perhaps remind many who read it, of one very similar in Bishop Burnet's Life of Lord Rochester."

tranquillity of mind, it being as an anchor to his soul.

"'It would have been an instructive lesson to such of the opulent, as forget that they are only stewards, entrusted by God with talents, the employment of which they will hereafter have to render an account of; could they have heard the affecting manner in which he lamented that his time, talents, and fortune, had not been more devoted to the glory of God, and the good of mankind.

"'But his feelings were often of a more animated nature, and it was impressive in a high degree to listen to the expressions of hope and comfort which dropped from his lips. 'Though my faith is weak,' he would say, 'I doubt not of this being the work of God on my soul: and I cannot help hoping that I shall be saved. I believe that Christ Jesus came into the world to save sinners—My only hope is in thy ever-blessed Son!'" p. 55—57.

On the 3d of August, 1807, he died, full of faith and hope. The reflections with which our author closes his narrative we would wish to impress on the minds of all our readers.

"To conclude, may I be permitted, in the spirit of Christian love, to remind those into whose hands this narrative may fall, that they have the same eternity to provide for which he had, and that religion could not be of greater importance to him than it is to them. When eternity is at stake, one would think that no arguments should be necessary to awaken in the mind of every rational being an earnest solicitude to be prepared for it, yet the contrary is too true. A striking proof of the weakness and blindness of the human heart.

"Religion is not a system of terror, it is no gloomy or unsocial principle, but proclaims its celestial origin by the purifying influence, the solid peace, and the immortal hopes which it imparts to its sincere votaries. It demands of man no sacrifices, but such as it is his interest to comply with, it is an enemy to nothing in him, but what is inimical to God and his own happiness. But valuable and important as religion is in life, what language can describe its value and importance in death? At that solemn period, when all that is human fades away like the 'baseless fabric of a vision,' it remains unshaken in the general wreck, and anchors the soul to the Rock of ages. Hence sprung the serenity and peace which marked the last hours of my departed friend: the contemplation of it suggests to me that beautiful exclamation of Scripture, 'Let me die the death of the righteous, and let my last end be like his.'" pp. 48, 49.

After what we have said, it is almost unnecessary to add, that we recommend this little work to our readers, as both useful and edifying. Some reflections, which have occurred to us upon it, we reserve to the close of the succeeding article.

Divine Mercy exemplified in the Case of James Taylor, who was executed at Taunton, on the Tenth of April, 1809, for the Murder of John Dyer. Bath, Binns: London, Rivingtons. 1809. Price 1s.

The triumph of divine grace exhibited in this little publication is still more remarkable than that which is recorded in the preceding article, inasmuch as the person whose conversion is here related appears to have far surpassed the ordinary measure of wickedness, and to have wholly cast off the fear of God. James Taylor was the only son of a woman who kept a public-house in the city of Bath. In his younger days he was placed at school, where he was taught to read and write; but, being brought up to no business, he associated with idle companions, and led a very dissolute life. He possessed a good capacity, was of a lively turn of mind, and naturally compassionate: but, through the injudicious indulgence of a too-fond parent, having never been habituated to restraint, he gave full scope to his passions. He had a strong affection for his mother; and the rash act for which he suffered was perpetrated in a moment when he conceived her life to be in danger. He had not then attained the age of twenty-three; and previously to that period he had never manifested any sense of religion; scarcely, indeed, any sense even of moral obligation. He declared to a friend, a few weeks before his trial, that he hardly ever had attended a place of religious worship; and that when he did, it

was with reluctance, always feeling impatient for the conclusion of the service, and esteeming the worshippers to be all hypocrites.

On the 22d of December, 1808, he passed the evening with some profligate associates, in drinking and gaming. A violent quarrel ensued between them, in which he took an active part; and to such a height did his rage rise, that he armed himself with loaded pistols, and, seeing his mother engaged in the fray, fired at the person by whom he conceived her to be assaulted; and then, turning round, discharged his other pistol at a watchman, who was entering the room, and whom, even after he had fallen, he continued for some time to beat with the pistol which he held in his hand. More people arriving, Taylor was apprehended, and lodged in the watch-house, where he lay for some hours in a state of insensibility. In the morning he awaked to all the horrors of his situation: one of the men whom he had shot was dead, and the other reported to be dying.

The writer of this account was a stranger to Taylor until the day on which the coroner's jury returned a verdict of wilful murder against him. He was present during the examination, and was so affected by the prisoner's deportment, that he resolved to visit him in gaol, which he did on the following morning. He found him apparently regardless of the awful situation in which he stood. Being left alone with him, he began to converse with him on the course of his past life and the heinousness of his late crime, and to question him respecting his future prospects. He endeavoured to draw his attention to the important concerns of his soul, and explained to him the plan of salvation as it is revealed in the Scriptures. He soon had the satisfaction to see a flood of tears burst from Taylor's eyes, while he exclaimed, "God bless you, my dear sir; these are the first tears which I have been able to shed." This interview lasted for about an hour. At the close of it, the prisoner requested to be furnished with a Bible. In the evening the narrator repeated his visit, and found Taylor in a separate room, to which he had confined himself the whole day, and where he had employed himself in reading the Scriptures and in prayer; employments to which till then he had been a stranger. He remained for a week longer at Bath; and during that period his instructor called frequently upon him, and had the happiness of seeing that he was daily acquiring a more intimate acquaintance with his Bible, and, consequently, with the depravity of his own heart, and with the way of salvation by Jesus Christ. More than three months elapsed, after his removal from Bath, before he was executed; and during the whole of that time he appeared deeply penitent, and uniformly serious and devout. He was a new man; discovering, by every outward indication which his situation allowed, the great change which the Gospel had produced in his heart. His hours were incessantly occupied in a way suitable to the awful circumstances in which he stood. His conversation was in heaven. His affections were manifestly set on things above. His growth in scriptural knowledge, of which, before his commitment, he was entirely destitute, was rapid. The word of God became the life, the food, the cordial of his soul: his love for it was such as to afford one strong proof of the reality of the change which had passed upon him. His reverence for the name of the Lord became so great, though he had formerly been an habitual swearer, that he never uttered it without peculiar solemnity, and was deeply wounded whenever he heard it irreverently used by others. A cordial love of truth became also a prominent feature in his character: in a conversation with his mother before his trial, at which she was expected to

appear as a witness, being aware of the temptation which would exist in her case to deviate from the truth, he solemnly charged her to say nothing in his favour which was not strictly true; adding, that if she misrepresented any circumstance, with a view of saving his life, he would contradict her from the bar.

Among the other marks of a real change of character which appeared in him, may be mentioned his anxiety for the discharge of his debts, some of which appear to have been unknown to the parties to whom he was indebted; and also the earnest solicitude which he shewed for the salvation of others, as well as for his own. He embraced every opportunity of urging those who came in his way, to attend to "the one thing needful."

The peace and consolation which he enjoyed at this time do not appear to have been the effect of a heated imagination:—they remained with him throughout the whole period of his confinement, notwithstanding the solitude in which the greatest part of his time was passed; they were accompanied by "fruits meet for repentance;" and they continued to support him to the last moments of his life. During his tedious imprisonment he discovered no anxiety to escape the penalty of the law, and took no interest in the exertions made by his friends to procure his acquittal; but appeared wholly absorbed in the more weighty concerns of eternity. The Ordinary, who had been chaplain of the prison for seventeen years, and had attended more than seventy malefactors to the place of execution, said that he had never witnessed a similar case. The friend who had first drawn his mind to the subject of religion, was with him daily after he was brought from Ilchester to Taunton to take his trial at the assizes; and his whole behaviour appeared to be that of a man who knew himself to be standing on the verge of eternity, and who, in the view of eternity, could adopt the apostle's language, and say, "O death, where is thy sting? O grave, where is thy victory?" "Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

It was not without difficulty that he was persuaded to plead "not guilty" on the trial; for though he was not conscious to himself of having been actuated by "malice prepense," yet he was aware of the malignity of the act he had committed, and felt that he deserved to die. During the trial, which lasted more than eight hours, his countenance discovered the inward peace and serenity of his mind, which did not appear to be affected even when the Judge pronounced on him the sentence of death. He continued calm and composed, without any visible depression of spirits. The short interval of life which now remained to him, was spent in religious conversation, and other holy exercises. On the day preceding his execution, which was Sunday, the holy Sacrament was administered to him. On the morning of his execution he arose with his usual serenity of mind, after a good night's rest. He prayed, with increased fervour, for his friends and relations; for a spirit of unfeigned forgiveness towards his enemies; and for the continued support and assistance of his gracious Redeemer. He ascended the cart with the utmost complacency; and on his way to the place of execution, which was two miles distant, he was either engaged in prayer, or in addressing the surrounding spectators. The same composure continued after he had reached the place of execution. Having concluded his devotions, he yielded his hands and neck to the executioner, and assisted him in the performance of his office. Some minutes after the cart had been drawn away, a circumstance occurred which left a strong impression on the minds of many who were present:—He raised his hands, which had been hanging down, and crossed them, in a man-

ner which he had been accustomed to adopt when engaged in devotional exercises: after which, with a slight convulsive motion, he expired.

To the above narrative, which is an abstract of the account before us, it may not be unacceptable to our readers that we subjoin a few extracts from twenty-two letters written by Taylor during his imprisonment, and inserted in this work. The first we shall give are taken from letters addressed to the gentleman who was chiefly instrumental in his conversion.

"January 6th, 1809.—I have just received your kind letter, and am very much obliged to you for recommending me the Psalm and Chapter; I shall read them often, and think on you, my dear sir. Through the grace of God I have often got you before my eyes instructing me as you did in Bath; and I am very happy to tell you that your good advice was not thrown away upon me, for I have been keeping a good look-out over myself ever since we parted. I pray to God day and night, and never was so happy in my life before, although in a cold cell with heavy irons on both legs. I keep in my cell all day, and never go among the rest of the prisoners, nor see them, and with the grace of God I never will; but to-day I am allowed a light cell with a fire in it to sit in by day. My hours are from eight in the morning till five at night; then we are locked up from five at night till eight in the morning."

"Give my kind love, if you please, to all your family, and tell them that I pray for you all, as it is my duty to do, but for you in particular, the instrument of saving my soul by God's grace. You will be happy to hear me say, I never was half so happy in my life; I never felt the comfort I feel now. I had like to forget to tell you that I have just had my heavy irons taken off, and some light ones put on, and if I was allowed a candle to burn an hour or two after my cell was locked, to pray and read my Bible, I should want for nothing; but I am happy enough as it is. I am learning the 51st Psalm and other prayers suitable to my condition, to pray in the dark. But as you told me, if the heart was inclined towards God, I should not be at a loss for words,—thank God! I am not.

"The gentleman belonging to the prison behaves very well to me, and he boards me, and I have got very good victuals; thank God for all things! I am as happy over my water as I used to be over wine. There is nothing but water allowed in the prison, and I want nothing else, thank God! I am not able to express myself in words to you for your goodness; but God bless you and keep you, you shan't want for my prayers." pp. 34—36.

"January 10th.—I am happy to inform you that I still continue as you wished me, and with the grace of God I will the remainder of my life. I have received the Sacrament again this morning, and shall as often as I can, to increase my faith. I pray to my dear God, Almighty day and night, and thank him for every thing I receive, and pray in Jesus Christ's name to be made thankful." "I would not break one of the commandments again, wilfully, for the world." p. 37.

To his mother he thus writes.—

"January 25th.—I wish this letter could find you as happy and comfortable in heart, as it leaves me your son. It is good for me that I have been in trouble; it has caused me to learn my Lord's ways and law, and the law of his mouth is dearer to me than thousands of gold and silver. The Lord has been good and gracious unto me his unworthy servant, and so he will to you, my dear mother, if you will only ask his most gracious pardon in our blessed Saviour Jesus Christ's name, and keep his commandments for the time to come, and walk in his law. He will be as anxious to forgive you, as you will be to ask, if you do it from your heart. It is his goodness that enables me to send you these comfortable words, as I hope you will find them at heart. It is his property always to have mercy, and to forgive them who turn from their sins; he delighteth not in the death of a sinner, therefore, my dear mother, accept his kind, loving, and inviting offer, and be saved. You cannot but see his goodness to you in every respect. I pray for you, my dear mother; you and my dear friend Mr. ——— are always in my prayers; I do not forget to pray for my friends and relations, nor for my enemies; I bear malice to no man, woman, or child in the world, thank God; no one can affront me: do what they will, I can forgive them."—"Forgive me all my undutifulness towards you, my dear mother, for I have sinned against heaven and in thy sight, and am no more worthy to be called thy son. But forgive me, my dear mother, as my blessed merciful Father in heaven has." pp. 52—54.

"March 7th.—I hope you will, by grace of God through Jesus Christ,

about saving your soul; for the time of temptation is coming on, that is, the trial, where the devil may make himself very busy, and will be for putting lies in your mouth, persuading you to say this or that that is false, making you to think you may save me by telling a lie. But don't let him deceive you, for he is a liar and the father of lies; therefore don't think that any lies will save me, but renounce the devil, and all his works, and put your trust in God for the sake of your own soul. Now, my dear mother, if you love me, love your own poor soul more; and if you have any regard for your soul, love your God above all things; and if you love him, you will fear him also, and not do any thing willingly that he has forbidden to save me and the world together. See in the 11th Sermon. Know therefore that if any persons break one commandment wilfully, they must know that there is no love or fear of God with them. Hear what our dear Saviour says, 13th chap. John, 17th verse, "If ye know these things, happy are ye if ye do them." John, 14th chap. verse 15, "If ye love me, keep my commandments." John, 6th chap. verse 47, "Verily, verily, I say unto you, he that believeth on me hath everlasting life." Now, my dear mother, I hope you will find great pleasure in these verses, and pray to God for a lively faith (through his grace) in Jesus Christ, who is the only Saviour of poor lost sinners. Mind this, true faith only will save you, and this faith is the free gift of God, his grace through Jesus Christ." pp. 81, 82.

We shall content ourselves with one more extract. It is a letter addressed to one of his former companions in iniquity.

"This comes from your well-wisher James Taylor, Ilchester Gaol, to inform you that I am very well in health; thank God I never was better, owing to the goodness and mercy of our Creator. Now, my dear George, I hope you will receive these few lines as I heartily wish you to do, that is, for the good of your poor soul and your family's. Don't be offended with me, my friend, for I do this, with the grace of God, for the good of your soul, therefore accept of these few words of advice from your well-wisher, that is, my friend, for you to turn from your sinful ways and be saved, and be the occasion through the grace of God of saving your dear family; therefore, my friend, leave off going out evenings drinking with odd fellows, and don't keep company with wicked [illegible] who lie and swear for amusement; leave off swearing yourself, my good friend, and don't tell lies, but go home evenings, and comfort your dear family, by praying with them, and teaching them their duty towards God. Make your children honour and obey you, and to love and fear God Almighty, and set them a good example yourself, my friend, by reading the Bible to them, and explaining to them what you read, and make them learn their Catechism by heart; by doing this you will be discharging your duty towards them. Above all things make them keep holy the Sabbath-day, for breaking the Lord's day is the fore-runner of all evil and wickedness; and if you ever catch them in a lie, don't forget to chastise them, for that is saving their souls, making them to fear their God.

"I have copied out a few prayers for them, my friend, and I hope you will accept them as I design them. I would have you buy a little book of family prayers, and read them to your family at your leisure time; for that will be highly acceptable from you to your Almighty Father. You must know, George, that you have been a wicked sinner as well as me, therefore turn from your sin; "Turn ye, saith the Lord, from all your wickedness, and your sin shall not be your destruction." Therefore, my friend, accept your heavenly Father's kind offer, and don't rebel against him any longer; but turn before it is too late, and live as you may wish you had done when you come to die; and then you may meet death with comfort through our Lord Jesus Christ. I would have you read the 18th chapter of Ezekiel. If your eyes were open to the danger you are in every day of your life, you would not live as you now do, or at least did live when I was at Bath. After you have read my letter, my friend, I would have you go to some retired place, and kneel down and pray to your merciful Father, in your dear Saviour Jesus Christ's name, to soften your heart, and he will for his blessed Son's sake; for if he were not as willing to pardon you, as you can be to ask, he would not dispose me to send these lines to you; for you must know and believe that every good gift that you receive comes from his kind loving hand to you; also to your family, and me, and all of us his unworthy servants. Receive this, my friend, as I wish you to, if you have any regard for your poor soul, and the souls of your family. Excuse the liberty I take in writing to you in this manner; I do it with a good intent from my heart, for the good of your poor souls.

"You need not shew my letter to any one, my friend. Not that I mind any one's see-

ing it, (for he that is ashamed of owning God before men, him also his God will be ashamed to own before his angels in heaven) only if you shew this to any wicked people, it may cause them to commit more sin by laughing at me; but a religious man would rejoice to see such lines from one in my condition; because then he would see what a happy state I am in, and know what comfort I feel at heart, my friend; for no one but God Almighty and a religious man knows what I feel; but I hope, my friend, you will soon know. Ask, and you will receive. God Almighty is, and ever was, and ever will be, merciful to them that seek him with a true heart and repent of their former lives. Don't let the Devil rule over you any longer, but turn to God, and be a brother of mine in Jesus Christ our Lord. Amen." p. 57—60.

And here we deem it our duty to state, that there are in these letters many expressions, which, if they had proceeded from persons in different circumstances, might fairly have become the subject of animadversion. But when this man's previous ignorance, not only of the effect of true religion on the heart, but of the very language of the Bible, is considered; and when it is farther considered, that, in the very peculiar situation in which he stood, his mind would naturally cling to those passages in the word of God which convey the assurance of pardon and acceptance to the penitent believer in Christ Jesus, we should feel ourselves to be justly chargeable with fastidiousness, were we to indulge in minute criticism on the present occasion. As far as we have the means of judging, the man was thoroughly in earnest: he hated his sins; he loved his God; he trusted only in his Saviour. And He, we doubt not, has had mercy on him, who said to the weeping Magdalen, "thy sins are forgiven thee;" who pardoned the penitent malefactor, when about to expire on the cross; who turned the persecuting Saul from his bloody purpose, to make him a minister of his grace.

We are aware of the mischievous effects which have arisen, and are daily occurring in the world, in consequence of the presumptuous and delusive hope, with which too many look forward to a late, perhaps to a death-bed, repentance, as the means of warding off the punishment which they dare not deny to be the just desert of those sins, in which they nevertheless continue to live. The aggravation of guilt which attends such a case as this; the hardness of heart, and perversity of understanding, which it manifests; render it, in our view, peculiarly awful, and alarming. "Shall we continue in sin," said an apostle, "that grace may abound? God forbid." But these men continue to sin for the very reason which the apostle has thus pointedly reprobated. They make the abundance of God's mercy an encouragement, not to forsake their sins, but to persist in the practice of them, equally unawed by the threatenings and unaffected by the promises of the Gospel. Should there be a single individual who is secretly disposed to draw from the preceding narrative an argument for deferring the work of repentance, let him know, that what he has read will only heighten his condemnation. It is an appeal to his conscience, a call from God: and if, in his folly and presumption, he should refuse to listen to it, he knows not how soon his tremendous doom may be sealed. "He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy."

But if any one should inquire into our reasons for bestowing so much attention on a case like that of Taylor, we should be disposed to reply, that if it were not for such instances as the present, and that which we had the satisfaction to record in an early stage of our labours*, ministers, especially those whose peculiar province it is to visit our prisons, would be discouraged from bestowing on persons who appear to be hardened in iniquity, the time and the pains and the prayers which it may please God to bless to

* Account of Mr. Finley, Vol. for 1803.

heir repentance and final salvation. The fruitless labours, and painful disappointments, which they are almost daily called to experience, in their endeavours to turn the sinner from the error of his way, might produce such a general hopelessness of success as would insensibly tend to relax their exertions, if those exertions were not occasionally animated by examples similar to that which has now been brought forward. It will readily be admitted, that even one such instance would richly compensate for many an unproductive effort.

But, besides this, we are anxious that parents should not want this forcible, though coarse, illustration of the misery they are preparing for their children by that species of fondness which cannot endure the imposition of restraint. One main end of education—indeed, in the case of very young children, the grand object which the parent ought to have in view, is to subdue their self-will; to teach their minds to bow implicitly to parental authority, that they may more readily bow in after life to the will of God. The parent who neglects this prime duty will not only be the artificer of much future unhappiness to his children, but may have to answer for the loss of their souls. There is no Christian parent who would not be shocked to hear his child swear. He would feel, that, by permitting him to grow up in the habitual breach of the Third Commandment, he should be accessary to his ruin; and he would deem it his urgent duty to cure him of this vice. But is the Fifth Commandment less binding than the Third? May a parent without guilt permit the open violation of the one, any more than of the other? We confess that we have frequently been astonished at the frivolous evasions by which many persons, who even make a high profession of religion, endeavour to palliate to others their criminal negligence in this respect, and to hide from themselves the extent of their guilt; and we entreat them, if they have any regard to their own peace, or that of their children, to consider, as in the sight of God, what his word requires of them as Christian parents.

But we have had another object in bringing this account before our readers. In perusing and comparing it with that which is reviewed in the immediately preceding article, we were much struck with the manner in which Christianity levels all human distinctions—those alone excepted which characterize the penitent believer in Christ, and separate him from the rest of the world. We have before us two individuals, differing in almost every particular which would generally be adduced as marking a diversity of character: yet, when their hearts are brought to experience the influence of divine truth; to feel, as an apostle expresses it, "the powers of the world to come:" when the hand of God has touched them; the distinctions which had placed them so far apart seem instantly to vanish. They become kindred spirits: they are actuated by the same principles; they utter the same sentiments; they breathe the same prayers; they are supported by the same hopes; they rely on the same divine Saviour. One of them, though blessed with the advantage of a religious education, and possessing that mental superiority which results from a correct taste and a cultivated understanding; though externally correct in his conduct, and amiable in his manners; yet, when he is led to contemplate the extent and spirituality of the holy law of God, and to view himself in that faithful mirror, can find no words too strong to express the depth of his humiliation and the folly of self-dependence. He is disposed to "count all but loss," "that he may win Christ, and be found in him; not having his own righteousness, which is of the law; but that which is through the faith of Christ, the righteousness which is of God by faith."—The other, when he has been awakened

to see the misery into which sin has plunged him, and is driven for refuge to the only hope which could now remain to him, the atoning blood and powerful intercession of his crucified Redeemer; experiences the saving efficacy of that faith which justifies the ungodly. The Gospel was to this perishing wretch, what it proved to the first Christians, glad tidings of great joy *. It came to him, as it did to them, with power and with much assurance. It made this world, with all its pains and fears and anxieties, sink into insignificance: it opened to him the kingdom of heaven: it filled his heart with rapture, and his mouth with praise: it taught him to join in the song of the redeemed in heaven, "Unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and the Father; to him be glory and dominion for ever and ever."

Yet haply by a viewless touch impell'd,
Their choral sympathies responsive swell'd;
While some spher'd seraph, with the song beguil'd,
Lean'd from his rolling orb to hear, and smil'd.

Let it not, however, be imagined for one moment, that we mean to depreciate the value of a religious education: far from it. We deem it an unspeakable advantage, for which all who have enjoyed it have the utmost reason to bless God. But let not those who have been thus favoured (and the caution, we fear, is not unseasonable) ever forget, that even this proof of the kindness of their heavenly Father will turn to their hurt, should it lead them to be remiss in labouring after a thorough conversion of the heart of God. If they feel not a real prostration of soul before the throne of grace; if they have not learnt to rely only on their Saviour's merits for pardon and acceptance, to crucify the flesh with its affections and lusts, to die to the world, and to live by that faith in the Son of God, who loved them and gave himself for them, which works by love, and issues in sincere and universal obedience; all the privileges they have enjoyed will profit them nothing.

We cannot better conclude this review than by quoting a passage from the close of the tract before us, and we pray that it may have its due effect on all who read it.

"'Except ye be converted, ye cannot enter into the kingdom of God.' Let the reader then inquire whether any symptoms of genuine repentance are discoverable in himself. Doth he feel himself to be a sinner before God, and is his heart humble and contrite under the conviction of it? Hath he fled for refuge to the hope set before him in the Gospel, even to Jesus Christ, in whom alone poor Taylor trusted for salvation? Doth he love the Scriptures, as the testimony of Jesus, as the ground of human hope? Doth he find pleasure in prayer and other religious exercises? Doth he hate sin, and long for deliverance from it? Let him compare his feelings and views with those of the converted malefactor, whose case hath been described, and draw a faithful inference from the comparison. Repentance is needful for all, because all have sinned; and its nature and effects are essentially the same in all persons in whom it is produced. Let him then earnestly beseech the God of mercy to bestow on himself and others that 'grace which bringeth salvation.' Let him implore for himself the pardon of his past sins, and a renewed state of soul; that, when he is brought to the bed of death, he may depart in peace, as did the monument of mercy whose case he hath now read." p. 103.

Europe: Lines on the present War. By Reginald Heber, M. A. London: Hatchard. 1809. 8vo. pp. 32. Price 2s.

There are some stars which dart unexpectedly upon the eye of the astronomer, and then, as if lighted and quenched in a moment, vanish in the darkness of this nether world. With these may be compared the great mass of university prizemen. It is true as to the more general university studies, and it is more especially true as to poetry, that those who, on the territory of Alma Mater, have been the most triumphant

* See supra, p. 696.

candidates, have enjoyed but an ephemeral existence—

"They sport their season, and are seen no more."

Whether it is, that the qualities which teach men to conquer in the university tournaments do not equally fit them for the real conflicts and hard blows of life; whether it is, that they make the scene of their first conquests a "*Cannæ*," and sit down to enjoy their triumphs when they should be prosecuting the war; whether it is, that the mind which earliest ripens also most rapidly decays: whatever be the cause or causes of this continual check given to public expectation, we are not prepared to say. But the fact is indisputable. We no sooner learn to rejoice in the existence of university bards, than we begin to lament their poetical dissolution.

Now as Mr. Heber ought by the ordinary rule to have been dead these five years, his re-appearance constitutes of itself a sufficient claim to the attention of the critic.

But we are influenced by a stronger, and we may say by a better, motive in sitting down to the review of any work from this author. The only aspect in which his muse has hitherto presented herself to the public eye, is such as to conciliate the esteem of every critic who presumes to prefix the epithet *Christian* to his name. She did not come tricked out in the gaudy or licentious habits of the age—a "reeling goddess with a zoneless waist"—but invested in the pure garb of the sanctuary. The good have to thank Mr. Heber for a poem, which even they may read with improvement; for a poem, which they should rejoice to put into the hands of their children; for the alliance of religion and taste in the same work; for a phraseology so richly imbued with Scriptural language, as at once to sanctify the poem and to dignify religion; for scenery calculated to endear to us that land so dear to God—"the hill of Zion which he loved;" for a spirit of sacred chivalry, which warms us with the feelings of other days, and which, in our expedition with him to "Palestine," inspires us with all the zeal of crusaders without any of their extravagance or profligacy.

Having reaped such satisfaction on this first tour with our author, we now say to him, "*I præ sequar.*"

The scene of the present poem is Europe; and its subject the various catastrophes which have signalized and darkened the days in which we live. In this age, and with this subject in his eye, the poet is placed in a peculiar situation. History at this period has left little for invention to do. The succession of events is so marvellous, the vicissitudes so rapid, the revolution so entire, that future ages will fancy the verse which records them rather the flights of imagination than the records of fact. If then, as Waller said, poets succeed better in fiction than in truth, the genius of Mr. Heber has been rather checked than invigorated by the nature of the facts he has undertaken to celebrate. But on the other hand "the poet's eye," whilst it "glances from earth to heaven" in search of events corresponding to the fire and vastness of his conceptions, can discover none better calculated to employ the epic trump, and give dignity to numbers, than those which make up the annals of our own days. If, then, by their strangeness and multiplicity they make invention difficult; by their vastness and interest they render it almost unnecessary.

In a mere poetical view of it, then, Mr. Heber's subject is liable to few objections: but a more minute examination of it will shew that there are many deficiencies in it; though perhaps they arise less from the subject itself, than from a fault in Mr. Heber's views of that subject.

In the first place, the subject is too vast and awful to be embraced by a few short pages, or to be touched by any ordinary minstrel. That age, perhaps, which has produced the events, may add yet this to

its other prodigies, that of producing a poet fully worthy to record them.

Again: Mr. Heber has undertaken to advocate the cause of freedom, and to panegyrize its champions. Unhappily, liberty in this age is not justified of her children. The spirit of Frederic flashed but for a moment, and then expired. And Spain, the supposed resort of popular independence, the last citadel of retiring liberty on the continent, has, throughout a large proportion of its territory, signalized itself as much by submission to the enemies, as by negligence of the friends of freedom. The eulogist of these countries can therefore now, as we fear, find few answering chords in the bosoms of his countrymen. Indeed, the generous and enthusiastic sentiments which Mr. Heber once felt it essential to avow, he would now, we are persuaded, be as ready as ourselves to recant. His poem would also have had a better effect, had he been satisfied to seize the facts of this age of wonders, and display them to the eye of the astonished spectator, without rushing forward into futurity, and foretelling events which they who mean to be happy in a disastrous age will be wise not to compare with the records of our daily journals. Unfortunately, the inspiration of poetry is not adequate to the demands of prophecy: the poet who, in our day at least, enters on the shifting field of politics must either not predict at all; or, with the Vicar of Wakefield, adopt that mysterious mode of expression which answers to the most opposite results; or, like some pretenders to prediction of whom history speaks, must prophecy after the event; or must buy over Bonaparte to his projects; or must, we fear, expunge the line,

"But Spain, the brave, the virtuous, shall be free."

The faults in the construction of the poem, however, appear to us chiefly to result from the false views which the noble chivalry of the author has led him to take of the subject. The plan of his poem is that of giving practical advice in a described case, which is partly the true one, but partly also created by his own imagination. He assumes that England could have effectually saved Europe by some larger exertion, and that Europe was also worthy to be saved. He supplicates her help in favour of Spain, in a tone implying that she was not likely any longer to afford it. He seems to make the aid of England necessary to her deliverance; and he concludes, nevertheless, by affirming that Spain shall be free. He seems, moreover, to expect that there is a sort of virtue somewhere, which is to save it; that the bad passions are all on Bonaparte's side, and the good ones on the other. Now the fact is, that Europe has become corrupt, both princes and people, and that she had not the virtue which was necessary for her deliverance from storms like those which have arisen; —that it scarcely perhaps was possible for little England to guide her general destinies; and yet, that through more unanimity among ourselves, a more wise anticipation of the approaching events, and a more ready disposition, which we could then have afforded to manifest, of being chivalrous on a large scale, we might at least have materially improved the chance of delivering her from the common tyrant. As the case now stands, the tyrant must prevail—indeed, it may almost be said he *has* prevailed; and the want of virtue sufficient for the occasion, both in England and abroad, ought to have been the burthen of the song, and was necessary to make the poem consistent, probable, and intelligible. The poet is reduced to difficulties by the palpable obscurity of his road, and by the unsound political view which the generosity of his mind has occasionally led him to take of his subject.—There is this further objection to the work, that it gives us an incorrect estimate both of men, and of certain qualities of the mind. It leads us to expect in the shepherds of La Mancha, &c.

&c. a pure love of virtue and freedom. The Democrats have erred in this respect: they have imagined that people will almost spontaneously rise against any real tyrant: whereas we see, over and over again, in this contest, that nations do not often will to be free.

But it is time we should return to the poem.—As to its more specific excellences or defects, we rejoice to say that the former very considerably outweigh the latter. The composition is almost always correct; is ordinarily vigorous; and, where the author means it, pathetic: and several passages are extremely glowing. It is characterised, like Mr. Heber's former poem, not so much by great originality of conception, sentiment, or expression, although, in these respects also, we are far from denying him praise; as by a felicitous adoption and application of the thoughts and phrases of accredited writers. Mr. Heber is, in no sense, a plagiarist; but he is sometimes an appropriator. He makes that free use of the wealth of our English classics which a poet of the present day has the opportunity, and, we may add, the right to make. He cannot be accused of serving the ideas of others as Gypsies do children,—"disfiguring them, to make them pass for their own." They lose nothing, for the most part, by their new destination; and we are constrained to admit, as when we see an artificial animal or bird of happy execution, that it is really as natural as life. And if Mr. Heber is happy in his manner of borrowing, he is equally happy in the quality of the thing borrowed. He does not, like some antiquarians, dig up what it is devoutly to be wished had perished; but in general restores us those ideas or expressions which, in the language of poetry, ought to be immortal. His largest debts, indeed, are to the sacred Scriptures: and where Chatham sought for nervous expressions, for the language of manly indignation, for strains of exhortation and reproof, which a grateful country will never forget; where Burke dug for a vein of expression vast enough for the expanse of his philosophical imagination; where Sterne looked for the language of genuine sentiment, for those touches which without an effort go home to the heart; it is no disgrace for Mr. Heber to search for weapons of his literary warfare, and to come to us, if we may use the expression, invested with "the armour of God." The source of the following passage will at once be recognized; but this should not detract from the felicity with which it is executed.

"Oh! song of hope, too long delusive strain!
And hear we now thy flattering voice again?
But late, alas! I left thee cold and still,
Stunn'd by the wrath of Heaven, on Pratzen's hill.
Oh! on that hill may no kind month renew
The fertile rain, the sparkling summer dew!
Accurs'd of God, may those bleak summits tell
The field of anger where the mighty fell.
There youthful faith, and high-born courage rest,
And, red with slaughter, freedom's humbled crest;
There Europe, soil'd with blood her tresses gray,
And ancient honour's shield,—all vilely thrown away." ver. 23—34.

We shall now select a few passages, as specimens, not too favourable, of the whole.

"At that dread season when th' indignant North
Pour'd to vain wars her tardy numbers forth,
When Frederic bent his ear to Europe's cry,
And fann'd too late the flame of liberty;
By feverish hope oppress'd, and anxious thought,
In Dresden's grove the dewy cool I sought.
Through tangled boughs the broken moonshine play'd,
And Elbe slept soft beneath his linden shade:—
Yet slept not all;—I heard the ceaseless jar,
The rattling waggons and the wheels of war;
The sounding lash, the march's mingled hum,
And, lost and heard by fits, the languid drum;
O'er the near bridge the thundering hoofs that rode,
And the far-distant fife that thrill'd along the road.
Yes, sweet it seems across some watery dell
To catch the music of the pealing bell;
And sweet to list, as on the beach we stray,
The shipboy's carol in the wealthy bay:—

But sweet no less, when Justice points the spear,
Of martial wrath the glorious din to hear,
To catch the war-note on the quivering gale,
And bid the blood-red paths of conquest hail." ver. 1—22

"'Oh! nurs'd in many a wile, and practis'd long
To spoil the poor, and cringe before the strong;
To swell the victor's state, and hovering near,
Like some base vulture in the battle's rear,
To watch the carnage of the field, and share
Each loathsome alms the prouder eagles spare;
A curse is on thee, Bradenburgh! the sound
Of Poland's wailing drags thee to the ground:
And, drunk with guilt, thy harlot lips shall know
The bitter dregs of Austria's cup of woe.
"'Enough of vengeance! o'er th' ensanguin'd plain
I gaze, and seek their numerous host in vain;
Gone like the locust band, when whirlwinds bear
Their flimsy legions through the waste of air.
Enough of vengeance!—By the glorious dead
Who bravely fell where youthful Lewis led;
By Blucher's sword in fiercest danger tried,
And the true heart that burst when Brunswic died;
By her whose charms the coldest zeal might warm,
The manliest firmness in the fairest form—
Save, Europe, save the remnant!—Yet remains
One glorious path to free the world from chains.
Why, when yon northern band in Eylau's wood
Retreating struck, and track'd their course with blood,
While one firm rock the floods of ruin stay'd,
Why, generous Austria, were thy wheels delay'd?
And Albion?—Darker sorrow veil'd his brow—
'Friend of the friendless—Albion! where art thou?
Child of the sea, whose wing-like sails are spread,
The covering cherub of the ocean's bed!
The storm and tempest render peace to thee,
And the wild-roaring waves a stern security.
But hope not thou in Heaven's own strength to ride,
Freedom's lov'd ark, o'er broad oppression's tide;
If virtue leave thee, if thy careless eye
Glance in contempt on Europe's agony.
Alas! where now the bands who wont to pour
Their strong deliverance on th' Egyptian shore?
Wing, wing your course, a prostrate world to save,
Triumphant squadrons of Trafalgar's wave."
ver. 109—148.

"Saw ye those tribes? not their's the plumed boast,
The sightly trappings of a marshall'd host;
No weeping nations curse their deadly skill,
Expert in danger, and enur'd to kill:—
But their's the kindling eye, the strenuous arm;
Their's the dark cheek, with patriot ardour warm,
Unblanch'd by sluggard ease, or slavish fear,
And proud and pure the blood that mantles there.
Their's from the birth is toil;—o'er granite steep,
And heathy wild, to guard their wandering sheep;
To urge the labouring mule, or bend the spear
'Gainst the night-prowling wolf, or felon bear;
The bull's hoarse rage in dreadful sport to mock,
And meet with single sword his bellowing shock." ver. 270—283.

"Now, nerv'd with hope, their night of slavery past,
Each heart beats high in freedom's buxom blast;
Lo! Conquest calls, and beckoning from afar,
Uplifts his laurel wreath, and waves them on to war.
—Woe to th' usurper then! who dares defy
The sturdy wrath of rustic loyalty!
Woe to the hireling bands! foredoom'd to feel
How strong in labour's horny hand the steel!—
Behold e'en now, beneath yon Bœtic skies
Another Pavia bids her trophies rise;—
E'en now in base disguise and friendly night
Their robber-monarch speeds his secret flight;
And with new zeal the fiery Lusians rear,
(Rous'd by their neighbours' worth), the long-neglected spear.
"So, when stern winter chills the April showers,
And iron frost forbids the timely flowers;
Oh, deem not thou the vigorous herb below
Is crush'd and dead beneath th' incumbent snow:
Such tardy suns shall wealthier harvests bring
Than all the early smiles of flattering spring." ver. 311—330.

The following passage, in which the poet alludes to the retreat of

Sir John Moore's army, is remarkably well expressed.

"Yes, through the march of many a weary day,
As yon dark column toils its seaward way;
As bare, and shrinking from th' inclement sky,
The languid soldier bends him down to die;
As o'er those helpless limbs, by murder gor'd,
The base pursuer waves his weaker sword,
And, trod to earth, by trampling thousands press'd,
The horse-hoof glances from that mangled breast;—
E'en in that hour his hope to England flies,
And fame and vengeance fire his closing eyes." ver. 381—390.

There are also some excellent couplets—viz.

"That Europe's ancient pride would yet disdain
The cumbrous sceptre of a single reign." ver. 47—48.

"Far other scenes than these my fancy view'd;
Rocks rob'd in ice, a mountain solitude." ver. 85—86.

"Then France had mourn'd her conquests made in vain,
Her backward-beaten ranks, and countless slain;—
Then had the strength of Europe's freedom stood,
And still the Rhine had roll'd a German flood!" ver. 105—108.

"Young without follies, without rashness bold,
And greatly poor amidst a nation's gold!" ver. 153—154.

"Twilight of worth, where nought remains to move
The patriot's ardour, or the subject's love." ver. 191—192.

In some of these couplets, the imitation or appropriation of the thoughts and phrases of others will readily be recognised by those who are familiar with our best poets.

We do not mean to detain our readers with minute criticisms, where there is so much to commend. We will only stop to point out the following lines—viz. 73, 96, 160 and 161, 167, 183 and 184, 299 and 300, 312, 405, 419 and 420—as among those which will probably appear to need revision when a new edition (a second, we believe, has appeared) is called for.

With a few observations we shall conclude. It is our unfeigned wish to stand neutral in the war of internal politics, and to use all our strength in moderating the excesses of either party. In the prosecution of this duty, we feel ourselves called upon to oppose the feeble barrier of our disapprobation to the love of party. Now we have many reasons for conceiving the author of this poem to be an impartial man: but if so, why did he pen the following strong lines?

"Woe, trebly woe to their slow zeal who bore
Delusive comfort to Iberia's shore!
Who in mid conquest, vaunting, yet dismay'd,
Now gave, and now withdrew their laggard aid;
Who, when each bosom glow'd, each heart beat high,
Chill'd the pure stream of England's energy,
And lost in courtly forms and blind delay
The loiter'd hours of glory's short-liv'd day." ver. 355—362.

Has he not heard the strong defence opposed by ministers to this accusation, in the last session of parliament?

But we are still more disquieted by the too warlike spirit which breathes in some passages of this poem. An example of this will be found in the lines quoted above (line 16 to 22). The din of war we think can never be as sweet, to the ear of humanity, as the "pealing bell." No circumstance, in our view, can divest war of its horrors, however the cause of justice and humanity may animate our hearts to the encounter, and however that endearing word "my country" may make our pulse to beat high in her defence. War appears to us to condense more miseries in a given space, than any one of the other evils by which man is visited. Let us not judge of it by the splendour of its caparison; by its pomp, its music, its parade; by the secure contests, the empty reports, the bloodless charges, of an annual review. Oh no: its real music is groans, and its real vestments are dyed and saturate with the blood of friends and enemies.——But let us

not be mistaken. We should be among the last to consent to the surrender of our constitutional rights, or of our public independence. We would not wish, for a single moment, that our country should withdraw her hand, when the balance of Europe is to be re-adjusted; or lie plunged in selfish, senseless sloth, when the world is in ruins around her. But we could wish that we, who sit securely within the circuit of our "sea girt isle," and only hear the echoes of that storm of war which is desolating the other nations of the earth, should learn to appreciate its true nature. We could wish our countrymen never to dissever in their minds the ideas of war and misery; and if constrained, as they now are, to muster their hosts to battle, that they would still be forward to pursue the blessings of peace. We could wish them, at least, not to be too jealous of honour; not to be too fond of "seeking the bubble Reputation, even in the cannon's mouth." We could wish, and pray, finally, that we may all rejoice to "beat our swords into ploughshares;" and that, when an opening for peace presents itself, —an event which, in the present circumstances of the world, we hardly dare to hope for—Great Britain, the arbitress of nations, may pant, like the old Roman, to retire, from her dictatorship, to her farms and commerce, to peaceful occupations and domestic joys.

But here we are anxious to guard against misapprehension. The observations we have made are far from exhibiting our real feelings, if they do not bear the clear impress of that respect we feel for the talents and the sentiments of Mr. Heber. The *literary* pretensions of this poem are not such as can be materially affected by the exposure, real or supposed, of a few blemishes. Its *sentiments* are the natural effusions of an ardent and generous mind. The indignation of the poet is chiefly levelled at Bonaparte; between whom and any of his adversaries, we, as Englishmen, or indeed as human creatures, cannot be anxious to interpose a shield. Some of his anger, we have already remarked, is pointed also at his Majesty's ministers; with whom, however disinclined ourselves to the general system of continental warfare which they have pursued, we think he has dealt somewhat hardly. But there is a third party engaged in these various continental transactions — we mean the prostrate powers of Europe. A more just appreciation of their merits would, perhaps, at the same time lessen his regrets for the triumphs of Bonaparte, and his indignation at the ministers of Great Britain. Are not, for instance, the following spirited lines far too highly coloured for a portrait of the people of Spain?—

"Theirs the dark cheek with patriot ardour warm,
Unblanch'd by sluggard ease or slavish fear;
And proud and pure the blood that mantles there."

"Now, nerv'd with hope, their night of slavery past,
Each heart beats high in freedom's buxom blast."

"Woe to the hireling hands foredoomed to feel
How strong in labor's horny hand the steel."

'Troja *fuit*'—There was a period when Spain was entitled to all the martial celebrity which the historian or poet can bestow; when she possessed as many soldiers as citizens; when she did not condescend to fight her battles upon her own territory, but planted strange seas with the forest of her masts, and darkened remote skies with the multitude of her banners. But her spirit has decayed with her power; and, be it the withering influence of a degrading superstition; be it the influence of American wealth; be it her family alliances; be it the peculiar circumstances of Europe; be it the natural relaxation of minds once strained and goaded on by a spirit of romantic chivalry: we pretend not to state the cause, but the fact, we fear, is unquestionable; that, notwithstanding the displays of heroism which

have astonished us at Saragoza and Gerona, Spain, taken generally, has neither virtue to deserve freedom, nor courage to win it.—We do not say that England has done enough. Perhaps she should not have dissipated her armies in petty sprinklings upon the continent; but should have concentred them in Spain, applied her force at the point of least resistance, and aimed the blow at the only heel where the tyrant appeared to be vulnerable. But the unexpected successes of the Spaniards in their first resistance; the breathing time, equally unexpected, twice offered them, first by the apprehension, and again by the actual breaking out of the Austrian war; the valour of the British armies, and the reputation and skill of their generals; were circumstances which, though they did not constrain Spain to be free, yet proffered freedom to a country, virtuous enough to desire independence, and brave enough to contend for it. The die, we fear, is now cast: and though Providence, we are sure, will educe good out of evil; though the dawn of European emancipation may be less distant than some gloomy politicians forebode; though Freedom may now be harnessing her chariots, and even hastening the wheels of victory; still we fear that the triumphs of independence are not to be won upon the mountains of Spain *.

* We have much pleasure in announcing to our readers that a quarto edition of Mr. Heber's "Palestine," handsomely printed, has lately issued from the press of Harding and Wright. Annexed to it, is a fragment (we regret that it is only a fragment) from the same pen, entitled "The Passage of the Red Sea," which is scarcely inferior in interest (and that is no mean praise) to his first work. The following extract will teach our readers what they may expect from a perusal of it.

"Yet not from Israel fled the friendly light,
Or dark to them, or cheerless came the night:
Still in their van, along that dreadful road,
Blaz'd broad and fierce the brandish'd torch of God.
Its meteor glare a tenfold lustre gave
On the long mirror of the rosy wave:
While its blest beams a sun-like heat supply,
Warm every cheek, and dance in every eye.....
To them alone....for Misraim's wizzard train
Invoke for light their monster gods in vain:
Clouds heap'd on clouds their struggling sight confine,
And tenfold darkness broods above their line.
Yet on they fare, by reckless vengeance led,
And range unconscious through the ocean's bed.
Till midway now....that strange and fiery form
Shew'd his dread visage lightening through the storm;
With withering splendor blasted all their might,
And brake their chariot-wheels, and marr'd their coursers' flight.
'Fly, Misraim fly!'....The ravenous floods they see,
And fiercer than the floods, the Deity.
'Fly, Misraim, fly!'....From Edom's coral strand,
Again the prophet stretch'd his dreadful wand:
With one wild crash the thundering waters sweep,
And all is waves....a dark and lonely deep.
Yet o'er those lonely waves such murmurs past,
As mortal wailing swell'd the nightly blast:
And strange and sad the whispering surges bore
The groans of Egypt to Arabia's shore."

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

In the press:—Observations on the present State of Canada, and the United States, by Mr. Lambert, in 3 vols. 8vo., with Engravings from Drawings on the Spot;—An Account of the British Settlement of Honduras, with Sketches of the Manners and Customs of the Mosquito Indians, by Capt. Hender-

son;—A Report of the Agriculture of Siberia, with Plates, by Mr. Macfarlane;—An Essay on the Use of a regulated Temperature in Winter-Cough and Consumption, including Observations on the Means of producing such a Temperature in the Chambers of Invalids, by Dr. Buxton;—An Authentic Narrative of Four Years' Residence at Tongataboo, one of the Friendly Islands;—and An Explanation of the Marks and Abbreviations used by Griesbach in his Edition of the New Testament, by Professor White.

Preparing for Publication: The Accounts of Alexander the Great, which are to be found in Eastern Writers, collected by Sir William Ouseley;—Observations made during a second Journey into Spain, by Mr. Robert Semple, embellished by a Variety of Plates;—and A History of Hertfordshire, by Mr. Clutterbuck.

The Collection of Voyages and Travels, in 28 vols., to correspond with the British Essayists, is ready for publication.

The Rev. James Parsons has undertaken to publish the remaining Collations of the Septuagint prepared by the late Dr. Holmes.

Dr. Cook, of Lawrence Kirk, who wrote on the resurrection of Christ, has nearly ready for the press a History of the Reformation, in two large quartos. The author is said to have detected many errors and false quotations in Hume.

Mr. B. Cook, of Birmingham, considering the superior advantage which would result from a discovery of some method of providing security against fires within doors, conceives that this desirable end might be, in a great measure, answered by the introduction of iron staircases. Common ones, he thinks, might be afforded as cheap as any kind of wood; or, where ornament is required, they might be made quite as elegant and handsome as those of the most costly materials. He also suggests the forming of the joists, rafters, and beams, which might be cast hollow, of the same metal; by which means fire could not be easily communicated from one room to another.

The annual courses of Lectures at the Surrey Institution, Blackfriars' Bridge, commenced on the 31st of October, at the house of the Institution; and will be continued every succeeding Tuesday and Thursday evenings, at seven o'clock, during the season: viz. Chemistry and Mineralogy, by Mr. Accum; Music, by Mr. S Wesley; Experimental Philosophy, by Mr. Jackson; and Physiology, with Experiments, by Dr. Davis.

The London Company, who have the Duke of Gordon's forests on lease, have determined to try the experiment of tar-making, in the extensive forests of the Spey.

Lately, a cause of some interest came on at the Suffolk assizes. It was brought by Mr. Smith, who is a Protestant Dissenter, to recover back the sum of 3d., which he had been obliged to pay to Johnson, a toll-keeper of the turnpike-gate at Halesworth, for a taxed cart, in which he was going on Sunday to divine worship, at a meeting-house at the above place. The plaintiff claimed an exemption from toll under the clause of the statute which gives exemptions to persons going to their *proper parochial church, chapel, or other places of public worship.* It was intended, by both parties, that a case should have been agreed on for the opinion of the court of King's Bench; but the judge was so decidedly of opinion that the plaintiff was entitled to the exemption, that he would allow only a verdict to be taken for him, with liberty for the defendant, if he thought proper, to move the court next term to have a nonsuit entered.

The following is said to be a certain method of destroying black beetles:—Strew the kitchen and other places frequented with them with common red wafers, which they eat with great avidity, and which, from the lead they contain, will in a short time destroy them all. This must be done every night, before the family retires to bed, and repeated till no more beetles remain. A quarter of a pound of wafers is, in general, sufficient to complete their destruction. Care should be taken to remove every other article of food out of their way.

The quantity of rain which fell in September was equal to four inches in depth, a quantity, perhaps, unprecedented at the like season in the meteorological annals of this country. The depth of rain in the two preceding months was likewise unusually great, having exceeded seven inches.

Among a heap of rubbish thrown out of the church of St. Leonard, in New Malton, was lately found a beautiful Roman gold coin, in high preservation, containing on the one side the inscription of NERO CÆSAR AVGVSTVS, with a laureated head, and on the reverse the inscription of IVPITER CVSTOS, with the figure of Jupiter sitting, in his left hand a spear, and in his right hand lightning.

Mr. Hooker, jun., of Norwich, has lately returned from Iceland, where he spent the summer in investigating its natural history; collecting specimens, at a considerable expense, of quadrupeds, birds, insects, plants,

minerals, books, weapons, dresses, &c.; almost all of which, we are sorry to add, have been lost, in consequence of the vessel in which he embarked for London having taken fire, and been burnt to the water's edge.

Whenever cellars, or similar excavations, have been made in certain parts of Lancaster, a variety of Roman antiquities have been invariably discovered; and particularly in the upper part of Church Street, Lancaster. A few days ago, upon carrying a drain through this street, the foundation of a wall, composed of large hewn stones, laid in regular courses, was brought to light; also many fragments of a beautiful red species of pottery, with figures embossed in relief. On one, there is Apollo playing on a lyre; on another, a horse in full speed. It would appear that it has been the custom to stamp the makers' names on the bottom of these vessels, as letters, forming part of such names, are yet fresh on several of the fragments alluded to.

Government have determined to enlarge Sheerness dock-yard, for docking first-rate men of war. In addition to this improvement, a bridge is intended to be built over the river Swall, at the present King's Ferry, to the opposite shore in the Isle of Sheppy, which will be of great public advantage.

The immense works erected on that part of the coast of this country which cannot be considered under the protection of our shipping in the Downs, and which is immediately opposite to that great rendezvous of the French flotilla, Boulogne, are now nearly completed; they begin with the ancient castle of Dover, which, from its peculiar strength and elevated situation, has long been impregnable: government have, however, been employed in constructing subterraneous works, with barracks for 10,000 men. The height opposite the barracks is also regularly fortified by flanking redoubts, bastions, &c. &c. There is also a citadel, with ditch and draw-bridge, and barracks for 5000 men; a shaft of a most beautiful and commodious description, having four different stair-cases, communicates with the town, the height of which is upwards of 300 feet. By this shaft, it is calculated that 20,000 men might pass from the height to the town, or *vice versâ*, in half an hour. There are also four other batteries; so that Dover is now the most completely fortified (except Malta and Gibraltar) of any place in the British dominions, and forms a most novel and interesting spectacle to the eye of the stranger. From Dover to Folkestone no works of defence are necessary, as the cliff is inaccessible. From Folkestone to Dungeness, forming an open bay of about twenty miles in breadth, a great number of Martello towers are constructed, which are of a circular form, bomb proof, and have one gun of very large calibre on the top; they are so distributed, that no part of the coast which is assailable, is without the range of their shot: thirty men in each might defend themselves as long as their provision lasted, in perfect security. The old castle of Sandgate has also been greatly enlarged, and now contains a number of guns. A redoubt, consisting of bomb-proof towers and very formidable out-works, has also been erected at Brockman's Barn. At Shorncliffe, there is a battery called by that name; and at Hythe, Sutherland, and Monorief, batteries have been erected, which, with three others at Dungeness, complete the line of coast.

Petitions have been prepared and signed by great numbers of the inhabitants of the Isle of Man, praying the legislature to repeal an act which affords protection to the persons of debtors for debts contracted out of the island; and to make all such amenable in the same way as for insular debts.

The establishment of a royal dock-yard at Milford will, it is said, be carried into effect. The price of land in that neighbourhood has risen, in consequence, four and five hundred per cent.

An Order in Council has been issued, continuing the restriction on distilling spirits from grain, and allowing it from sugar, till six weeks after the meeting of parliament.

The Rev. Isaac Milner, D. D., Master of Queen's College, was, on the 4th instant, elected Vice-Chancellor of the University of Cambridge for the year ensuing.

The Rev. Ralph Tatham, M. A., Fellow of St. John's, and Robert Walpole, Esq., M. A., of Trinity College, have been nominated to the office of Public Orator of the University of Cambridge.

The Seatonian prize is this year adjudged to George Prynne, Esq., M. A., Fellow of Trinity College, for his poem, *The Conquest of Canaan.*

An Inquest was lately held on the body of Thomas Soaper, who died, at St. George's Hospital, by a bite of a rattle-snake. One of the assistant surgeons stated, that the deceased was brought there on Oct. 17: he examined the wound, which he was told proceeded from the bite or sting of a rattle-snake: it appeared like the prick of a pin between the fingers of the right hand. The wrist and hand were much swollen, and in

less than two hours the swelling had extended above the elbow. The man complained of the most excruciating pain, and his strength failed him. He continued in that state, without hopes of recovery, until the following Saturday, when there appeared a favourable change, and strong hopes were entertained that he would recover, until Thursday, when a mortification took place, and he died at a quarter before four on Saturday afternoon. The rattle-snake which produced this melancholy catastrophe is one which is exhibited in Piccadilly. The poor man, after irritating the snake, had incautiously put his hand within the cage in which it was confined.

IRELAND.

Some ancient deeds belonging to the Ormond family, of considerable importance, being supposed to remain in a subterraneous room, called the Evidence Chamber, in Ormond Castle, in the town of Kilkenny, which had not been explored in the memory of man, the law-agent of the family (Mr. Skelton) proposed to descend into it, which he did with considerable difficulty, preceded by two chimney-sweeper boys with torches. After a close research, he found an iron-bound oak trunk, in which many extraordinary papers were discovered, though not the records particularly sought for; amongst them were three in the hand-writing of King James, some in that of the Duke of Monmouth, and the then Duke of Ormond, and four from the celebrated Nell Gwynne, complaining of the non-payment of her court annuity; and several addressed to the Duke of Ormond, recommending the distressful situation of "*Poor Belle*" to his serious consideration; but the family have no clue by which to trace who this unfortunate fair one was. It is understood that Mr. Skelton has obtained the Earl of Ormond's permission to publish these papers.

FRANCE.

M. Alexandre, of Bourdeaux, employs a simple method of filtering water, without either sand, sponge, or pounded charcoal. It consists in merely causing the liquid to pass through the capillary tubes of a piece of half-worn-out cotton. It is well known that a skain of thread, or a ribbon, one end of which is put into a vessel, while the other hangs over the side, will very soon become a conductor of the liquid, which filters and runs off till the vessel is nearly empty. This experiment, M. Alexandre, has applied on a large scale, to the purification of the water of the Garonne.

M. Peron, during his voyage to the South Seas, collected a great number of that remarkable genus of animals, to which Linnæus gave the name of *Medusa*, and has increased that family to more than 150 species. In an account lately presented by him to the National Institute, their singularities are well expressed in the following terms:—"Their substance seems to be merely a coagulated water; yet the most important functions of life are exercised in it. Their multiplication is *prodigious*; yet we know nothing of the peculiar mode in which it is effected. They are capable of attaining several feet in diameter, and the weight of fifty or sixty pounds; yet their nutritive system escapes our eyes. They execute the most rapid and long-continued movements; yet the details of their muscular system are imperceptible. They have a very active species of respiration, the true seat of which is a mystery. They appear extremely feeble; yet fish of considerable size form their daily prey, and dissolve in a few moments in their stomach. Many species of them shine in the night like balls of fire, and some sting or benumb the hand that touches them; yet the principles and agents of both these properties remain to be discovered." All the medusas have a gelatinous body, nearly resembling the cap of a mushroom, and hence denominated *umbrella*; but they differ in wanting, or having a mouth; in the mouth being simple, or multiplicious; in the presence, or absence of a production resembling a pedicle; and in the edges of this pedicle, or of the mouth itself, being furnished with *tentacula*, or filaments, more or less numerous. From these characters, M. Peron forms divisions and subdivisions, under which every possible kind of medusa may be arranged. Some of these animals exhibit beautiful colours.

ITALY.

A phenomenon, attended with very mischievous effects, occurred on the 8th of July, near Aix, in the department of Mont Blanc. The wind was south, and the thermometer at 22°. A cloud appeared in the form of a water-spout, about six miles from Aix, at a considerable elevation. It proceeded along the chain of the Lesser Alps, situated north-west of Chamberry; it was slightly charged with electric matter, and carried along with it a prodigious mass of flakes of ice, with a tremendious noise. Having traversed the distance of about eighteen miles, along the summit of the mountains, a contrary current of wind meeting it above lake Bourget,

about six miles from Aix, detached a portion which was carried toward the north-north-east; while the other continued its course westward, towards the Lyonnois. In both directions, the storm spread devastation through the valleys. The town of Annecy has not a single pane of glass, or tile, left whole. The lumps of ice were as large as a man's fist; some weighing three, three and a half, and even four pounds. Numbers of the country people are wounded, several shepherds are killed, and great numbers of cattle killed and wounded. The desolation is general throughout a tract of forty-two miles. The progress of the column of ice along the mountain, opposite to Aix, exhibited the most terrific, and at the same time imposing, spectacle that can possibly be conceived.

By a decree of Murat, King of Naples, the following religious orders are suppressed throughout the whole kingdom; viz.—the Dominicans and all the detached monks of their order, the Minorites, the third Order of St. Francis, the Minimists, the two Carmelite Orders, the Brethren of St. Peter of Pisa, the Servites, the Brethren of St. John of God, the Trinitarians of Mercy (Spanish and Italian), the Augustins, the Sylvestrians, the Basilians, the Theatins, the Regular Minorites, the Cross Bearers, the Clerks of the Mother of God, the Bamalites, the Samaschians, the Priests of St. Roche.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

The National Jubilee politically and morally improved. By a Magistrate.

The Divinity of the Apocalypse demonstrated. By the Rev. J. M. Butt. 5s.

General Redemption, the only proper Basis of General Benevolence, a Letter addressed to Robert Hawker, D. D. By J. Evans, A. M. 1s. 6d.

The Ordination Service of the Rev. Jacob Snelgar, of High Wycombe, Buckinghamshire.—The Introductory Discourse, by the Rev. A. Douglas, of Reading, Berks.—The Charge, by the Rev. J. Banister, of Wareham, Dorset.—The Sermon, by the Rev. J. Clayton, jun. of London.

Sermons preached on the 25th of October, 1809; being the Day on which his Majesty King George the Third entered the fiftieth Year of his Reign *,—viz.

The British Jubilee: a Sermon preached in the Parish Church, and at the Mayor's Chapel, in Bristol. By the Rev. Tho. T. Biddulph, A. M. Minister of the said Parish, and Chaplain to the Right Hon. the Dowager Lady Bagot. 2s.

The Jubilee; or Motives for Thanksgiving and Congratulation derived from a Consideration of the Character and Conduct of our most gracious Sovereign King George the Third: a Sermon preached in the Chapel of the Foundling Hospital. By the Rev. John Hewlett, B. D. Morning Preacher to the said Charity, &c. &c.

The Jubilee: a Sermon preached at the Parish Church of Biddenden, Kent. By the Rev. Edward Nares, Rector.

Briton's Jubilee; or the Duties of Subjects to their King, and the Blessings of Liberty: a Sermon preached at the Chapel of the Rev. Rowland Hill, London. By John Griffin, Portsea. 1s. 6d.

National Gratitude: a Sermon preached before the Congregational Church assembling at Peckham, in Surrey. By William Bengo Collyer, D. D.

A Sermon preached at Bishop-Wearmouth Church, in the County of Durham. By Robert Gray, D. D. Rector of Bishop-Wearmouth, and Prebendary of Durham and Chichester.

The Duty of Britons to be thankful for their King: a Sermon preached in the Church of the united Parishes of St. Swithin and St. Mary Botham, Cannon Street. By Henry George Watkins, M. A. Rector of the said Parishes.

Intercession and Thanksgiving for Kings: a Discourse delivered in the Parish Churches of Nettlebed and Pishill, Oxon. By the Rev. Henry Gamulett. 1s.

MISCELLANEOUS.

Collection of Portraits sketched from Life,

* It was our intention to have reviewed some of these Jubilee sermons; but as we were setting about the task, we found their number to increase so fast, that we determined at least to suspend our purpose, till we should be able to investigate somewhat more carefully their respective claims to attention. Mr. Jay acted prudently in taking the field alone. His sermon was preached, and also published, before those of his competitors for Jubilee honours; and, happily for him, it reached us, and was also reviewed, before any other had met our eye.

since 1793, by George Dance, R. A. and engraved by W. Daniel. No. III. 1*l.* 1s.

The Life of William Cobbett. By Himself. 2s. 6d.

Solomon, a Sacred Drama, translated from the German of Klopstock. By Rob. Huish.

The History of Rome, from the Building of the City to the Ruin of the Republic. By Edward Baldwin, Esq. 12mo. 4s.

Practical English Prosody and Versification. By J. Carey, LL. D. 4s.

A Key to the preceding. 2s. 6d.

Letters on Ancient History, exhibiting a summary View of the History, Geography, Manners, and Customs, of the Assyrian, Babylonian, Median, Persian, Egyptian, Israelitish, and Grecian Nations. By Miss Wilson. 12mo. 5s.

Vacation Evenings; or Conversations between a Governess and her Pupils. By Catharine Bayley. 3 vols. 12mo. 10s. 6d.

New British Spelling Book. By Joseph Guy. 8s. 6d.

The Simple Rules of Arithmetic, in Questions and Answers, suited to the Capacities of Children, with Tables of Weights and Measures. By George Reynolds. In two Parts, with an irregular Series of Blank Tables to each.

Grafton's Chronicle, or History of England, from 1189 to 1558 inclusive. 2 vols. royal 4to. 4*l.* 4s.

The Companion and Guide to the Laws of England. By a Member of the Hon. Society of the Inner Temple. 5s.

A Plain Statement of Facts in Favour of the Cow Pox. By John Thomson, M. D.

An Enquiry into the Laws of Epidemics, with Remarks on the Plans lately proposed for exterminating the Small Pox. By Joseph Adams, M. D.

The History of Canine Madness and Hydrophobia, with the Methods of Treatment, ancient and modern. By G. Lipscomb, M. D. 7s.

A Dictionary of Practical Surgery, collected from the best and most original Sources of Information, and illustrated with Critical Remarks. By Samuel Cooper. 8vo. 15s.

Facts and Observations on the Prevention, Causes, and Method of Treatment, in Pulmonary Consumption. By —— Smith, M. D. 8vo. 3s.

An Essay on the Nature and Treatment of the Malignant, Contagious Ulcer, as it generally appears in the British Navy. By James Little.

Surgical Observations. By John Abernethy, F. R. S. Part I. 8vo. 7s.

Cursory Remarks on British Tactics, and on Matters relating to the Defence of the Country; with Heads of a Plan for training the Population.

Letters from Portugal and Spain, written during the March of the British Troops, under Sir John Moore. By an Officer. 8vo. 12s.

Observations on the Movements of the British Army in Spain. By a British Officer.

Death of Buonaparté, and Universal Peace; a New Explanation of Nebuchadnezzar's Image, and Daniel's Four Beasts. By L. Mayer. 4s.

The Sixth Report of the Proceedings of the Committee for managing the Patriotic Fund, from the 1st of March, 1808, to the 28th of February, 1809. 4s.

The Ladies' Monitor, being a Series of Letters, first published in Bengal, on the Subject of Female Apparel. 6s.

Instructions to Masters of Ships, being a Digest of the Provisions, Penalties, &c. of the Pilots' Act, passed in the 48th Geo. III., with Lists of the Pilots licensed by the Corporation of the Trinity House, and Tables of the Rates of Pilotage. 1s. 6d.

The Character of the King; or the Royal Jubilee: interspersed with authentic Anecdotes of his Majesty. 2s. 6d.

An Address to the Inhabitants of the United Kingdom of Great Britain and Ireland, on the approaching Jubilee. 1s.

A Vindication of the Jews. By Thomas Witherby. 7s.

The Opinions of different Authors on the Punishment of Death; selected at the request of a Society having for its Object the Diffusion of Knowledge respecting the Punishment of Death, and the Improvement of Prison Discipline. By Basil Montague, Esq. of Lincoln's Inn. 8vo. 8s.

A Treatise on the Corn Trade and Agriculture. By P. D. Parquot. 8vo. 4s.

Lord Somers's Tracts. By Walter Scott, Esq. Vol. II. royal 4to. 3*l.* 3s.

The First Book of Napoleon the Tyrant of the Earth. By Eliakim the Scribe. 8vo. 6s.

A Short Introduction to the Theory of Harmonies; or the Philosophy of Musical Sounds. By J. Marsh, Esq.

Iberia's Crisis; a Fragment of an Epic Poem, in three Parts, written in Spain; developing the Cause, Progress, and Events, of Spain's Crisis. Royal 8vo. 5s.

Sir Ralph Sadler's State Papers; with a Memoir of his Life, and some Historical Notes. By Walter Scott, Esq. 2 vols. 4to.

Historic Anecdotes and Secret Memoirs of the Legislative Union between Great

Britain and Ireland. By Sir Jonah Barrington. Part I. imperial 4to. 1*l.* 1*s.*

American Candour in a Tract lately published at Boston, entitled, an Analysis of the late Correspondence between our Administration and Great Britain and France, with an Attempt to shew what are the real Causes of the Failure of the Negotiation.

Omitted among the Jubilee Sermons—viz.

The British Jubilee: a Sermon preached at the Scots Church, Crown Court, Covent Garden. By George Greig, Minister of the said Church. Published by Desire. 1*s* 6*d.*

An Exhortation to National Gratitude: a Sermon preached at St. James's Church, Latchford, Warrington. By the Rev Solomon Pigott, A. M., Perpetual Curate. Published by particular Request. 1*s.*

RELIGIOUS INTELLIGENCE.

SPAIN.

Several decrees have lately been issued by King Joseph, on the subject of the religious establishments in Spain. To one of them, which suppresses the religious houses in Spain, we adverted in a former number. Such of the ecclesiastics as are not wanted for parochial duty have small pensions assigned them. By subsequent decrees, he has endeavoured farther to regulate the spiritual affairs of that kingdom. The archbishops and other dignitaries of the church are ordered to admit to open competition, in their churches and dioceses, for vacant canonries, cures, or benefices, those ex-regulars of the suppressed institutions who may, from their talents and conduct, be equally entitled with their secular brethren to the collation of such benefices. The parishes, however, which have hitherto been subject to the spiritual jurisdiction of the ex-regulars, shall be placed under that of the archbishops and bishops, and shall be ruled and administered by them as the other parts of their diocese. The wax-lights of the suppressed monasteries are placed at the disposal of the ministers of religion, to be distributed by them either among the churches which belonged to such convents, or among the poorer parishes. Another decree has been published by King Joseph, in which, after expressing his regret that, through the existing abuses in the collection of tithes, the parochial clergy are actually destitute of the necessaries of life; and his anxiety to put an end to such a state of things, by making a permanent provision for a body of men so useful and respectable; he has fixed the minimum of the stipends of the parochial priests at 400 ducats a-year.

The beneficial tendency of these and similar regulations cannot be denied; and it is to be apprehended, that, while the Supreme Junta are continuing to uphold all the ancient abuses, and cherishing, by their language and example, the grossest parts of a degrading superstition, the usurper, merely by the apparent equity and liberality of his decrees, will do more to bend the people of Spain to his purpose, than he could effect by the employment of force.

THE POPE.

The Pope, whose constancy in suffering certainly entitles him to our sympathy, has been brought to Avignon, and there ordered into close confinement. He is even said to have been denied all intercourse with the attendants who followed him from Italy into France. But while we feel for the distresses of the individual, we cannot bring ourselves to deplore those occurrences, though produced by the instrumentality of Bonaparte, which serve to hasten the downfal of that spiritual tyranny which the Romish hierarchy have so long and so fatally exercised over the minds of men. It seems now drawing to a close; and we cannot indulge a wish that its fall should for one moment be delayed. If the papacy be justly designated by the title of Antichrist, what Christian can grieve on account of its extinction? Will he not rather rejoice in it, as the removal of a main obstacle to the extension of true evangelical light, the light of the word of God? It seems worthy of remark, that, at the very moment when that power is crumbling into dust, which has hitherto opposed an effectual barrier to the general communication of those divine writings which contain the everlasting charter of man's salvation, a society should have sprung up in this land, whose very object it is to send this Gospel to every nation under heaven. Nor ought we to disregard, among the signs of the times, the astonishing success which has already marked the progress of this so-

ciety. Five years have scarcely elapsed since it had an existence. It is now in a condition to realize the largest hopes of its projectors. It was proposed to embrace the world in its arms; and its arms, by the blessing of God, are now likely to prove capacious enough even for this magnificent, this God-like object. Amen. So be it.

ROMAN CATHOLICS OF IRELAND.

The delegates of this body have determined to renew their application to parliament in the ensuing session, for a release from all penal disabilities. In the discussions which have taken place on the propriety of this step, it was proposed to give to the King the right of exercising a negative in the appointment of Catholic Bishops: but this proposition was rejected by a large majority. It will be recollected, that, in the debates which have taken place in parliament on this delicate question, much stress was laid by the advocates in favour of the petitioners, though as it now appears without any ground, on the willingness of their clients to allow the King this negative. The determination of the body at large is, that no such negative shall be allowed.

We are not inclined to enter at present upon the consideration of all the intricacies of what is called the Catholic Question. On one point, however, we think all real well-wishers to the peace and prosperity of their country are agreed; and that is, that, *at the present moment*, the public agitation of this question can answer no other purposes than those of party—we had almost said, faction. It may serve to irritate and inflame a portion of the community whom all should rather be anxious to soothe, without the possibility of its producing any compensatory advantage whatever. It may serve to embarrass ministers, and to furnish a popular topic of crimination and debate; but it can promote no end which a true patriot could for one moment propose to himself, unless he should be under the predominant bias of that unhappy spirit of party, which leads men to identify the good of the country with their own advancement to power.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

Of the formation and objects of this society we gave some account in our Number for May last. A Report has since been published, containing an account of the progress which has been made in carrying those objects into effect. They commenced their active labours on the 25th of March 1809—the anniversary, be it remembered, of the abolition of the slave trade. They have opened a chapel in Church Street, Spitalfields, where the Rev. Mr. Frey, a converted Jew, preaches every Sunday evening to a crowded audience, among whom are many Jews:—the pew-openers are of that nation. Their charity school contains fifteen children, and there are several waiting to be admitted. In their free school, which is conducted on Mr. Lancaster's plan, there are upwards of three hundred children, many of whom are Jews:—the master and two of the monitors are Jews. Several tracts have been printed and distributed among the Jews; and a number of Bibles and Testaments have been purchased for the same purpose. One of the principal Jews in the kingdom, who has lately been baptized, has become one of the Vice-presidents of the infant society. A learned Rabbi, lately arrived from Palestine, has embraced the Christian faith, and is now placed under the instructions of a respectable clergyman of the Established Church, in the hope that in due time he may become a minister of the Gospel among his brethren.

Several circumstances are related in the Report, which serve to shew that such a society as the present was greatly needed, and that its benevolent efforts are likely to be productive of great good. Some of the children particularly, who have been taken under the wing of the society, have been rescued from situations of the utmost distress and peril. We select the following cases:—

A youth, about fourteen years of age, applied himself for admission, having only a mother, who could do nothing for him. He lived by selling fruit, &c. Sometimes he had bread and sometimes he had none: and although he lodged among the most infamous of his brethren, it appears his mind was not so much contaminated with their vices as might have been expected. He had often been enticed to connect himself with a gang of pick-pockets; and the very night that the committee admitted him into their house, he was to have gone with them for the first time. He says he is happier now than he ever was in his life; and is one of the monitors in the free school.

Two of the children, one aged five, and the other six years old, were brought by the father almost starved, and almost naked, himself the picture of misery—which was owing to his habits of drunkenness. The Committee admitted the children, and conversed with the parent; they exhorted him to change his course of life, and attend the

preaching of the Gospel. He has so far listened to their counsel, that he now attends divine service; and though before he was filthy and truly disgusting, he is now clean and decent in his appearance.

The Committee state, that they have been encouraged in their attempts by a liberal subscription from those to whom they have applied; and by the patronage of a most amiable Prince, who is ever ready to promote the happiness of his fellow-creatures: but as their plans will require large funds to be carried into effect, they trust they will not be disappointed in their expectations of adequate pecuniary support from their fellow-christians.

Our readers will probably be interested by the following extract from the Report of this society. The account, we are told, is taken "from the well-authenticated narrative of Solomon Duitch, a learned Rabbi, and teacher of several synagogues in Germany; who having travelled, for seven years, from place to place, under doubts as to the truth of Christianity, at length openly professed himself a disciple of Christ, and lived and died in Holland as a minister of the Gospel. The Rev. Mr. Voss," it is added, "now employed as a missionary in the East Indies, had been his fellow-student at the university of Utrecht; and they frequently afterwards, in the exercise of their ministry, exchanged pulpits with each other.

"In the year 1762, Oct. 21, I arrived at one of the chief cities of Saxony, which for particular reasons I shall not mention. The Rabbi of the city behaved in the most friendly manner to me. The 24th Nov. I had read so far of my Bible as the 53d chapter of Isaiah, which I took now for the first time under my proper consideration. The Lord was pleased to open the eyes of my understanding plainly to comprehend that the prophet spake here of the Messiah who was to suffer death for our sins. But Satan endeavoured to raise in me many doubts against that explanation. Wherefore I resolved to converse with my friend (the above mentioned Rabbi) about the contents of this chapter: neither could I find rest within me till I actually went to him. I had scarcely introduced my desire, when he looked stedfastly in my face, and made signs with his eyes to be silent, immediately repeating something out of the Talmud. In the evening his wife and children went to the playhouse, leaving us to ourselves; they were scarcely out of sight, before he took me into another room, which he locked upon us; this put me into a terrible fright, imagining for certain that he had received some intelligence of my case, and would now seek to make me answerable for my conduct with my life. But I was soon freed from my fears, when with tears in his eyes he spake thus to me: 'O, Mr. Solomon, my beloved and faithful brother! I will disclose all the secrets of my heart unto you; but it is under the express condition that you keep the secret, for if the least word should get vent by you among the Jews, I shall, for my own security, charge you with what I should confess to you, and make you the author of it; in which case, it is easy to comprehend what a persecution you will be exposed to. This pre-supposed, I will now no longer withhold from you the secrets of my heart. Did you not desire me to explain to you the 53d of Isaiah?' Having answered in the affirmative, he went into another room, and brought from thence a German Bible, out of which he read to me, with the greatest reverence and devotion, the 26th chapter of Matthew, and then addressed me thus, 'My beloved friend, you see here in the 53d of Isaiah, the clearest prophecy of the Messiah, who should be *scorned* and *despised*, and even *suffer death*, and for what? for his own trespasses? Oh no! it was for our iniquities and for our trespasses; which you will clearly perceive, and even must be allowed by many of our Rabbis. But in that chapter which I have read to you out of the German book is contained the fulfilment of the prophecy of Isaiah. *Jesus of Nazareth is the true Messiah*; but alas! what an unhappy thing is that to us? Our forefathers, who lived in his days, would not receive nor acknowledge him as the true Messiah and Saviour, and should you ask me why they did not, I could answer you a great deal on that head; but I am sorry our time is too short to give a full insight into the extreme blindness and prejudices of our forefathers in general in those days: their poor and unhappy offspring, following their example, have continued in their blind ways, and have led us on as blind leaders to this very day. O! what shall I, poor wretched creature, now do or undertake? I see clearly the beams of the sun shining into my understanding, but cannot possibly rise out of the dark cloud. How could I leave my wife, whom I love as myself? and how could I abandon my children, who are of my own flesh and blood? O, my heart! my fatherly heart cannot bear the thought of it! Besides, by what means could I get my bread? I cannot labour, having learnt no business; and to seek my support from charity is revolting against my nature; besides

this, I am afraid of being turned off by the Christians, who, without doubt, would mistrust my sincerity, after they have so often been deceived by false and inconstant proselytes. What shall I do, miserable as I am!' Having related to him all the ways in which the Lord had led me from the beginning, he fell down on his knees, and shed a flood of tears. It is impossible for me to describe the anxiety of his soul; he prayed with a broken and contrite heart before God, that he might in pity look down upon him, and grant him the same grace as to me; to deny himself and unloose his heart from all temporal concerns, enabling him to rely and trust in him alone.—*See S. Duitch's Narrative, London edition, 1771, page 33.*"

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

At a meeting of the French Conservative Senate, on the 3d of October, a decree was proposed, and of course adopted, ordering a levy of 36,000 men to be drawn from the new classes of the conscription of 1806, 1807, 1808, 1809, and 1810. This decree is represented as the result of a prudent foresight, and of the unceasing anxiety of Bonaparte for the public interest. Its object is to keep up the French armies to their full establishment. The following passage in the speech of the minister of war, in which this levy is proposed, is obviously intended for the meridian of England:—

"In considering the situation of your enemies' armies, and the results of the English expeditions, can we, without a degree of satisfaction, behold England, in imitation of Austria, making efforts disproportionate to her means, and the wants of her navy? What can she expect from this contest upon land, and man to man, with France, that shall not redound to her own injury and disgrace?

"Sire, the French people will have to thank your Majesty for the inexpressible advantage and glory of a peace, conquered without maritime expeditions, from an enemy who, by his situation, thought himself free from all attack. Every serious attempt upon the continent, on the part of the English, is a step towards a general peace.

"The English ministers who preceded the members of the present government, a more able set of men than the latter, were well convinced of this truth, and took good care not to commit themselves in an unequal contest. It did not escape their observation, that, to carry on a long war, it was necessary that it should press lightly upon the people who had to support it.

"Within the last twelve months the war has cost England more blood than she had previously shed from the period when she broke the peace of Amiens. Committed in the battles of Spain and Portugal, whence her duty and her interest forbid her to recede, she will see those countries become the tomb of her bravest warriors. Sorrow for their loss will at length produce in the minds of the English people a well-founded abhorrence of those cruel men, whose ambition and frantic hatred dared to pronounce the expression of eternal war. It will excite in that people the wish for a general peace, which every man of good sense may predict to be near at hand, if the English persist in a continental contest."

The peace between France and Austria was signed on the 14th of October. Bonaparte acquires for himself no great extent of territory. His chief acquisitions are on the coast of the Adriatic, where Austria has ceded to him Fiume and Trieste, with the whole of the country south of the Saave. To this district he has given the name of Illyria, and incorporated it with the kingdom of Italy. One main object, in this accession of territory, is doubtless to further his designs on British commerce. To Russia is ceded so much territory in Eastern Gallicia as will be found to contain 400,000 inhabitants, a share of the spoil which we should think would hardly satisfy that power. With this exception, the conquests in Austrian Poland are added to the dominions of the King of Saxony. The largest cessions are made to the league of the Rhine, and placed at Bonaparte's disposal for the benefit of the sovereigns of that league. They comprehend the territory of Saltzburgh, and the greatest part of Upper Austria. The Emperor of Austria recognises all the alte-

rations which have taken place, or may subsequently take place, in Spain, Portugal, and Italy; and he accedes to the prohibitory system with respect to England, with whom he is to break off all intercourse. The only mention made of the Tyrol in the treaty, is an engagement, on the part of the Emperor of France, to procure (we presume from the King of Bavaria) a full and complete pardon for its inhabitants; so that they shall not be prosecuted in person or property. This engagement will of course be construed to attach only in the case of their submission. But as they have not submitted—an event probably foreseen at the time—Bonaparte will accredit his magnanimity by this article, without losing the opportunity he will probably enjoy of glutting his revenge. The Tyrolese have certainly made a most brave, and for the time effectual, resistance to the French and Bavarian troops who have approached their mountains: but we greatly fear that still severer contests await them, as large bodies of troops were drawing round them in every direction. Two deputies from that country have arrived in England, to solicit assistance: but it is not very obvious by what means our help can reach them, shut out as they are from all communication with the sea-coast. By means of our credit we may indeed convey to them money, which, in the present distressed state of their country, may be of great use to them: and as they appear, if we may credit the representations of their deputies, determined never again to yield to "the iron sceptre of Bavaria," we certainly are bound by considerations of policy, even if we had no more generous motive, to render their valour as serviceable as may be possible to the common cause. They doubtless have done much already: and if Bonaparte be determined on subduing them, he may find that 150,000 sharp-shooters, secured by the rocks and almost inaccessible fastnesses of their Alpine country, may cost him more dearly than even the conquest of Austria. The French have not scrupled to permit the publication in the continental journals of several signal defeats which their troops have already sustained from these gallant mountaineers; and one, which a large army under the Duke of Dantzick experienced in August last, is detailed at great length in the Hamburgh Correspondenten.

An authentic copy of the treaty of peace between Russia and Sweden has at length reached this country. Finland and the Isle of Aland are ceded to Russia. The articles relating to British commerce are more favourable than was expected. Sweden promises to adhere to the continental system, with such modifications as shall be agreed to in the negociation about to be opened with France and Denmark: and in the mean time, she shuts her ports both to the ships of war and merchantmen of Great Britain, with the exception of salt and colonial produce, which habit has rendered necessary to the people of Sweden.

A new constitution has been given to Sweden, by which the powers of the monarch, formerly despotic, are greatly limited. He cannot now act without the advice of a council composed chiefly of the ministers of state, who are responsible for such advice. Under this restriction, he may declare war and conclude peace; appoint to all offices civil and military; and entirely govern the army and navy. But he cannot cause any one to be deprived of life, liberty, honour, or property, without trial and judgment; nor can he persecute any one for his religious opinions. He cannot remove a judge, without proof of criminality. The States of the kingdom are to assemble every fifth year; and at each diet, a committee shall be appointed to inquire into the conduct of ministers, and to guard the liberty of the press. The whole constitution seems to betray an effort to approach the model of that of this country.

An armistice has been concluded between Denmark and Sweden, to commence on the 12th of November.

Little that is interesting has occurred on the Spanish Peninsula, since we last adverted to its state. The army formerly commanded by General Ney, but then under the orders of General Marchand, consisting of about 12,000 men, attacked on the 18th of October, in the neighbourhood of Salamanca, about 19,000 Spaniards under the Duc del Parque, but were defeated, after an obstinate conflict, with the loss of 1100 in killed, besides wounded and prisoners.

It is confidently stated in the French papers, that General Blake's army, 25,000 strong, was defeated in Catalonia about the 20th of October; and that he had lost in the engagement one third of his troops, and all his baggage, ammunition, and artillery. This disastrous account, we trust, will not be confirmed.

We fear that there is no reason to doubt that large bodies of French troops are pouring into Spain.

Lord Wellington has been appointed, by

the Prince Regent, Captain Generalissimo, and supreme head of Portugal.

The Russians are said to have obtained some important advantages over the Turks. And it is rumoured that Bonaparte intends to march an army through Dalmatia, in order to forward the long-projected dismemberment of that tottering empire. On the other hand, it is affirmed that Persia is coming with a large force to the assistance of Turkey. We do not vouch for any of these rumours.

We cannot close our notice of continental politics, without adverting to rumours of another description; we mean those which have been circulated respecting Bonaparte. His mental derangement has been generally spoken of. By some, his malady is stated to be of the epileptic kind: and there are persons who affirm it to be the *morbus pediculosus*. We pretend not to say what may have been the nature of his indisposition: but there are various circumstances which prove that the reports on this subject have not been without foundation. The dilatory progress of the negociations on the banks of the Danube; the sudden and continued suspension of those vaunting bulletins, the productions of Bonaparte's own pen, which were never before withheld under similar circumstances; the rapid journey of his physician from Paris to Vienna, without any adequate cause being assigned for it; the extraordinary stillness of his own journey, not to Paris, but to Fontainebleau; the privacy in which he appears to have lived there; and the solicitude manifested by his official journal to have it believed that he enjoys the best health, are some of the strongest of those circumstances; and their concurrence on this occasion is certainly remarkable. He has ventured, however, to name a day for his appearance at the Thuilleries, when he is to give a splendid *fête* to the King of Saxony, who is about to visit him. If he keep his engagement, it will at least prove that his malady is no longer formidable.

GREAT BRITAIN.

DOMESTIC INTELLIGENCE.

The new ministerial arrangements cannot as yet be considered as complete. The Marquis Wellesley is understood to have signified his intention of adhering to the present government, and his readiness to accept of an official situation. What that situation will be will now be soon determined, his Lordship's return from Spain having taken place. In the mean time Lord Liverpool has undertaken the conduct of the colonial and war department, the Hon. Richard Ryder has been appointed secretary of state for the home department, and Lord Palmerston secretary at war. Mr. Robert Dundas has resumed the presidentship of the board of controul; Mr. Wellesley Pole has removed from the Admiralty to supply his place as chief secretary for Ireland; and Mr. Croker has been appointed secretary to the Admiralty. The cabinet, to the present, consists of Lords Eldon, Liverpool, Bathurst, Camden, Westmorland, Harrowby, Mulgrave, and Chatham, Mr. Perceval, and Mr. Ryder.

It is now generally believed to be the determination of Government to evacuate the island of Walcheren. Our troops have continued to be very sickly; and the French are said to be collecting a large force in its neighbourhood.

The following account shews what has been redeemed of the National Debt, the Land-Tax, and Imperial Loan, to the 1st of November, 1809.—

Redeemed by annual Million, &c.	£76,621,173
Ditto on account of Loans	81,894,641
Ditto by Land-Tax	23,384,963
Ditto by 1*l.* per Cent. per Ann. on Imperial Loan	1,007,033
Transferred for Purchase of Life Annuities	919,903
Total	£183,827,713

The sum to be expended in the ensuing quarter is 2,893,877*l.* 11s. 9d.

Mr. Wardle has moved the Court of King's Bench for a new trial of the cause lately tried between him and Mr. Wright; but his application has been refused, on the ground that there is no part of the new evidence which he proposed to adduce, which he might not have produced on the first trial.

NAVAL INTELLIGENCE.

The French privateers have continued to infest the Channel in great numbers, and to approach even to the very mouths of our harbours. Several of them have been captured [illegible] it excites very general murmurs in the [illegible]antile part of the community,

that measures should not be taken by the Admiralty to give a more effectual check to the depredations daily committed on our commerce, within sight of our own shores.

Several large fleets have arrived from the Baltic in the course of the present month, loaded with all kinds of naval stores. Hemp has fallen, in consequence, thirty or forty pounds a ton.

Some commercial regulations have been agreed on between General Carmichael and the Governor of the Spanish part of St. Domingo, by which British ships are admitted into the ports of that island on the same footing as Spanish ships.

Rumours have been current of an engagement having taken place in the Mediterranean between the Toulon fleet and that of Lord Collingwood, which ended in the defeat of the former: but no confirmation of the intelligence has yet been received.

An attack has been made, by a detachment of British troops from Malta, on the Seven Islands, near the entrance of the Adriatic. Zante and Cephalonia had yielded without resistance; but a vigorous opposition was expected at Corfu. The principal town is defended by a castle, which may be made almost impregnable. This circumstance, at the same time, renders the possession of it more desirable than that of any of the others. It may serve in the Mediterranean the same important commercial purposes which Heligoland has answered in the North Sea.

The non-intercourse act appears to be rigidly enforced in the United States. A vessel has arrived at Plymouth from Boston, in ballast, not having been permitted to load any goods on board. Our intercourse with America will, however, be continued, through the medium of such neutral ports as the Azores, Madeira, Lisbon, Cadiz, &c. &c.

DEATHS.

Oct. 30. At his house in town, in the 72d year of his age, the Duke of Portland. He is succeeded in his title and estates by his son, the Marquis of Tichfield, now Duke of Portland.

Nov. 14. At Lansdowne House, Berkeley Square, in the 44th year of his age, the Marquis of Lansdowne. His Lordship having left no issue, his title, and the immense Lansdowne estates, descend to his only brother, Lord Henry Petty.

Nov. 9. In London, —— Hill, Esq. He has left behind him property to the enormous amount of upwards of 900,000*l.*, which he amassed by means of the powder mills at Whitton. To two gentlemen, who were formerly his clerks, he has left a legacy of about 430,000*l.* each.

ANSWERS TO CORRESPONDENTS.

W. T.; A. S.; P. L. H.; Φιλος; Investigator; Philo-musices; De Cirried; S. P.; S. E.; and S. T. T. O. P.; have been received and will be attended to.

The Dialogue between a Calvinist and an Arminian, we are sorry to say we must decline to insert: not because we have any objection to an amicable discussion of the points at issue between these two parties; but because, in the present instance, the disputants do not seem to understand their own professed principles. It may be said of the Pelagian, but cannot with truth be said of the Arminian, that he denies the doctrine of original sin and human depravity. Let this one instance suffice to convince the fair writer, that she must read a great deal more than she has yet done before she is qualified to arbitrate in this theological contest. If she doubts the justice of our remark, let her only read, we will not impose a harder task, Fletcher's Appeal, and Gisborne's Sermons. But let not our fair correspondent, or any of our fair readers, so far mistake us as to suppose that we mean to recommend to them a prosecution of this particular inquiry. We have been warm advocates for extending the range of female education; but we cannot think that it would contribute to the improvement of their minds, either in divine grace or in useful knowledge, to enter upon the rough and intricate paths into which this subject would lead them. We could name more beneficial, as well as becoming, employments for young ladies, than weaving arguments on the subject of "fate and free-will," or unravelling the knots of polemical theology.

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RELIGIOUS COMMUNICATIONS.

LIFE AND CHARACTER OF BISHOP HALL.

(Concluded from p. 688.)

THE three following letters, written by Bishop Hall, will convey a tolerably distinct idea of his character and habits of life; and, will, as I think, be found both interesting and edifying. The first presents us with a picture of his religious feelings; the second, of his private and domestic habits; and the third, of his public conduct. Taken together, they throw much light on the more prominent parts of his character.

"To Sir R. Darcy.

"If you ask how I fare: sometimes no man better, and if the fault were not my own, always. Not that I can command health and bid the world smile when I list. How possible is it for a man to be happy without these, yea in spite of them! These things can neither augment nor impair those comforts that come from above. What use, what sight is there of the stars when the sun shines? Then only can I find myself happy when overlooking these earthly things I can fetch my joy from heaven.

"I tell him that knows it, the contentments that earth can afford her best favourites are weak, imperfect, changeable, momentary; and such as ever end in complaint: we sorrow that we had them; and while we have them we dare not trust them.

"Those from above are full and constant. What a heaven do I feel within myself when after many traverses of meditation I find in my heart a feeling possession of my God! when I can walk and converse with the God of heaven not without an openness of heart and familiarity: when my soul hath caught fast and sensible hold of my Saviour: and either pulls him down to itself or rather lifts up itself to him: and can and dare secretly avouch I know whom I have believed: when I can look upon all this inferior creation with the eyes of a stranger; and am transported to my home in my thoughts; solacing myself in my view and meditation of my future glory and that presence of the saints: when I see wherefore I was made; and my conscience tells me I have done that for which I came; done it not so as I can boast but so as it is accepted; while my weaknesses are pardoned and my acts measured by my desires and my desires by their sincerity; lastly when I can find myself upon holy resolution made firm and square fit to entertain all events; the good with moderate regard, the evil with courage and patience, both with thanks; strongly settled to good purposes; constant and cheerful in devotion; and in a word ready for God, yea full of God.

"Sometimes I can be thus and pity the poor and miserable prosperity of the godless; and laugh * at

* I feel some difficulty in criticising single expressions, which almost two centuries ago may have conveyed to the mind of the reader a somewhat different sentiment from what they would now be considered as implying. I am unwilling, at the same time, to omit to remark, that I should greatly question whether the expression to which this note points is used in the sense which it

their mouth of vanity, and sorrow at my own.

"But then again (for why should I shame to confess it?) the world thrusts itself betwixt me and heaven; and by its dark and indigested parts eclipseth that light which shined to my soul. Now a senseless dulness overtakes me and besots me: my lust to devotion is little, my joy none at all: God's face is hid and I am troubled. Then I begin to compare myself with others and think 'Are all men thus blockish and earthen? or am I alone worse than the rest and singular in my wretchedness?' Now I carry my carcase up and down carelessly; and as dead bodies are rubbed without heat, I do in vain force upon myself delights which others laugh at. I endeavour my wonted work, but without a heart. There is nothing is not tedious to me no not myself.

"Thus I am till I single myself out alone to Him that alone can revive me. I reason with myself and confer with him: I chide myself and entreat him: and after some spiritual speeches interchanged I renew my familiarity with him; and he the tokens of his love to me. Lo then I live again; and applaud myself in this happiness; and wish it might ever continue; and think basely of the world in comparison of it.

"Thus I hold on rising and falling: neither know whether I should more praise God for thus much fruition of him or blame myself for my inconstancy in good; more rejoice that sometimes I am well or grieve that I am not so always. I strive and wish rather than hope for better.

"This is our warfare: we may not look to triumph always: we must smart sometimes and complain; and then again rejoice that we can complain; and grieve that we can rejoice no more and grieve no more. Our hope is if we be patient we shall once be constant."

"To my Lord Denny.

"Every day is a little life; and our whole life is but a day repeated. We can best teach others by ourselves: let me tell your Lordship how I would pass my days, whether common or sacred; that you or whosoever others, overhearing me, may either approve my thriftiness or correct my errors. To whom is the account of my hours either more due or more known?

"All days are His, who gave time a beginning and continuance: yet some he hath made ours: not to command, but to use. In none may we forget him: in some we must forget all besides him.

"First, therefore, I desire to wake at those hours, not when I will, but when I must: pleasure is not a fit rule for rest, but health: neither do I consult so much with the sun, as with my own necessity; whether of body, or, in that, of the mind. If this vassal could well serve me waking, it should never sleep: but now it must be pleased, that it may be serviceable. Now, when sleep is rather driven away than leaves me; I would ever awake with God. My first thoughts are for Him, who hath made the night for rest and the day for travel; and as he gives, so blesses both. If my heart be early seasoned with his presence, it will savour of him all the day after.

"While my body is dressing, not with an effeminate curiosity, nor yet with rude neglect; my mind addresses itself to her ensuing task: bethinking what is to be done, and in what order; and marshalling as it may my hours with my work.

"That done, after some while meditation, I walk up to my masters and companions, my books; and, sitting down amongst them with the best contentment, I dare not reach forth my hand to salute any of them till I have first looked up to heaven; and craved favour of Him to whom all my studies are duly re-

bears at present, could be altogether justified. The same remark will apply, in some measure, to such expressions as "familiarity with God," "contempt," &c.

ferred: without whom I can neither profit or labour. After this, no over-great variety, I call forth those which may best fit my occasions; wherein I am not too scrupulous of age: sometimes I put myself to school to one of those ancients whom the church hath honoured with the name of Fathers; whose volumes I confess not to open without a secret reverence of their holiness and gravity: sometimes to those latter doctors which want nothing but age to make them classical: always to God's book. That day is lost, whereof some hours are not improved in those divine monuments: others I turn over out of choice; these out of duty.

"Ere I can have sat unto weariness, my family, having now overcome all household distractions, invites me to our common devotions: not without some short preparation. These heartily performed, send me up with a more strong and cheerful appetite to my former work, which I find made easy to me by intermission and variety.

"Now therefore can I deceive the hours with change of pleasures, that is, of labours. One while mine eyes are busied; another while my head; and sometimes my mind takes the burthen from them both: wherein I would imitate the skillfullest cooks, who make the best dishes with manifold mixtures. One hour is spent in textual divinity; another in controversy; histories relieve them both. Now, when the mind is weary of other labours, it begins to undertake her own: sometimes it meditates, and winds up for future use; sometimes it lays forth her conceits into present discourse; sometimes for itself, often for others. Neither know I whether it works or plays in these thoughts; I am sure no sport hath more pleasure; no work more use; only the decay of a weak body makes me think these delights insensibly laborious.

"Thus could I all day, as ringers use, make myself music with changes: and complain sooner of the shortness, than of the business for toil; were it not that this faint monitor interrupts me still in the midst of my busy pleasures, and enforces me both to respite and repast. I must yield to both while my body and mind are joined together in these unequal couples, the better must follow the weaker.

"Before my meals, therefore, and after, I let myself loose from all thoughts; and now would forget that ever I studied. A full mind takes away the body's appetite no less than a full body makes a dull and unweildly mind. Company, discourse, recreations, are now seasonable and welcome.

"After my evening meal, my thoughts are slight: only my memory must be charged with her task of recalling what was committed to her custody in the day; and my heart is busy in examining my hands, and mouth, and all other senses, of that day's behaviour. And now the evening is come, no tradesman doth more carefully take in his wares, clear his shop-board, and shut his windows, than I would shut up my thoughts and clear my mind. That student shall live miserably which like a camel lies down under his burden. All this done, calling together my family, we end the day with God. Thus do we rather drive away the time before us than follow it.

"I shew your Lordship what I would do and what I ought; I commit my desires to the imitation of the weak; my actions to the censures of the wise and holy, my weaknesses to the pardon and redress of my merciful God."

"*To Mr. H. S.*

"From the Tower, Jan. 24, 1641.

"Worthy Sir

"You think it strange that I should salute you from hence. How can you choose, when I do yet wonder to find myself here? My intentions and this place are such strangers that I cannot enough marvel how they met.

"But howsoever I do in all humility kiss the rod wherewith I smart as well knowing whose hand it is that weilds it. To that infinite Justice who can be innocent? But to my king and country never heart was or can be more clear; and I shall beshrew my hand, if it shall have against my thoughts justly offended either: and if either say so I reply not; as having learned not to contest with those who can command legions.

"In the mean time it is a kind but a cold compliment that you pity me; an affection well placed where a man deserves to be miserable: for me I am not conscious of such merit.

"You tell me in what fair terms I stood not long since with the world; how large room I had in the hearts of the best men: but can you tell me how I lost it? Truly I have in the presence of my God narrowly searched my own bosom. I have unpartially ransacked this fag-end of my life, and curiously examined every step of my ways; and I cannot by the most exact scrutiny of my saddest thoughts find what it is that I have done to forfeit that good estimation wherewith you say I was once blessed.

"I can secretly arraign and condemn myself of innumerable transgressions before the Tribunal of Heaven. Who, that dwells in a house of clay, can be pure in his sight that charged his angels with folly?—O God, when I look upon the reckonings between thee and my soul, and find my shameful arrears, I can be most vile in my own sight because I have deserved to be so in thine: yet even then in thy most pure eyes give me leave the while not to abdicate my sincerity. Thou knowest my heart desires to be right with thee whatever my failings may have been; and I know what value thou puttest on those sincere desires notwithstanding all the intermixtures of our miserable infirmities. These I can penitently bewail to thee; but in the mean time what have I done to men? Let them not spare to shame me with the late sinful declinations of my age; and fetch blushes if they can from a wrinkled face.

"Let mine enemies (for such I perceive I have and those are the surest monitors) say what I have offended. For their better irritation my clear conscience bids me boldly take up the challenge of good Samuel—Behold here I am! Witness against me before the Lord and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? &c.

"Can they say that I bore up the reins of government too hard: and exercised my jurisdiction in a rigorous and tyrannical way insolently lording it over my charge? Malice itself perhaps would, but dare not speak it; or if it should, the attestation of so grave and numerous a clergy would choak such impudence. Let them witness whether they were not still entertained by me with an equal return of reverence as if they had been all bishops with with me, or I only a presbyter with them. Let them say whether ought here looked like despotical; or sounded rather of imperious commands than of brotherly complying: whether I have not rather from some beholders undergone the censure of a too humble remissness; as perhaps stooping too low beneath the eminence of episcopal dignity: whether I have not suffered as much in some opinions for the winning mildness of my administration as some others for a rough severity.

"Can they say, for this aspersion is likewise common, that I barred the free course of religious exercises by the suppression of painful and peaceable preachers? If shame will suffer any man to object it, let me challenge him to instance but in one name. Nay the contrary is so famously known in the western parts that every mouth will herein justify me. What free admission and encouragement have I always given to all the sons of peace that came

with God's message in their mouths! What missuggestions have I waved! What blows have I borne off in behalf of some of them from some gainsayers! How have I often and publicly professed that as well might we complain of too many stars in the sky, as too many orthodox preachers in church.

"Can they complain that I fretted the necks of my clergy with the uneasy yoke of new and illegal impositions? Let them whom I have thus hurt blazon my unjust severity and write their wrongs in marble; but if, disliking all novel devices, I have held close to those ancient rules which limited the audience of our godly predecessors; if I have grated upon no man's conscience by the pressure, no not by the tender of the late oath or any unprescribed ceremony; if I have freely in the committee appointed by the peers declared my open dislike in all innovations, both in doctrine and rites; why doth my innocence suffer?

"Can they challenge me as a close and back-stair friend to Popery or Arminianism, who have in so many pulpits and so many presses cried down both? Surely the very paper I have spent in the refutation of both these is enough to stop more mouths than can be guilty of this calumny.

"Can they check me with a lazy silence in my place? with infrequence of preaching? Let the populous auditories where I have lived witness whether having furnished all the churches near me with able preachers, I took not all opportunities of supplying such courses as I could get in my cathedral; and when my tongue was silent, let the world say whether my hand were idle.

"Lastly since no man can offer to upbraid me with too much pomp, which is wont to be the common eye-sore of our envied profession, can any man pretend to a ground of taxing me, as I perceive one late hath most unjustly done, of too much worldliness? Surely of all the the vices forbidden in the Decalogue, there is no one which my heart on due examination can less fasten upon than this. He that made it knows that he hath put into it a true disregard (save only for necessary use) of the world; and of all that it can boast of, whether for profit pleasure or glory. No no; I know the world too well to dote upon it. While I am in it, how can I but use it? but I never care, never yield to enjoy it. It were too great a shame for a philosopher, a Christian, a divine, a bishop to have his thoughts grovelling here upon earth; for mine they scorn the employment; and look upon all these sublunary distractions, as upon this man's false censure with no other eyes than contempt.

"And now sir, since I cannot, how secretly faulty soever, guess at my public exorbitances, I beseech you, where you hear my name traduced learn of mine accusers whose lincean eyes would seem to see farther into me than my own, what singular offence I have committed.

"Shortly then, knowing nothing by myself whereby I have deserved to alienate any good heart from me, I shall resolve to rest securely upon the acquitting testimony of a good conscience, and the secret approbation of my gracious God: who shall one day cause my innocence to to break forth as the morning light, and shall give me beauty for bonds; and for a light and momentary affliction, an eternal weight of glory.

"To shut up all, and surcease your trouble, I write not this as one that would pump for favour and reputation from the disaffected multitude; for I charge you that what passes privately betwixt us may not fall under common eyes: but only with this desire and intention to give you true grounds, where you shall hear my name mentioned with causeless offence, to yield me a just and charitable vindication. Go you on still to do the office of a true

friend, yea the duty of a just man, in speaking in the cause of the dumb, in righting the innocent, in rectifying the misguided; and lastly the service of a faithful and Christian patriot in helping the times with the best aid of your prayers; which is the daily task of your much devoted and thankful friend,

"JOS. NORVIC."

The large extracts which I have made from the Bishop's narrative of the more remarkable passages of his life, and particularly the letters now inserted, seem to render it unnecessary to dwell at much length on his character: its more prominent features are sufficiently obvious: I will therefore confine myself to a very few observations in conclusion.

The first thing which I shall notice in Bishop Hall, is that rare union of contemplation and action which marked his religious character. There are some persons who appear to be strangers to what may be called the contemplative life. Though they do not by any means disregard communion with God, or indeed communion with their own hearts, yet these things are attended to rather as parts of duty than as sources of enjoyment: their life may be regarded as almost exclusively a life of action. Others have been so engrossed by contemplation, as to lose their relish for action: the former has constituted the whole of their religion; and their piety has consequently degenerated into mysticism, and sometimes has assumed a darker and more odious aspect. From enthusiasts of this stamp, perhaps no age or nation can boast an exemption: witness the Vedantis and Hushangis of the East; the Pythagoreans and French Quietists of the West. But Bishop Hall, while, like the French Quietists, he appears to have found in contemplation a perpetual source of enjoyment; and, like them, may have loved it for the sake of the pleasures which it afforded; did not, like them, suffer it so to absorb the mind as to interfere with the active duties of life. With him, contemplation became the handmaid to action: his devotion issued in practice. While his soul could spring to other worlds, and there hold sweet intercourse with the Father of spirits, he was no less the laborious minister of Christ, the faithful pastor of his flock, the vigilant overseer of his diocese, the indefatigable instructor and peacemaker of the church.

Another prominent feature in the character of Bishop Hall, was his childlike simplicity. All art or disguise was as foreign to his feelings, as truth and simplicity were to the mind of Cromwell. It may be doubted, however, whether a sufficient degree of prudence and reserve were always combined with his simplicity: and some of the inconveniences and distresses which he experienced in the course of his life might be traced to this defect. It is curious, at the same time, to remark the contrast between the texture of the Bishop's mind and that of his style: the former, simple, open, and artless: the latter, laboured, artificial, and I had almost said, affected; full of quaintness and antithesis; and apparently aiming to shine as well as to instruct. This, however, was the vice of the age; the effect of the prevailing mode of education, and of the popular taste, on a mind naturally quick and susceptible: and cannot, therefore, be fairly considered as detracting from the simplicity of his character.

Bishop Hall, though accustomed to take a comprehensive and liberal view of the subject of religion, does not appear to have possessed much enlargement of mind on general subjects. I cannot discover, in what he has written, much quickness of penetration into the causes and effects of events; or any enlightened conception of the nature of English liberty. He speaks of the incomparable wisdom of James the First in exaggerated and disgusting terms; and his

eyes appear entirely closed to the errors and faults which have stained the early part of Charles's reign.

It would perhaps be unreasonable to expect to find, in that age of rancour and violence, a man, who held so elevated a station as that of Bishop Hall, exempt from the influence of prejudice and passion. In justice, however, to his character, it must be said that he surpassed all his contemporaries in candour and forbearance towards the hostile party. Nor was his moderation less conspicuous on the theological points then so fiercely contested both at home and abroad. And this spirit of moderation he not only cultivated in his own breast, but assiduously laboured to communicate to others, as many of his treatises will testify. Towards the papists, however, he seemed to regard some severity as allowable, perhaps as commendable; and his keenest shafts are directed against them.

I might have further remarked on Bishop Hall's incessant industry; his dependence on God, which was unbounded; and some other points: but as these will sufficiently appear from the preceding extracts, and as this sketch has already grown to a size far beyond my original intention, I hasten to bring it to a close; and shall therefore only subjoin a short notice of the works of this bright ornament of our church.

It is probably known to most of my readers, that the works of Bishop Hall have been recently collected, and published in ten volumes octavo, by the Rev. Josiah Pratt; being the first complete edition of his productions which has appeared. The Bishop's Contemplations form the first and second volumes: his Paraphrase on Hard Texts occupies the third and fourth: the fifth volume contains his Sermons; the sixth, his Devotional Works; the seventh and eighth, his Practical Pieces; the ninth, his Controversial Tracts on the questions at issue between the Church of England and the Romish Church on the one hand, and the Non-conformists on the other: his Miscellaneous Works in Prose and Verse compose the tenth and last volume. In editing these volumes, Mr. Pratt has added considerably to their perspicuity by shortening the enormous length of the paragraphs; by availing himself of the modern improvements in the art of punctuation; by more clearly marking both the principal and subordinate divisions of the subjects discussed; and by correcting, except in the poetical pieces, the old orthography. No change has been made in the author's style. The references to Scripture have been verified; ample Tables of Contents, and a copious Index, have been added; and explanatory notes have been occasionally introduced. In short, the admirers of Bishop Hall have nothing left to desire, except a more complete view of his life than has hitherto been given. The Editor tells us that he possesses ample means of gratifying this desire: in the dearth, therefore, of materials for this purpose, of which I have frequently complained, I trust that Mr. Pratt will adopt some expedient, either by a separate publication, or through the medium of some periodical work, of putting the world in early possession of those yet unrecorded particulars of this venerable prelate's history which may have reached his hands.

To the Editor of the Christian Observer.

PERHAPS your correspondent S. S., in your number for September, as well as others of your numerous readers, may be gratified by a further illustration of Psalm cxxi. 6, if you think proper to insert the following extracts of a letter from India.

S. T. T. O. P.

"——I know not how to make you understand our mode of life, in a climate so different, and among people of such different habits, from your own. The heat induces a lan-

guor and depression you have no idea of: after my public services in the hot seasons, my coat has been perfectly damp from perspiration. You will see then the necessity of being carried in palankeens, as a shade also from the sun, which frequently *smites mortally* those who are exposed to it. It is a fact, too, that the *moon-beams have a pernicious influence*: meat hung up, exposed to moon-light, will not take salt, but taints and spoils speedily; when the same kind of meat, kept from the moon-light, has taken salt, and keeps good some time."

To the Editor of the Christian Observer.

If the inclosed should prove worthy of insertion in the Christian Observer, it is much at your service. It is from the French, and signed with the author's name.

Clapham, Nov. 24. 1809. E. WILKINSON.

OBSERVATIONS ON THE ARMENIAN VERSION OF THE BIBLE.

The king of Armenia and his people were converted to the Christian religion about the commencement of the fourth century. They soon gave proofs of their zeal and sincerity by translating into their vernacular tongue all the Greek, Hebrew, Syrian, and Chaldaic works which related directly or indirectly to the religion of Christ. Their chief attention was directed to the most ancient and correct copies of the LXX. which at that period was considered to be more faithful and valuable than the Hebrew text.

The Armenians as well as the Persians, during the darkness of paganism, adopted the alphabetical characters of the Gebers, which consisted of nine-and-twenty consonants only. But, upon the introduction of Christianity, they employed the Greek and Syriac characters in the sacred books, on account of the close intimacy established by religion among those nations. However, as they were found insufficient to convey the proper sounds in the Armenian, Mesrob, a learned man, invented in A. D. 406, at the request of the king and the patriarch Isaac the Great, seven vowels; and established, by means of public schools, the use of the six-and-thirty letters of the Armenian language, as they now remain. After this, Isaac applied himself to a translation of the Bible from the Syriac version of the LXX. which was completed in 411. But the respectable patriarch, who was not guided by that self-love which attaches more merit to its own work than to public utility, finding that his copy had been corrected from very imperfect versions, and wishing to procure more correct and ancient exemplars, he dispatched Mesrob to Atticus, patriarch of Constantinople, about the year 420. The primate of the Greek church promised to make every research possible.

In 426 Isaac renewed his request to Sisinias, the successor of Atticus, and sent at the same time forty young men to Edessa, Alexandria, Constantinople, and to Athens, to be instructed in the languages and sciences, and to carry back with them the best works both sacred and profane. Some learned personages, who resided in the capital of the Greek empire, by order of Isaac, to superintend the affairs of their nation and collect MSS. received in 431, from the hand of the patriarch Maximilian, a very ancient and superb copy of the Septuagint in Greek, with the canons of the council general of Ephesus. Delighted with so choice a gift, Isaac and Mesrob began in 433 a new translation of the Old Testament. They also translated the New Testament from the most ancient and correct Greek version which they could procure.

Since that period the Armenians have used no other version, and it has always remained pure and intact. We shall cite a few examples, to prove that it has undergone fewer variations than others. In Gen. i. 27, it reads, *et fecit Deus hominem ad*

imaginem suam: the last three words are not in the Greek version. In Judges vii. 6, the Armenian reads, *et factus est numerus eorum qui lambuerunt manu suâ et linguâ suâ*: in Greek it is, *in manu suâ, ad os suum.* In 1 Samuel xxv. 1, the Armenian version reads, *consurgens David descendit in desertum Maon.* All the other versions give *Pharan.* Now it is evident from sacred geography, and from the context even, as the next verse begins with *et erat homo in Maon*, that *Pharan* is a mistake.—Matt. xxvii. 17. *Quem vultis ex his duobus vobis dimittam? Jesum Barrabam, an Jesum dictum Christum?* The word *Jesum* does not occur in any other version.—Acts vi. 9. All the versions read thus, *surrexerunt autem de Synagogâ, quæ appellatur libertinorum.* The Armenian text reads *Libistinorum* or *Lybiorum.* Now we know that there were at that period many Jews in Lybia, but it is not clearly proved who were those *libertini*, or freemen. Hence Milius, Roland, and Sincellus, think it should be *Libistinorum.*

The Armenian version has been highly celebrated by many learned men for its antiquity, purity, harmony, and elegance of style. Lacroz has designated it as the "queen of versions;" and it is very certain that the French and English polyglots would not have remained so imperfect, if the *savans* of the reign of Louis XIV. as well as the English, could have had access to the precious MSS. with which Europe has been enriched since the publication of those celebrated works.

DE CIRBIED.

To the Editor of the Christian Observer.

I OBSERVE that Dr. Shuckford, in Book XII. of his Connections, attemps to clear up a well-known difficulty in the Book of Numbers, of reconciling God's command to Balaam, with his subsequent anger against Balaam for obeying that command. He says the words כי הרן הוא (in Numbers xxii. 20) ought to be translated "because he went *of himself*," i. e. without staying for Balak's messengers to come in the morning to call him. He had no leave to go at all, unless the messengers came in the morning again to him. I should feel obliged if some of your critical readers would inform me whether such a translation can be supported.

A. S.

To the Editor of the Christian Observer.

SHOULD the following critique be thought to cast any light on that part of Scripture which it is intended to elucidate, and be deemed deserving a place in your useful publication, it is at your service for insertion.

D.

"*Behold, he put no trust in his servants; and his angels he charged with folly: how much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth? They are destroyed from morning to evening: they perish for ever, without any one regarding it.*" Job, iv. 18, 19, 20.

Job and his friends dwelt in Arabia, and it is extremely probable that Eliphaz, in the present instance, speaks agreeably to the customs and circumstances of his country.

The houses in Arabia are generally built of white clay, and covered with reeds: their foundations are laid in the dust, or sand; the country affording no firmer basis on which to build.

These habitations are exposed to all the accidents of that climate, such as violent winds, and large moving pillars of sand, called sand-floods, by which they are liable to be blown down, or overwhelmed and crushed to the ground, together with their inhabitants, unless they can effect a timely escape.

Oftentimes they are crushed "before the moth" (or rather, the moth-worm, as the Hebrew word signifies)

which lodges, either in some part of their dress, or in the furniture of the dwelling; and not unfrequently survives man, secure, for a time, from the general ruin, by reason of its slender form, and of the soft and yielding nature of the material which it occupies.

These desolating calamities more generally begin about sun-rising, and usually continue till towards evening; and men perish "from morning to evening *without any one regarding it.*" As all that neighbourhood is subject to the same common desolation, there is no man to regard, or assist his neighbour; and they who live at a distance from the scene of misery have no means of approaching, to afford aid.

Angels dwell in heaven, remote from scenes of human misery, and exempt from calamity, secure and immortal; men dwell in houses of clay, a feeble protection and mean habitation, exposed to affliction and death each moment of their existence: and "*much* less," than angels, worthy the Creator's trust. St. Paul calls the human frame an "earthly house:" and this earthly house, the temporary habitation of an immortal spirit, by the ordinary course of nature must soon moulder, decay, and perish, if not subject, as is often the case, to untimely dissolution. It is an house of the feeblest and most precarious structure, only a tabernacle, whose "pins are soon drawn and cords loosed, and then the body returns to dust as it was."

For the Christian Observer.

ON THE MANNER IN WHICH THE SCRIPTURES ENFORCE LOYALTY, AND AT THE SAME TIME FAVOUR CIVIL LIBERTY.

That the Scriptures discourage tyranny and favour civil liberty, may be made, in some measure, to appear from a part of the sacred history which has been occasionally appealed to in support of monarchical power. The Jews, it has been said, were placed under the single authority of Moses, and afterwards of Saul. But let it be recollected, that, in becoming thus subject to Moses, they were delivered from the tyranny of Pharoah. The Almighty "heard their cry by reason of their taskmasters, and he helped them." Never was the indignation of God against tyranny more strongly marked, than in the history of the deliverance of that singular people from the bondage which they had endured in Egypt. The very institutions, also, which were given to the Jews, evidently suppose a tendency in man to conduct himself with too much rigour towards his inferiors, and abound with preventives to this evil. Slavery, it is true, was permitted; it was, however, much restricted. Cases in which immediate manumission was a duty, were specified; a Sabbatical year was appointed, in which every Jewish slave was to be emancipated; and a year of Jubilee, in which the slaves of every description were to be set free. The very appointment of the Sabbath was intended, among other things, as a humane provision for the ease of the lower orders, and as a protection of the poor against the too great disposition to exact labour on the part of the rich. The laws which forbade *usury*, and required a periodical absolution from all debt, were conceived in the same spirit. It was in a great measure by poverty and debt that the lower order of Romans were brought into a state of servility by the Patricians. The prevention of usury, and the periodical extinction of all existing debts, served to prevent a similar degradation of the inferior order of Jews. The Jewish laws were calculated to encourage agriculture, rather than commerce and manufactures; and in this respect they were favourable to general happiness and freedom.

The vehement denunciations of the divine wrath against all who should be guilty of oppression, so common in the writings of the prophets of the Old Testament, may be

cited as another proof of the friendliness of the Scriptures to civil liberty. No other sin is so severely, or so frequently, denounced; idolatry, perhaps, alone excepted. The cause of the poor is continually described as that of God. He is represented as the Father of the fatherless, and the God and Judge of the widow. The worship offered up by the oppressor is declared to be no acceptable service, and his very fasting to be an abomination. Love to man, as well as God, is the foundation of the Decalogue; and to love God with all our hearts, and our neighbour as ourselves, was understood, by every well-instructed Jew, to be "more than whole burnt-offerings and sacrifices."

The New Testament provides no less effectually for the happiness of the lower orders, and for their deliverance from every kind of tyranny. It subjects kings to the King of kings, by plainly revealing a judgment-day, on which "small and great" must appear before him. It instructs magistrates that they are to be a terror only to evil-doers. It commands masters to give unto their servants that which is just and equal, and to forbear threatening; knowing that they have a Master in heaven. It exhorts parents not to provoke their children to wrath; and husbands to love their wives, even as Christ loved the church. It forbids all the fierce and angry passions; discredits pride and selfishness; and enjoins the most deep humility and the most enlarged beneficence. It requires us to be imitators of Him who, though Lord of all, took upon him the form of a servant and went about doing good.

It may further be observed, that the New Testament has remarkably elevated the lower orders, by describing us as all brethren in Christ.—It is but too natural to the mind of man to feel contempt for no small portion of his race; and this spirit is the main support of every species of tyranny and oppression. The Jews despised the other nations of the earth: the Greeks and Romans esteemed all, except themselves, barbarians: the white inhabitants of the globe have generally contemned the black. But in the Gospel we are taught that God hath "made of one blood all nations of men;" that "he hath appointed a day, in which he will judge the world in righteousness;" and that "there is no respect of persons before God;" "in Christ Jesus there is neither Greek nor Jew, neither male nor female, neither barbarian, Scythian, bond, nor free." Accordingly, "Honour all men," is one of the precepts of the New Testament; for there is an immortal soul in every child of Adam; and even the weakest brother is said to be one "for whom Christ hath died." Rejoice, then, O ye poor, that ye are exalted; and ye rich, that ye are brought low: for the believing servant is the Lord's freeman, and the believing master is still a servant of the Lord.

Such is the equality of the Gospel. It teaches that men are equal in their origin; equal in their end; equally subjects of God's government; equally the care of his providence; equally invited to partake of the blessings of his Gospel, and to become sanctified by his Spirit; equally designed, if they accept his grace, for glory, honour, and immortality; equally destined to become "kings and priests unto God." For a little time they have to act their several parts in this world; but, in the eye of faith, the present life is so short, and eternity so long, that the believer, anticipating the final issue, almost overlooks the diversity of their temporal condition.

This view of the equality of man has had a principal share in improving the condition of the lower orders. As many of us as have any particle of these sentiments, respect the image of God in a fellow-creature. Once he was nearly confounded by the [illegible] of this lower world, with the [illegible] that perish; and then his labo[illegible] exacted, and

his blood flowed, much after the manner of those of a brute; but we now baptize him at his birth "in the name of the Father, of the Son, and of the Holy Ghost;" and we pronounce over him at his grave, that "this corruptible shall put on incorruption, and this mortal shall put on immortality."

The effect of this change of sentiment has been very extended: it has diminished wars; it has discouraged bloodshed; it has softened the general manners; it has given a new character to society; it has brought all orders in the state much nearer to each other. Many erroneously suppose tyranny to characterize only princes; but recent events in another country have shewn that it may signalise the chief enemies to royalty; and that the same fierceness of spirit, which at one time is employed to overthrow monarchy, may soon afterwards be occupied in substituting a still more despotic tyranny. The oppression to which the Scriptures are opposed is general. It is the oppression both of kings and of consuls; of monarchies, of aristocracies, and democracies; as well, indeed, as of mixed governments, for even these may become the tyrants of the people. The Scriptures chiefly aim, however, to extend the influence of mildness through the community. They are against the tyrannical monarch and the haughty minister; and they are also against the fierce demagogue and the noisy oppositionist. They are against the intolerant churchman, and the violent dissenter, and the impassioned sectarist. They are against the severe landlord and the arbitrary master. They are against all the little tyrannies of lower life: against the hashness, not only of masters to servants, but of servants to under-servants; against cruelty even to the brutes.

It remains for me to notice the manner in which the Scriptures combine, with their regard to general humanity, and to the interests of civil liberty, the duty of loyalty and obedience to established government. Their demand upon us is in this respect most peremptory. They are not accustomed to qualify their language after our manner, by suspending the duty of allegiance on the condition of receiving what we please to deem adequate protection; and the reason is obvious. They are zealous on the point of our obedience: they do not assume exceptions to the rule to be likely often to occur; and they are not accustomed to concern themselves with extreme cases. They say, therefore, "Let every soul be subject to the higher powers: for the powers that be are ordained of God. Whosoever resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation. Children, obey your parents *in all things*. Wives, submit yourselves to your own husbands; for the husband is the head of the wife. Servants, be obedient to your masters: not only to the good and gentle, but also to the froward." How broad and unlimited are these several precepts: and, indeed, if one is to be qualified, why not all? Doubtless there is many a subject, who would have liked to see his own spirit of resistance to the government, or his own theory of civil liberty, more favoured than he finds it to be by these passages: doubtless, also, there is many a high-spirited servant, many a refractory son, and many an unaccommodating wife, who would wish the rule of duty to have been laid down in a manner which would have admitted of more indulgence to their respective humours. Christ, however, and his apostles, have specified no exceptions*; and if we venture to

* There is, of course, one general exception in all these cases, which is conveyed to us in the intimation that we are to "obey God rather than man;" but the *range* of this exception will be found, in practice, to be much more limited than some impetuous and impatient minds are apt to suppose.

make them for ourselves, let us remember, that we incur a most awful responsibility, and are acting as judges in a cause in which we are parties, and in which we, therefore, ought to suspect that we may be prejudiced.

The earnestness of Scripture on the side of obedience to authority, is remarkably consistent with its universal spirit. Our religion is a religion of general humility and meekness, of patience and forbearance, of forgiveness of injuries, of unwearied kindness and love. It suggests to us the art of subduing our adversary by returning evil for good, and thus heaping coals of fire on his head. The world had long tried the effect of a high and vindictive spirit, in vindicating their rights and securing the good order of society, when the Prince of Peace appeared, and counselled us to attempt to rectify what was evil by taking a directly contrary course. "Blessed," said he, "are the meek; for they shall inherit the earth."—"Blessed are the poor in spirit; for theirs is the kingdom of God." "For what glory is it," said his apostle, "if when ye are buffeted for your faults ye take is patiently: but if when ye do well, and suffer for it, ye take it patiently, this is acceptable to God: for even hereunto are ye called."

I do not mean, by any of these observations, to intimate that the inhabitants of this country ought to exercise no jealousy towards their rulers, or that the most ministerial party among us is always the most Christian. The passages of Scripture which I have quoted carry no such meaning, in my apprehension. I conceive, however, that they may serve strongly to reprove some ardent spirits among us; and that it well becomes the CHRISTIAN OBSERVER occasionally to remind its readers both of the friendly aspect of our religion to the general cause of civil liberty, and also of the very commanding tone in which it prescribes loyalty and obedience.

S. P.

FAMILY SERMONS. No. XII.

Psalm lxxxix. 47.—*Wherefore hast thou made all men in vain?*

The Psalmist composed this Psalm under great dejection of mind. Disappointed in those hopes of happiness and prosperity which he had formed, and which he supposed to have been founded on the promises of God; and reduced to a state of distress; he is led to take a survey of the miseries of human life, its shortness and its vanity; and, impatient perhaps of the sufferings he experienced, he breaks out into this passionate expostulation: "How long, Lord, wilt thou hide thyself? For ever? Shall thy wrath burn like fire? Remember how short my time is: Wherefore hast thou made all men in vain?" As if he had said: Oh spare the rod of thine anger! Consider how short my life is, even at the longest; how much more so under the chastenings of thy hand; for we consume away in thine anger, and perish under thy wrathful displeasure. Wherefore hast thou made all men in vain—as they appear to be made, if their life, vain and short as it is at the best, be farther abridged, and rendered still more wretched, by the severity of thy dispensations?

Such reflections might very naturally occur to a person in the Psalmist's situation, who would be disposed to see all things through a gloomy medium; and, considering the shortness and vanity of life, would be apt to conclude that all men were made in vain—or for nought, as it is rendered in the old translation.

In another point of view, however, short as human life is, it does not appear to be in vain. On the contrary, purposes of the very highest moment may be answered by it. We shall therefore divide this discourse into two parts, corresponding to these two different views of the value of human life.

I. If, then, we consider life as terminating in this world, and form our

estimate of it from the degree of worldly enjoyment which it is calculated to afford, man almost seems to have been made for nought. This will appear from a consideration of several particulars.

1. Consider the *shortness* of life. The images to which it is compared in Scripture are those which most strongly express its fleeting and transitory nature. It is like a dream; like a watch in the night; like a shadow that departeth; like grass, which in the morning groweth up and is green, and in the evening is cut down, drieth up, and withereth. All that is certain in life is what is past; and how short does that appear! Ten or twenty years appear of long duration when we look forward to them, but how differently do they appear in the review. And at the end of the longest life, long as it may appear to those who are still young and thoughtless; yet the man of fourscore years, who forms his estimate from experience, will tell you only of its shortness; to him it seemeth only as yesterday that is past.

2. But if this life is to be regarded as the whole of our existence, it is not its shortness merely which may tempt us to inquire, Why are all men made in vain. Consider, in the second place, its *uncertainty*. Short as life is, even when extended to its natural period, how often do we see that period shortened; a portion of it broken off, perhaps forcibly, or at least suddenly, and without warning, in the midst of health and strength which seemed to promise many years continuance! Thus "man dies, and his expectations perish." His schemes and plans, for the accomplishment of which years were still wanting, are all cut off in a moment; cut off, as it were, by accident, without any fault of his own, and without any regard to the useful and important purposes which he was employed in executing. How little does Death consider our plans! The deep-laid schemes of villainy, or the righteous purposes of the just; the enjoyments of pleasure long and eagerly pursued, and now within the grasp, and the honest endeavour to provide for a numerous and indigent family; are with equal abruptness arrested, and for ever terminated, by his resistless stroke. Who can say of any project that he has formed, that he shall accomplish it? Who can say, To-morrow I will do this, or will go thither; for who knoweth what a day may bring forth?

3. Survey also the *sufferings* to which this short life is exposed; the natural calamities which belong to man; the diseases, of which the seeds are sown in his frame; the various accidents to which he is liable, and from which no prudence or foresight can exempt him. Look at the page of history, and consider what man suffers from man; the dreadful effects of wars; the barbarous desolations of which we read in every age of the world; how many cruel tyrants have been permitted to sport, as it were, with the pangs of their fellow-creatures; how many have been undone by unjust laws, unrighteous judges, or perjured witnesses; what terrible proscriptions, and bloody persecutions, have wasted mankind;—and you will be forced to confess, that if in this life only we have hope, we are most miserable. Indeed, the history of mankind is little else but the history of dreadful events; and a great part of it, whatever pains may be taken to palliate its enormities, can scarcely be read by a humane man, without amazement and grief: and the spectacles of misery which present themselves on every side, if this life were the whole of existence, would force us to say, Why hast thou made man in vain?

4. Look, in the fourth place, at the *business and end of life*, and the same reflection will forcibly recur. I say nothing of the labour and discipline which are necessary to form us for active life; the difficulty with which suitable employments and stations in life are obtained; the hardships which we have to en-

counter, the frauds which are practised upon us, the risks we are obliged to run, and the disappointments we meet with, in the pursuit even of a bare subsistence:—of these I say nothing,—though, in truth, they are felt very acutely; for the labour of years, and the utmost prudence and exertion, cannot be entirely lost, as they often are, without the most painful emotions. But what, I would ask, is the *business* of life? What is the *end* for which so much toil is endured, so many cares and anxieties sustained? Simply this; to go on suffering the same cares and anxieties, and undergoing the same toil. How great a portion of mankind is doomed to labour hard, in order to gain, by the sweat of their brow, what?—merely the means of supporting life and continuing the same round of labour. And even those who are in more affluent circumstances; those whose labours have been successful, and who have acquired all that their hopes could aspire to; what have they obtained? Still their great object is to carry on life; to continue the enjoyment of health, to guard against the decays of nature, to refresh the body with rest and with food, that the same course may be continued. And is this all, it may be asked? Is the same repetition, year after year,—the same round of food and rest, and solicitude and vanity, and short and mixed pleasures, and hopes and disappointments—is this life? How justly, then, may those, who even possess all the advantages which fortune can give them, exclaim, Wherefore hast thou made all men in vain!

Such reflections as these will naturally occur to every person who sits down to survey human life and to compute its value. He will consider the large proportion of time in childhood and youth, which is necessary to prepare us for action; the amount of what is consumed in taking the rest and food which our bodies require, or employed in procuring the necessary subsistence and the conveniences and accommodations of life: and, after all these are reckoned up (these means of living, rather than life itself), how little remains of life! What then is life but a mere shadow? Lord, Wherefore hast thou made all men in vain?

II. But however obvious such a view of life may be, and however natural such reflections upon it, I proceed to shew that that view is imperfect, and those reflections unjust; and that they are founded on that partial conception of the true nature of life, which those entertain, who, making the enjoyments of this world their end, are disappointed of their hope. Let us look at life in another and juster point of view. Let us consider it as giving us an opportunity of doing the will of God; let us connect it with a future state; let us associate it with the redemption effected by our blessed Saviour; and then life, short as it is, and vain as it is, acquires a new, an infinite value: then shall we see that God has not made man for nought.

1. What then is life? Is it merely to eat and drink, and to enjoy sensual pleasure? Is that to be called life in man, which he shares in common with the brutes that perish? Do we so forget our dignity? Why have we an immortal soul, capable of knowing and serving God?—Here, then, a most important view of life opens itself to us. We live not to eat, and to drink, and to labour; but we eat, and drink, and labour, in order that we may live, live to God; in order that we may fulfil the will of our great Creator, and glorify his name. Now this is done when his will is made the rule of our lives, and his glory the end of our actions; when we exercise dispositions becoming our situation in this world, and agreeable to the obligations which we owe to God. In this light, the events of life become comparatively unimportant, and the duties connected with them are alone of consequence. With such views, it will become a matter of indifference whether a man is poor or rich, fortunate or unfortunate, in life;

These are only circumstances which are to be regarded as trials to call forth the exercise of proper dispositions: they are only means to produce the end of honouring and glorifying God, by resignation and trust, in adversity; by humility and thankfulness, in prosperity; and by a diligent discharge of the duties we owe to God, in every varying condition of life. Thus viewed, life will not be thought vain because we meet with hardships and disappointments. Let but the great object of life be to serve God, and those evils will become very inferior considerations; indeed, of little or no moment, when compared with the great end of life. If, then, we would view life justly, we must consider it in connection with the powers and capacities to serve God with which he hath endowed us. But are we acting according to this view? The inquiry is one, which the period of the year at which we have arrived renders peculiarly seasonable. To what are our desires and hopes chiefly directed? To the attainment of the things of this life; of the means of carrying on life with more comfort, and less inconvenience, and less danger of suffering? Alas! besides that this is a vain expectation, which we cannot realize, we are mistaking the very end of life. We are wrong in the very foundation on which we build. What else constitutes the mere animal life of the brute beasts? Let us, then, propose to ourselves another, a nobler end of life; an end unconnected with those changing circumstances and events which it is not in our power to controul. Let us propose to ourselves the fulfilment of God's will; and to that end, let us study that will; let it be our intention, our object to perform it fully; and then there will be no reason left to complain that God has made his creatures in vain.

2. Let us further consider human life in reference to a future state, and its importance will rise upon us. If, indeed, God had terminated our being with this present life, we might have been ready to exclaim, Wherefore hast thou made man in vain? But when we carry our views forward to that eternal state, of which this life is but the beginning, and in comparison of which it is but as a point; when we reflect that the soul which quits the dying body, and that body, though dissolved into corruption, shall again unite, and shall live together for ever in a new state; when we consider that this eternal life will be either miserable or happy, according to the manner in which we spend our short earthly existence; surely this life becomes of infinite importance; an importance proportioned to that infinite happiness, or infinite misery, with which it is inseparably connected.

How short-sighted is man! How blind to points of transcendent importance! How eagerly, at the same time, are his thoughts, his hopes, his fears, engaged in contriving schemes for the enjoyment of the next day, or the next year, or the next fifty years! It matters not which we suppose; they are all expressions of the same amount; they are all equally mere moments of time, whose difference cannot be perceived, when viewed in connection with eternity. But what folly, or worse than folly, is it, that, with such care about the body, which will shortly perish; about the world, which in a few days or years will vanish from our sight; we should so little concern ourselves about our immortal souls, and about that eternal state, in which we shall live for ever when this dream of time is over! When we shall have existed ten thousand years in another world, where, I would ask, will be all the cares, and fears, and enjoyments of this? In what light shall we then look on the things which now transport us with joy, or overwhelm us with grief? What trifles will they all appear! But how infinitely more trifling, and worthless, must they appear to the mind, which, while it contemplates them, duly realizes

eternity!—Eternity! awful word! well fitted to awake us from our dreams of worldly happiness! In the prospect of eternity how do the councils of princes, the plots of ambition, the revolutions of states, the rise and fall of empires, shrink into nothing. Ponder, I pray you, on that eternal state to which the flood of time is rapidly hurrying you along. You see your fellow-creatures around you dying; you take a hasty glance at the shifting scenes which present themselves to your view, but the harmony and end of which you perceive not; and you ask, Why was man made in vain; why does he come into life, so speedily to part with it and with all its joys? You see man, indeed, departing at the gate of death, but you see not the extent of country before him. All the busy tribes of men who have succeeded each other on the stage of life, but whose memorial has long since perished, of whom no trace remains in this world: these all live in another state, the objects and attainments, the happiness and misery of which are such as to confer, on each individual who enters it, an importance that far outweighs all the perishing things of this transitory life. And is it true that our happiness, in that future state of being, depends on our life here? If it be, who can sufficiently express the value which, in this view, the present life acquires? Awake, then, thou that sleepest! thou that dreamest of days and years, awake, to contemplate ages: —thou that lookest at a family, a sect, a tribe, survey assembled worlds: — thou that art oppressed with the pains, and aches, and weakness of a vile body, behold a spiritual body, pure and free from infirmity: —thou that buriest all thy hopes in the earth on which thy foot treads, behold the state of immortality and glory which will remain after this earth is burned up, and the elements have been dissolved with fervent heat:—Oh look to that state! Let all thy hopes centre in that happiness, which can only then be said to commence when all thy schemes of worldly greatness and worldly enjoyment are abandoned, are extinguished for ever.

3. Let us take a survey of human life, in the third place, as connected with the *work of redemption*, and we shall find that man is not made for nought. Few and evil as the days of our pilgrimage appear to be, a mixture of vanity and vexation; yet see how the glory of Christ, and of God through him, are connected with it. What a value is stamped on life, what honour upon man, when we behold the only Son of God taking upon him that life, and coming into the world for our redemption! Shall we deem men to have been made in vain, when the Only Begotten of the Father has given his life a ransom for theirs? Here, indeed, we see the true dignity of man. He may become one with Christ, and Christ with him. Much as human life is chequered by misfortunes, degraded by low and mean pursuits, defiled by sin, burdened with care, oppressed with sorrow, and abridged by death; it is more than ennobled by the solicitude which the Almighty has shewn for it; by the bounty of Heaven, which daily ministers to its necessities; by the love of Christ, who gave his own life a ransom for sinners; by the offices he has undertaken on behalf of those who apply to him; by the means of grace provided for the benefit of their souls; by the promises held out to them in the Gospel; and by the influence of the Holy Ghost shed abroad in their hearts. Is man then made in vain, who has the Spirit of God for his guide; the Son of God for his redeemer; the Almighty for his father; the Gospel for his direction, hope, and consolation; and heaven for his home? No, he is blessed and favoured indeed. He is honoured with privileges and blessings resembling those of angels. —But what do I say? Are, then, men in general thus honoured? Alas! with respect to many we shall still

be constrained to say, Wherefore are men made in vain? But, my brethren, how stands the case with respect to *us*? Is it our care to be found united to Christ by a living and true faith? Is it the great aim of our lives to be partakers of that grace and peace which he communicates? Have we renounced the world, with its pomps and vanities? Do we say in our hearts, "Away with its glittering, perishing follies; I seek a more substantial good. I have an immortal soul, and I seek its salvation. I am a sinner, and I long and labour to be delivered from my sins. I want to enjoy communion with my God and Saviour, and to be made meet for a better world above." If such are our hopes and desires, we are living in the only sense in which life is valuable: and without this, we have still to learn the very end of man, the very end for which we were created and placed in the world.

To conclude; Is life of such unspeakable moment, and yet is it so short in its duration? What an additional value does it derive even from this circumstance, which may seem, at first sight, to detract from its worth! In this view, a day, even an hour, much more a year, swells to a vast importance. If life be so uncertain; if almost the only thing certain in life is, that we shall die, we know not how soon; if the probability be that many of those who read these lines, or hear them read, shall not survive the year on which we are now entering; what manner of persons ought we to be in all holy conversation and godliness! Are we laying this to heart? Do we feel that life is too valuable to be wasted in pursuits which have no importance beyond the present scene of things; that we have a great work to do, and little time for its accomplishment; that death is at hand; that the Judge standeth at the door? Do we feel this? Then let us improve the precious, though fleeting, moments. They may be improved so as to make us partakers of the favour of God and of eternal happiness. Short as life is, it is long enough to answer this purpose; and when this purpose is answered, it matters not how soon life is terminated. It will be continued to greater advantage in another state. Happy those who act under these impressions! They are the views which Christianity gives of this world and this life.—Lord, "so teach us to number our days that we may apply our hearts unto wisdom." Amen.

MISCELLANEOUS.

To the Editor of the Christian Observer.

I AM very fond of family pictures, whether furnished by the hand of the painter, or by the scarcely less graphic pen of the accurate historian. Of this latter species of family pieces, I know of none which have more strongly the stamp of verisimilitude impressed upon them, none more natural and impressive, than some of those preserved to us in the Scriptures. Now, amongst the causes in which my fondness for paintings of this kind originates, this is one: that I am accustomed to consider them as worlds in miniature; as exposing to the curious eye half the springs by which the great machine of society is moved; as exemplifying the practices of man upon a reduced scale; as exhibiting, in a sort of cork model, many of those arts and stratagems, which, in that great family the world, the dexterous part of the community practise upon the

weak. It was with a view of collecting some information of this kind, that I was examining the family picture of Laban, as sketched in the twenty-ninth chapter of Genesis. It consists of a father, some sons, and two daughters, Leah and Rachel: and "Leah was tender-eyed, but Rachel was beautiful and well-favoured."

I trust that I shall expose myself to no imputation of irreverence to the sacred volume by affirming, that, because a family are introduced to our acquaintance there, they are not therefore entitled to our veneration. Indeed, the religion which could hold out this family coterie to our admiration, would bring its own principles under suspicion; and therefore we are bound to condemn the Labans, as a testimony of our respect for the Bible.

The crisis at which I take the family, is when Jacob becomes an inmate in their house. The first object of the family arrangements appears to have been to *get off* the "tender-eyed" Leah. I fancy to myself the various stratagems which are played off on the Patriarch, to bring him to the feet of Leah. The oblique insinuation, the broad hint, with all the intermediate weapons of this species of war, are not suffered to rust in their scabbard. Jacob hears, as though by accident, of the superior virtue of the elder, and sometimes of her superior dower. The brothers play the part of factors in the market: they shew and puff the vendible commodity. The whole party busy themselves in varnishing what is blemished, in veiling what is really odious, in balancing concealed beauties against palpable deformities, in forcing out every feature or quality which may be misinterpreted into agreeable. Leah herself, whose co-operation cannot be called in question, is sometimes the agent, and sometimes the inventor, of a plot. Rachel, the gentle Rachel, is perhaps the only unwilling actor in the family drama. She, however, is dutiful and affectionate, and therefore consents to play her part. She is silent, that Leah may speak; is cold, that Leah may be affectionate; is inattentive, that Leah may be vigilant.

But all the domestic artillery is pointed in vain at the bosom of the Patriarch; and for this simple reason, that "Jacob loved Rachel." At length, therefore, the ordinary arrows from the quiver of match-making being shot fruitlessly away, a new instrument of attack is hammered out upon the family anvil. "It came to pass" in the evening of that day which Jacob conceived was to unite him to Rachel, that "Laban took Leah his daughter, and brought her to him. And it came to pass that in the morning, behold, it was Leah: and he said to Laban, What is this thou hast done unto me? Did I not serve with thee for Rachel? Wherefore then hast thou beguiled me?"—It will be admitted, I conceive, that a plot more gross, more insulting, more unprincipled, never disgraced the matrimonial annals. It is really refreshing to hope that none of the parties reaped all the harvest they expected from their ingenuity; and that the family motto of the Labans ever after was,

"Flebam successu posse carere dolos."

But, to return to my first observation, that these family pictures often present us the world in miniature; that they "hold the mirror up to nature," and shew us society as it really is; I shall proceed to prove that the scene thus acted upon the private theatre at the Well of Haran, is every day performed upon the great theatre of the world.

Septimius saw *Brumia* in grave society. He thought her a little too critical. But her parents persuaded him it was nothing but an honest indignation at vice; that she was in fact, by nature, charitable to a weakness; that she was one of those mild spirits who

"Constrain themselves to *drive*, but love to draw."

Septimius married *Brumia*; — but

when the night, the darkness of the honey moon, the dream of a short month, was over, and the "morning" came — "behold, it was Leah!"— Brumia was a scold. And her wrath had this peculiarity, that in her view Brumia least wanted reproof, and Septimius most wanted it, of any two people in the world. I need not say they are miserable.

Phaon met *Sappho* in her father's library. He soon discovered that she had scaled heights in literature usually deemed inaccessible to female adventurers. Phaon sometimes suspected that her acquaintance with the classics might have been advantageously extended, for that, wholly occupied with the Muses, she seemed to have banished the Graces out of the circle of her society. He suspected also, that, in her zeal for metaphysics, she had dedicated so much time to the mind as to think too little of the body. How far these objections might have weighed with Phaon, it is difficult to judge. Sappho herself having frequently commended the multitude of the ancient ablutions; having lauded the dexterity of the Roman ladies in the menage; having told the story of "these are *my* jewels" with considerable emphasis; having assumed, more than once, that nothing in the end must tend so effectually to correct the taste, as a familiar acquaintance with the ancient tunics;—and the mother, having more frequently hinted that all is not gold which glitters; that those who looked the cleanest were not the cleanest; that a rectified mind is the best security for a neat person; that a sensible woman would always conceal from a man her labours in the family machine, would let him see the fruits without shewing him the culture, would admit him before the curtain to the performance of the piece, without carrying him behind the scenes to handle the ropes and candles; and having brought all these allusions to bear upon the case of Sappho, who "of all women did most, with the appearance of doing least;"—at length Phaon married Sappho. But when the "morning" came—when the necessities of life opened the eyes of Phaon, and he looked for Rachel—"behold, it was Leah!" Sappho was *a slut*. She loved any one ancient better than the particular modern to whom Providence had joined her. She made better verses than pies; stopped a breach in the walls of Troy, but not the holes in her stocking; was deep in poetic quantities, but could not do a sum in arithmetic; was accurate in Roman measures, but barely knew a pint from a quart; esteemed inattention to personal cleanliness a test of mental superiority, as the brighter the flame of the lantern the blacker its coats. At length, from that being true of her which her namesake affirms of herself,

"Veste tegor vili—nullum est in crinibus aurum,
Non Arabo noster rore capillus olet,"

she soon found that there was more than one Phaon who could run away.

Benevolence was the darling virtue of *Donatus*. He saw *Sensitiva* weep for a fly which lost its leg in a cream-jug: and though he thought her sensibility somewhat disproportionate, and would have preferred one stretch of her finger to save the little perishing glutton, to a flood of tears; still he could not help being softened towards a woman who could weep for any thing. When, however, his eyes were opening to her real character, an old aunt took upon her to close them. She descanted with due eagerness upon the value of sensibility: it was so delicate, so easy of guidance, so feminine, so sure a guide in the way of duty. It was the parent of benevolence, the queen of "intimate delights." Did some kind coadjutress, some twentieth cousin, for the sake of eliciting an answer in the presence of Donatus, suggest to this veteran champion of the family interests, that sensibility might be misplaced or excessive; she would answer, 'Sensi-

bility "has some pains," but dulness "no pleasures." In the universal frosts of society it was impossible to be too warm. And as to misplaced sensibility, persons might, at first sight, conceive it to be the foible of her Sensitiva; but could they see her, as she did, eyes to the blind, and feet to the lame, they would no longer dispute her claims to that precise measure of feeling best calculated to make a benevolent man happy.' The "sweet Philanthropist," indeed, was the name by which she was re-baptized in the family.—All this was too much for Donatus. He married, and in the morning—"behold, it was Leah!" Sensitiva was indolent, selfish, affected, and silly. As that inimitable man, Mr. Prig the auctioneer, could say as much of a ribband as a Raphael, so Sensitiva could weep as much for an entangled fly as for a slaughtered army. Great things were small in her sight, and small great. No degree of suffering in others could rouze her to active duty; nay, the pretended acuteness of her feelings was the apology for inactivity: the sight of an hospital or sick room was too much for her delicate frame: she shunned the miseries she ought to have relieved. She was, in short, what the sensitive plant is among plants, infinitely tender and absolutely useless. Donatus humoured and nursed her for two years; but happening to discover that she fainted by rule, he now leaves her to break her rule or to keep it at her pleasure.

Eusebius was a man of real piety, and determined to marry only a woman of piety. He met *Theodosia* for the first time in the crowded church of a vagrant popular preacher. There were few there so young, and so apparently devout. He thought indeed, at first sight, that her religion had more of parade and grimace than was absolutely essential to a sober Christian. He would have been more pleased, also, to have seen rather less of the white of her eye; and rather to have conjectured that her hands were devoutly clasped, than to have been compelled to notice it. But then, not only the parents and relations of Theodosia, her religious friends, the circle in which she moved, her sect (for, though a church-woman, she contrived to belong to a sect), took up the cudgels in her behalf. Her experience, her familiarity with scriptural language, her precision in stating doctrinal truths, her acquaintance with the state of parties, her promptitude where others hesitated, her perspicacity where others doubted, her abstinence from certain interdicted (properly interdicted) amusements, and her courage in rebuking even her elders; were all recognized, displayed, commended, idolatrized. Eusebius, a real lover of religion, was taken in the net thus cast for him by these fishers of men, and yielded himself captive to Theodosia. When the "morning" came —when the business of life called her from doctrine to practice, from the abstract statement to the practical exposition of her principles— "behold, it was Leah!" Theodosia seldom carried her religion without the circle of a prayer-meeting, or beyond the walls of her church. She seemed to forget, that, as the manufacture is not in general to be consumed on the spot of its production; so religion, if it is cultivated at church, should be exhibited elsewhere. Her piety was like one of those lamps said to have been discovered in ancient vaults, which have gone out immediately upon their exposure to common air. She pushed none of her doctrines to their practical consequences; as if it were enough to possess the wheels of the watch, without the addition of the hands. She was dogmatical, bigoted, and presumptuous. She had spiritualized the Bible till she left it no substance. If Eusebius mildly complained of the state of his house, he was instructed that her attention was fixed upon a "house not made with hands." Eusebius was sometimes almost tempted to wish her

husband had been of the same ethereal texture. If he pleaded for an increased attention to her children and relations, her answer was ready; "if any man do the will of my Father, the same (and no other) is my father, mother, husband, children." The necessary occupations of the closet were made to apologize for the neglect of every other duty. It might have been thought, that, as when Moses returned from communion with God in the mount the divine glory was impressed upon his face, so she, in the frequent contemplation of the Son of God, must have transplanted some of the lines of his portrait into her own character: but, unlike the prophet, she brought nothing from the mount but its thunders. Intercourse with God seemed to render her, not too good, but almost too bad, for intercourse with her fellow-creatures. Her faith in Christ appeared to embrace his atonement alone; whilst the imitation of Christ was esteemed scarcely a duty.—It grieves me to describe the melancholy, though perhaps not unnatural, influence of this upon Eusebius. By degrees he began to associate with his notion of religion the character of Theodosia; and to transfer his dislike of her to the principles she professed. He began, for his mind was somewhat narrow, to esteem all profession hypocrisy, faith an inoperative principle, and serious religion little better than a charter for systematic gloom and crossness. After this change, Theodosia not unfrequently closeted a knot of chosen spiritual physicians, in consultation upon the case of her husband, where his infirmities and errors were freely canvassed and condemned. They prescribed in vain; for though the symptoms of the disease were plainly stated, the source was concealed. Let Theodosia take the case into her own hands; as she who gave the wound can best bind it up: and that husband, who has been injured by her negligence of domestic duties, may, under the aid of a merciful Providence, be won by beholding her chaste and affectionate "conversation, coupled with fear."

Benevolus, who is a friend of Eusebius, and who was deterred by his example from any matrimonial enterprize within the precincts of the sanctuary, caught eagerly at the praises bestowed by a large family circle upon *Amanda*. With them, practical virtue was all, and Amanda the queen of the practical virtues. Benevolus was, however, too good a man to be satisfied with the act without the principle; but the case of his friend had perhaps disposed him too much to covet the one, even at the expense of the other: and if circumstances ever roused his vigilance, the family circle was instantly on the alert to hush it. The mother, in particular, was unusually skilled in tracing back actions to their principles; and where others saw only a building, she saw the foundation. Amanda was, in fact, the creature of impulse and accident; but the sagacious parent discovered and stated a motive for every thing she said or did. A sort of analytical process was continually carrying on in the family laboratory, by which every word and movement of the daughter was traced up to some grand leading principle. 'Wherever you see actions, Benevolus, you need never suspect principles. If there is an *effect*, there must be a *cause*. If there are *fruits*, there must be a *tree*.' Such were the family maxims, and Benevolus was the victim of them. He married; and when it was "morning"—when he came to examine Amanda in the light of the sanctuary—"behold, it was Leah!" He then discovered that the same external *effect* may flow from a variety of *causes;* and that a *fruit* fair to the eye may be produced by a corrupt tree. Amanda acted either from no principles, or from false principles. She was gentle, but worldly; and in all she did, strove either to please herself, or to please the world. Benevolus now rues the consequences of his precipitancy, and of the manœuvring of

those around him. His wife seldom wounds, but she never delights or improves or satisfies him. She is either capricious in her conduct, or theatrical, according as she regards her own pleasure, or that of the world.—If he touches the chord of religion, there is nothing within her which answers. The Bible is to her almost a dead language. Much occupied with worldly concerns, he had hoped that the retired life of a female would supply a fund of heavenly-mindedness, on which he might draw on the return from his business to his family; but he found as much of the world in his drawing-room as on the Exchange. As she advances in life, her gentleness decreases, and her love of the world increases. And what is worse, Benevolus himself is fast taking the infection. Commerce with the world does much towards alienating the mind from God; and there is little hope for him who has the breaches widened at home which are opened abroad. It might have been hoped, that his superior sense and principles would have carried her along with him: but the tendency to fall in our nature is so much stronger than that to rise, that in this, and almost every other instance, the result is, that the best sinks to the level of the worst. Though an inferior luminary, therefore, Amanda has attraction enough to draw Benevolus after her; and she has now scarcely any cause to complain that his principles are too rigid, or he any disposition to inquire whether she has any principle at all. Theodosia will probably die an antinomian, and Amanda a sceptic; Eusebius a hater of serious religion, and Benevolus indifferent to all.

Such, sir, are some of the fruits of domestic intrigues, which I myself have witnessed. I might go on to shew, how the persevering Rachel has proved to be the obstinate Leah; how designing relatives have palmed upon credulous bachelors, sickliness for tenderness; rudeness for openness; stupidity for modesty; levity for cheerfulness; bitterness for wit; crookedness for a fashionable stoop; &c. &c.: but I trust I have said enough to answer my purpose, which may be stated in two words —I wish young people to use their eyes, and old people to hold their tongues.

CŒLEBS.

To the Editor of the Christian Observer.

Much has been said in your pages at different times respecting the Gypsies, and the means which it is incumbent upon us, as Christians, to employ for their religious instruction. Of the suggestions which have proceeded from your correspondents on this subject I perfectly approve: but I have thought that it would be desirable that your readers should know something more of this strange people than they can obtain from these communications. An acquaintance with those whom we wish to influence, must precede any effective attempt to improve their condition. On this account I have thought that it would not be an useless task to furnish you with some information respecting the Gypsies. The sources from which I have drawn it are not indeed remote, as I have chiefly consulted the Encyclopædia Britannica; but still, that bulky work may not be accessible to all your readers.

S.

The Gypsies made their first appearance in Germany about the beginning of the sixteenth century. Historians inform us, that when Sultan Selim conquered Egypt, in the year 1517, several of the natives refused to submit to the Turkish yoke, and revolted under one Zinganeus; whence the Turks call them Zinganees; but being at length surrounded and banished, they agreed to disperse in small parties all over the world, where their supposed skill in the Black Art gave them an universal reception in that age of superstition and credulity. In the compass of a very few years they gained such

a number of idle proselytes (who imitated their language and complexion, and betook themselves to the same arts of chiromancy, begging and pilfering), that they became troublesome, and even formidable, to most of the states of Europe. Hence they were expelled from France in the year 1560, and from Spain in 1591. And the government of England took the alarm much earlier; for in 1530 they are described, by Stat. 22. Hen. VIII. c. 10, as "an outlandish people, calling themselves Egyptians; using no craft nor feat of merchandise; who have come into this realm, and gone from shire to shire, and place to place, in great companies, and used great subtle and crafty means to deceive the people; bearing them in hand that they by palmistry could tell men's and women's fortunes; and so many times, by craft and subtilty, have deceived the people of their money; and also have committed many heinous felonies and robberies." Wherefore they are directed to avoid the realm, and not to return under pain of imprisonment, and forfeiture of their goods and chattels; and upon their trials for any felony, which they may have committed, they shall not be entitled to a jury *de medietate linguæ*. And afterwards it is enacted, by 1st and 2d of Philip and Mary, c. 4; and 5th Eliz. c. 20, that if any such persons shall be imported into the kingdom, the importer shall forfeit forty pounds. And if the Egyptians themselves remain one month in the kingdom, or if any person, being fourteen years old, whether natural born subject or stranger, which hath been seen or found in the fellowship of such Egyptians, or which hath disguised him or herself like them, shall remain in the same one month, at one or several times, it is felony without benefit of clergy. And Sir M. Hale informs us, that at one Suffolk assizes no less than thirteen persons were executed upon these statutes a few years before the restoration. But, to the honour of our national humanity, there are no instances more modern than this of carrying these laws into practice; and the last sanguinary act is itself now repealed by 23 Geo. III. c. 54.

In Scotland they seem to have enjoyed some share of indulgence; for a writ of privy seal, dated 1594, supports John Faw, Lord and Earl of Little Egypt, in the execution of justice on his company and folk, conform to the laws of Egypt; and in punishing certain persons there named who rebelled against him, left him, robbed him, and refused to return home with him. James's subjects are commanded to assist in apprehending them, and in assisting Faw and his adherents to return home. There is a like writ in his favour from Mary Queen of Scots, 1553; and in 1554 he obtained a pardon for the murder of Numan Small. So that it appears he had staid long in Scotland, and perhaps some of the time in England; and from him this kind of strolling people might receive the name of Faw Gang, which they still retain.

A very circumstantial account of this singular race of vagrants has been lately given, in an express *Inquiry* concerning them, written in German by H. M. G. Grellman, and translated by Mr. Raper. It is incredible to think how this regular swarm of banditti has spread itself over the face of the earth. They wander about in Asia, in the interior parts of Africa, and like locusts have overrun most of the European nations. In the reigns of Henry VIII. and Queen Elizabeth, as we have seen, they were set up as a mark of general persecution in England; yet their numbers do not appear to have much diminished. Spain is supposed by Mr. Twiss to contain 40,000 of these vagrants; but by others, 60,000; and by some, even double that number. They are less numerous in France, in consequence of the strictness of the police. In Italy they abound, especially in the dominions of the church, on account of the bad police, and the prevalence

of superstition, which permit and entice them to deceive the ignorant. They are scattered, though not in great numbers, through Germany, Denmark, Sweden, and Russia; but their chief population is in the south-east parts of Europe, which seem to be the general rendezvous of the Gypsy nation. At a moderate computation, Europe contains more than seven hundred thousand of these vagabonds.

For near three centuries they have wandered through the world; and in every region, and among every people, whether barbarous or civilized, they have continued equally unchanged by the lapse of time, the variation of climate, and the force of example. Their singular physiognomy and particular manners are the same in every country. Their swarthy complexion receives no darker shade from the burning sun of Africa, nor any fairer tincture from the temperate climates of Europe: they contract no additional laziness in Spain, nor acquire any new industry in England: in Turkey they behold the mosque and the crescent with the same indifference with which they regard the reformed and the catholic church in Europe. In the neighbourhood of civilised life they continue barbarous; and beholding around them cities and settled inhabitants, they live in tents or holes in the earth, and wander from place to place as fugitives and vagabonds.

They are passionately fond of ornaments; in which, however, they consult neither propriety nor consistency; they will wear an old laced coat, while the rest of their garments scarcely hang together. In Hungary and Transylvania, their summer habitations are tents; their winter ones, holes ten or twelve feet deep in the earth; except such as keep inns, or exercise trades. They are fond of plate, particularly silver cups, which they bury under the hearth for security. Their principal occupations are smith's work, or tinkers,' or wooden ware, and horse-dealing; and in Hungary and Transylvania they are executioners of criminals, flayers of dead beasts, and washers of gold. The women, many of whom are addicted to prostitution, deal in old clothes and fortune-telling. Notwithstanding these occupations, the majority of this people are lazy, beggars, and thieves. They bring up their children to their own professions, and are very fond of them. They have few disorders, except the measles and small-pox, and weakness in their eyes, occasioned by the smoke; and live to an advanced age, with a strong attachment to life. Their physic is saffron in their soups, or bleeding.

These people, however, appear to be distinguished by different singularities in different countries. At least in the following circumstances the German Gypsies differ widely from those we commonly meet with in England. It is a great feast to them, our author says, whenever they can procure a roast of cattle that died of any distemper. It is all one to them, whether it be carrion of a sheep, hog, cow, or other beast, horse-flesh only excepted: they are so far from being disgusted with it, that to eat their fill of such a meal is to them the height of epicurism. When any one censures their taste, or shews surprise at it, they answer, "The flesh of a beast which God kills must be better than of one killed by the hand of man." They therefore take every opportunity of getting such dainties. If a beast out of a herd dies, and they find it before it becomes rotten, or if a farmer gives them notice of a cow dead, they proceed without hesitation to get possession of this booty. Their favourite object is animals that have been destroyed by fire: therefore whenever a conflagration has happened, either in town or country, the next day the Gypsies from every neighbouring quarter assemble, and drag the suf-

focated, half-consumed beasts out of the ashes. Men, women, and children, in troops, are extremely busy, joyfully carrying the flesh home to their dwelling-places: they return several times, provide themselves plentifully with this roast meat, and gluttonize in their huts as long as their noble fare lasts.

The gypsies have, at least in Transylvania, a sort of regular government, rather nominal than real or effective. They have their leaders, or chiefs, whom they distinguish by the Sclavonian title *Waywode*. To this dignity every person is eligible who is of a family descended from a former *Waywode;* but the preference is generally given to those who have the best clothes and the most wealth; who are of a large stature, and not past the meridian of life.—Of religion, however, they have no sense; though, with their usual cunning and hypocrisy, they profess the established faith of every country in which they live. They also speak the languages of the respective countries, yet have a language of their own; from whence derived, authors differ. The only science which they have attained is music.

Their general character and capacities are thus described.—Imagine people of a childish way of thinking; their minds filled with raw, undigested conceptions; guided more by sense than reason; using understanding and reflection so far only as they promote the gratification of any particular appetite; and you have a perfect sketch of the Gypsies' character. They are lively; uncommonly loquacious and chattering; fickle in the extreme, consequently inconstant in their pursuits; faithless to every body, even their own cast; void of gratitude, frequently rewarding benefits with the most insidious malice. Fear makes them slavishly compliant when under subjection; but having nothing to apprehend, like other timorous people, they are cruel. Desire of revenge often causes them to take the most desperate resolutions. To such a degree of violence is their fury sometimes excited, that a mother has been known, in the excess of passion, to take her little infant by the feet, and with it strike the object of her anger, when no other instrument has readily presented itself. They are so addicted to drinking, as to sacrifice what is most necessary to them, that they may feast their palate with spirits. They have, too, what one would little expect, an enormous share of vanity, which shews itself in their fondness for fine clothes, and their gait and deportment when dressed in them. One might imagine, that this pride would have the good effect to render a Gypsy cautious not to be guilty of such crimes as subject him to public shame; but here comes in the levity of character, for he never looks to the right nor to the left in his transactions. In an hour's time he forgets that he is just untied from the whipping-post.

"Nothing" (continues Mr. Grellman) "can exceed the unrestrained depravity of manners existing among these people: I allude particularly to the other sex. Laziness is so prevalent among them, that were they to subsist by their own labour only, they would hardly have bread for two of the seven days in the week. This indolence increases their propensity to stealing and cheating, the common attendants on idleness. They seek to avail themselves of every opportunity to satisfy their lawless desires. Their universal bad character, though not deficient in capacity and cleverness, render these people of no use in society, except as soldiers to form marauding parties. Persons in their company, and under their disguise, have formed dangerous designs against cities and countries. They have been banished from all civilized states in their turn, except Hungary and Transylvania, and to little purpose."

Our author is of opinion, that it would be better for the European states to take some steps for cultivating and civilizing them, and making them useful. But while they are insensible of religion, and strongly attached to their own manners, he fears the attempt will be impracticable *.

The origin of this people, as we have seen, has been generally believed to be Egyptian; and that belief is as old as their existence in Europe. Thomasius Salmon, the English geographer, and lately signior Griselini, have endeavoured to prove it by satisfactory evidence. This theory, however, according to Mr. Grellman, is without foundation. The Egyptian descent of these people, he thinks, is not only destitute of proof, but the most positive evidence is found to contradict it. Their language differs entirely from the Coptic; and their customs are very different from those of the Egyptians. They are indeed to be found in Egypt; but they wander about there as strangers, and form a distinct people, as in other countries. The expressions of Bellonius are strong and decisive: "No part of the world, I believe, is free from those banditti, wandering about in troops, whom we by mistake call Egyptians and Bohemians. When we were at Cairo, and the villages bordering on the Nile, we found troops of these strolling thieves sitting under palm-trees; and they are esteemed foreigners in Egypt as well as among us."

The Egyptian descent of the Gypsies being rejected, Mr. Grellman next endeavours to shew that they come from Hindostan. The chief basis of his theory, is the similarity of language. He adds a long vocabulary of the Gypsy and the Hindostanic languages, in which it must be confessed that many words are the same, but many are different. A principal proof which he adduces on this head is from the relation of Captain Szekely Von Doba, to whom a printer in 1763 related, that a preacher of the reformed church, when a student at Leyden, being intimately acquainted with three young Malabar students, took down 1000 of their words, which he fancied corresponded with the Gypsy language; and they added that a tract of land in their island was named Ozigania. He repeated these words to the Raber Gypsies, who explained them without trouble or hesitation. This account was published in the Vienna Gazette. Supposing these three young men to be sons of Bramins, who use the Sanscrit, the common language of Hindostan comes as near to that as modern Italian to pure Latin. The comparison of the two languages takes up above 30 pages, and Mr. Grellman thinks it establishes his system. The same opinion is maintained by Mr. Marsden, in a paper upon this subject in the 7th volume of the Archæologia. The numerals, however, in the Hindostanic and Gypsy languages differ greatly, as stated by the two authors. And here, it must be admitted, that the comparers of orthoepy and orthography are in general somewhat too credulous; for these can have no connection in languages with which we are perfectly familiar, even were both languages reduced to writing by their respective people: how much less then, when one of the two languages is never reduced to writing, as is the case of the Gypsy, but is blended with the language of the country where the clan resides? This appears from the correspondence of several words in all languages with the Gypsy. Mr. Grellman acknowledges the two Gypsy versions of the Lord's Prayer, at different periods, to differ so widely that one would almost be inclined to doubt whether they were really the same language. A few words, indeed, are different written, but

* I trust that this fear will not operate to prevent the attempt. See what persevering benevolence has effected in Greenland and Labrador, and among the Hottentots.

probably pronounced alike. Nor in all the languages in which Chamberlayne gives the Lord's Prayer, is the least resemblance to be perceived to the Gypsy name of father, *Dade* and *Dad*, except in the Welsh *Taad*. In prosecuting his argument, Mr. Grellman does not insist on the similarity of colour between the two people, nor on the cowardice common to both, nor on the attachment of the Indians to tents, or letting their children go naked; all these being traits to be met with in other nations: but he dwells on the word *Polgar*, the name of one of the first Gypsy leaders, and of the Hindostanic God of marriage; also on the correspondence between the travelling smiths of the two people, who carry two pair of bellows—the Indian's boy blows them in India, the wife or child of the Gypsy in Europe: as if every travelling tinker, in every nation where tinkers travel, had not the same journeymen. In wanton dances and chiromancy the two people agree; nor are these uncommon in other parts of the globe. The excessive loquacity of the two people is produced as similar; as if no other nations in the world were loquacious. Fainter resemblances are, a fondness for saffron, and intermarrying only with their own people. The last position in the author's theory is, that the Gypsies are of the lowest class of Indians—namely, Parias, or, as they are called in Hindostan, Suders. He compares the manners of this class with those of the Gypsies, and enumerates many circumstances in which they agree. Some of the comparisons are frivolous, and prove nothing: as an instance of which we may take the following:—"Gypsies are fond of being about horses: the Suders in India likewise; for which reason they are commonly employed as horse-keepers by the Europeans resident in that country." This reasoning does not prove that the Gypsies are Suders, say the authors of the Encyclopædia, any more than that they are Arabians, or Yorkshire farmers.

The objections, however, to which this learned and industrious author's theory are liable, are such as only shew it to be by no means satisfactory; but do not prove that it is wrong. It may possibly be right; and upon this supposition, the cause of their emigration from their country he conjectures, not without probability, to be the war of Timur Beg in India. In the years 1408 and 1409 this conqueror ravaged India, and the progress of his arms was attended with devastation and cruelty. All who made resistance were destroyed: those who fell into the enemy's hands were made slaves; and of these very slaves, 100,000 were put to death. As on this occasion an universal panic took place, what could be more natural, than that a great number of terrified inhabitants should endeavour to save themselves by flight? In the last place, the author endeavours to trace the route by which the Gypsies came from Hindostan to Europe; but here he justly acknowledges that all that can be said on the subject is mere surmise: and, upon the whole, after perusing all the preceding details, the reader will probably be of opinion that there still hangs a cloud over the origin of this extraordinary race.

PRAYER.

Father of good, to whom belong
My morning vow, my evening song;
Again, with trembling joy, to thee,
A wayward child, I bend my knee.
Myriads of angels guard thy throne,
And I am little, I am one;
Yet all thy works thine eyes survey:
Then hear and help me while I pray.

Thy gifts my days with gladness crown;
Sin, only sin, hath bow'd me down.
Lord, touch my heart, and make me know
My Saviour's worth, my Saviour's woe,
Then shall my angry will be tame;
Then shall I learn and weep my shame;
The weight of wrath in judgment due
Shall feel, and feel thy mercy too.

Yet not for pard'ning grace alone
I breathe a suppliant sinner's groan:
Pardon and love are both divine;
Then give me both, and make me thine.
Thy pard'ning grace my fears shall quell;
But love shall pride and sin expel;
While faith, in every danger nigh,
Gives strength, and peace, and liberty.

So, as I walk my earthly way,
Thy mercy, Lord, my steps shall stay,
Brighten with hope my saddest hours,
And strew the pilgrim path with flowers.
And so, while life and breath are mine,
Shall ev'ry power in concert join
To praise the God, to whom belong
My morning vow and evening song.

R.

A SECOND HYMN,

APPLICABLE TO THE PRESENT CONDITION OF THE JEWS.

High on the bending willows hung,
Israel, still sleeps the tuneful string?
Still mute remains the sullen tongue,
And Zion's song denies to sing?

Awake! thy loudest raptures raise;
Let harp and voice unite their strains:
Thy promis'd King his sceptre sways;
Behold, thy own Messiah reigns!

Nor fear thy Salem's hills to wrong,
If other lands the triumph hear:
A heav'nly city claims thy song;
A brighter Salem rises there.

By foreign streams no longer roam,
And, weeping, think on Jordan's flood:
In ev'ry clime behold a home,
In ev'ry temple see thy God.

No taunting foes the song require,
No strangers mock thy captive chain:
'Tis friends provoke the silent lyre,
And brethren ask the holy strain.

Then why, on bending willows hung,
Israel, still sleeps the tuneful string?
Why mute remains the sullen tongue,
And Zion's song delays to sing?

J. J.

A THIRD HYMN,

APPLICABLE TO THE PRESENT CONDITION OF THE JEWS.

Israel bewails his freedom gone,
Yet loves to wear his captive chains;
He weeps for Salem's tow'rs o'erthrown,
And yet a heav'nly seat disdains.

He grieves that now no hallow'd seer,
Or pillar'd Fire, directs his way;
Yet his best Prophet scorns to hear,
And turns from noon-tide beams away.

Has Israel then no cause for tears,
That thus he mourns for fancied woe?
Does no remembrance wake his fears,
And bid sincerer sorrows flow?

Has he forgot the cruel day
Which shed his spurn'd Messiah's blood?
Whose voice condemns? whose hands betray?
What desp'rate vow provok'd his God?

Swift flew to heav'n the angry words:
The self-sought curse on Israel falls;
A diamond's point the sin records;
His Saviour's blood for vengeance calls.

Oh may the curse their anger brought
No longer rest on Abrah'm's seed!
Oh may the blood their madness sought
For ransom, not for vengeance, plead?

J. J.

REVIEW OF NEW PUBLICATIONS.

Lectures upon our Lord's Sermon on the Mount. By James Brewster, Minister at Craig. Edinburgh: Oliphant and Co. 1809. 8vo. 10s. 6d.

Though the proportion of books published upon the subject of religion be so great as almost to excite alarm, lest, like another Draco, it should be smothered through the *ill-directed* homage of its friends; we by no means concur with those of our contemporaries, who would condemn to the flames all productions of this class, which do not bear the impress of superior excellence. The importance, indeed, of the subject, and its interest *to all*, is more than

sufficient to explain why there should be this disproportion of publications in its favour; and why, while there is this accession in numbers, there should be ground to complain of comparative inferiority in the execution. Before, however, we can expect that such works should do otherwise than exhibit that mediocrity which is the subject of complaint, we must first suppose, what in fact amount to a contradiction, that the talents of the majority will rise above mediocrity; of which, at the same time, the talents of the majority form the only standard or measure. And yet, if only works of first-rate excellence were permitted to live; and the meaner contributions to the shrine of religion, which now perhaps instruct and propel in their Christian course many of its followers to whose capacity they are well adapted, should be proscribed; nine-tenths of mankind would be left without any suitable instruction.

We are too apt, indeed, to conclude, if a book come not recommended by marks of superiority, a refined taste and discriminating judgment, an originality of thought and depth of argument, that its author is levying an unjust contribution on the public. But it requires little to prove this conclusion to be at variance with the lessons both of good sense and experience; for these have ever proclaimed this truth, That if a man would benefit his fellow-men at large, he must descend to their level, and be content to write on common topics in a common way. We allow, indeed, the difficulty of thus accommodating both our subject-matter and our language to the standard of general intellect; but while some may assert its impossibility, others, better informed, will turn their eyes, with us, to a living instance, in which the pride of intellect, and the applause of the learned, have been abandoned (and how successfully we need not say) in order to benefit the many *. It is true, that, even under this reduced form (as indeed eminently appears in the instance alluded to), genius will be conspicuous; just as the manners of a courtier would betray him, though he had sought concealment in the meanest garb. But, even without insisting upon this, and far less depreciating any of those splendid efforts in favour of Christianity, which have proved at once its ornament and shield—and to which, indeed, we have been ever glad to bear the most honourable testimony—we ask only at present, May there not be a degree of judgment and discrimination united to piety, which, though not what may be called *first-rate*, is nevertheless sufficient to edify without revolting the learned, and to instruct without confounding the ignorant? Is it not equally true of religion, as it is of poetry?

> Non si priores Maeonius tenet
> Sedes Homerus, Pindaricæ latent
> Ceæque, et Alcæi minaces
> Stesichorique graves Camœnæ.

We have been led into this train of reflection by the book before us; and we now turn to inquire, how far the mode of conveying instruction by expository lectures, adopted by its author, is calculated to accomplish this end. We understand indeed, that it forms in the sister church a part of the morning service—probably for this reason, that the reading of the Scriptures is not, as in our church, combined with their ritual; and though not prepared ourselves to determine the question, whether the adoption of it to such an extent may not conduce, on the one hand, to make the superficial preacher self-sufficient; and, on the other, the better informed, careless; yet we may venture to give it as our opinion, that the superior degree of Christian knowledge observable throughout all ranks in Scotland, is in part to be ascribed to this cause; and to add, with becoming deference to those who are in authority, that if under due regulation, it were occasionally adopted in our own church, we should augur from it be-

* It will be readily understood that we refer to Mrs. H. More.

neficial results. When a text is used only as a motto to the sermon, we have no right to expect a *direct* elucidation of Scripture from such a discourse: and an entire course of such sermons *might* be heard (few of them, we hope, would be read), and the hearers of them return home as ignorant of the Scriptures as they came. But even should the genius of the text be attended to, and that matter be elicited from it which legitimately belongs to it, such a sermon, to be consistent with itself, can introduce to view only the fair meaning and bearings of its text; and a man might preach long and well on insulated texts, nay, he might expend his life in delivering instruction in this form, without perhaps exhibiting, and with still less likelihood conveying to the minds of his audience, a faithful and lucid compendium of religion as a whole. But not so with exposition: proposing to itself a wider field, and taking for its subject, as it may, a portion of Scripture embracing a connected summary of morality or doctrine, it necessarily ensures a more enlarged and connected view of that particular branch of Christianity. Here discussion is conducted on a broader basis; and the Scriptures, those treasures of wisdom, which are the subjects of it, having been more compared, illustrated, and methodized, become more known, digested, and understood. Moreover, exposition, in return for the disadvantages before hinted at, combines, under proper regulations, what might have been deemed incompatible advantages. To the man of the first order of intellect, it presents a greater scope for the exercise of talent, ingenuity, and learning, whilst it affords less temptation to parade and display. To the man of more moderate capacity, it affords an opportunity of appearing in the most favourable light to the public; of exhibiting, if not his knowledge of books, at least his knowledge of character; if not his *critical*, at least his *biblical* learning; while the very nature of his undertaking, placing him beyond the reach of those critical rules by which a more regular composition is tried, both permits and requires him to be more popular, and therefore more level to the capacities of his hearers.

It is with pleasure, then, that we take up a book, like the present, intended exclusively to be useful; and appearing, too, in a form calculated to give effect to its author's intention. The unassuming nature of his pretensions are best seen, indeed, in his own words:

> "He does not pretend to have produced any thing, that can be new to those, who are conversant with the subject, or worthy to be perused by persons of cultivated minds. He writes for the information of ordinary readers, and for the improvement of practical Christians. He has, therefore, carefully avoided all novel explications, and critical discussions. He has endeavoured only to select the best interpretations, to present the simplest illustrations, to notice the principal points of practice, and to recommend the observance of these in easy and perspicuous language." p. v, vi.

A modesty this, which has softened in our minds the rigour of criticism, and will prove an apology (if one indeed be necessary) for noticing this book only, or principally, to approve of its contents.

Its subject is what is usually styled "Our Lord's Sermon on the Mount," as recorded in St. Matthew, and extending from the beginning of the 5th to the 29th verse of the 7th chapter. This matter, unquestionably important, both as fixing the basis and determining the extent of Christian morality, he has divided into twenty-three distinct Lectures, giving to each its appropriate subject. Each subject he has properly enlarged; and he has consequently contracted the number of the whole in agreement with one out of a series of rules given in p. 151 for explaining the commandments; by which rule he has included under the same subject every distinct branch of the duty, whether negative or positive, which can with fairness be connected with it: and

in this department of his work he has evinced considerable judgment. The 4th and 5th Lectures serve best to illustrate this (to himself perhaps unconscious) accommodation of his rule to the division of his matter. His "selection" also of criticisms, for he does not pretend to have added many of his own, is, with some few exceptions, judicious. They are taken principally from Macknight and Whitby, as he has in some instances acknowledged; and some we think we trace also to the pages of Hammond, particularly that one which prefers "deeds of righteousness" before the word "alms," in the 1st verse of 6th chapter, grounding such preference on the different reading of δικαιοσύνη to be found in some manuscripts. And we cannot withhold our commendation from the familiar and intelligent way in which he has explained various difficulties, and in some instances solved them.

But to descend more to particulars. His first Lecture, which is on "the Nature of true Happiness," comprising as its subject all the Beatitudes, is perhaps the best: we therefore select from it the following quotation, as a favourable specimen of his manner. It follows immediately after the explanation of the expression "he opened his mouth;" an expression used, as he properly observes, to denote that he was about to speak on an important occasion.

"Important, unquestionably, was the subject, and solemn the occasion, upon which our Lord now 'opened his mouth.' A teacher sent from Heaven—that teacher, the eternal Son of God—now visible on earth, and clothed in the nature of man—revealing to ignorant creatures the will of their Maker—pointing out to wanderers the way of peace—addressing himself to fallen, yet immortal beings—preparing them to receive the gracious plan of their restoration—and opening to their view the glories of eternal life. Can you conceive any occasion more solemn, any subject more important, any sight more interesting? The Saviour of the world is uttering the words of 'grace and truth.' The sons of men are hearkening to his voice. The eye of God is beholding them with complacency. The angels of heaven are rejoicing in the blessed work. The whole spectacle is full of "glory to God, and of good will towards men." This sublime scene is not yet altogether past away. The same divine words are still addressed to the human race. The same Saviour is still teaching you by his word and Spirit. The same God is still beholding and blessing all such employments. The same heavenly host is still rejoicing in the progress of sacred truths. The same benefits do still accompany the words of salvation. 'He that hath ears to hear, let him hear.'" p. 7, 8.

We add the following extract, from the same lecture, as containing a good summary of its contents; only premising, that we do not think that Christ positively meant the several dispositions of mind he then recommended, to form, as it were, so many links in a chain; or that they flow out of each other in the order in which they were delivered; as the author seems to intimate. Yet to shew their connection with each other was usefully, and perhaps in a degree ingeniously, done; and to require the union of them all in the same person, to complete the Christian character, was justly and nobly conceived.

"The dispositions mentioned in this passage, are closely connected with each other; and ought equally to be cherished by the disciples of Christ.

"These dispositions all depend upon the same temper of mind; and one of them naturally leads to the other. The great principle from which they all proceed, is, that *poverty of spirit*, which is first mentioned; that humility of heart before God, which produces submission to his wisdom and will, and which prepares the soul to receive his word and Spirit.

"This conviction of our littleness, as creatures, and of our unworthiness, as sinners, naturally forms a disposition to *mourn*; to lament the present suffering state into which our race is fallen; and to grieve at the abounding of iniquity, from which so great a portion of human suffering proceeds.

"These feelings of sorrow naturally soften the spirit into a *meekness* of temper; and encourage a gentleness of manners towards our fellow-sufferers, and fellow-sinners.

"This composure of mind helps greatly to preserve the heart from the influence of evil

examples and enticements; to prepare the soul for the serious contemplation of spiritual things; and to lead, at length, to the fervent desire of all *righteousness*.

"This love of righteousness, in general, and this desire to be conformed to the whole will of God, cannot fail to engage us, particularly, to imitate our heavenly Father in that *merciful* and bountiful disposition, which, of all his perfections, must naturally appear the most interesting and endearing to dependent and erring creatures.

"This exercise of mercy, when thus arising from the love of righteousness, will be accompanied with a desire to have the *heart pure;* to watch over the principles, from which our acts of mercy proceed; and to present ourselves before God, in all our duties, 'as living sacrifices, holy and acceptable.'

"This purity of heart, united with a merciful temper, keeps the soul free from the dominion of those unhallowed passions, whence come 'envying and strife, and every evil work;' and thus prepares the way for a *peaceable* spirit, a conciliating conduct, and a forgiving disposition.

"This patient and peaceable temper is the very foundation of the more passive virtues; and of all things best qualifies the Christian to *endure persecution*, according to the example of his Lord, 'who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously.'

"These various graces, therefore, which so naturally flow from one another, as well as many others, which are mentioned in the Gospel, should never be considered as existing separately. We may, indeed, explain them one by one; but it ought always to be remembered, that we are, then, only examining different parts, and taking different views of the same character. We may describe separately, the different features, organs, and members of the body of man; but must always conceive them to be existing together, in their proper places and functions, in order to form a complete human figure. In like manner, the various divine dispositions, which have been explained, must always be understood as united together, adorning and supporting each other, before we can have a right idea of the true Christian. As in the body also, one person may excel in one organ or feature, and another in a different one, while both of them, nevertheless, are completely formed in every part: so, in the renewed nature, one disciple may be more eminent in one divine disposition, than another; but still, every one, who is led by the spirit of Christ, will be sincerely inclined to cherish every Christian grace, and to discharge every Christian duty." p. 67--70

We next select the following (for we by no means conceive ourselves bound to notice all that has attracted our attention in this volume), from Lecture IV. on "the Duty of Reconciliation." It is contained in a note alluding to the words, "whosoever is angry with his brother without a cause."

"From this, and several other passages of Scripture, it is generally understood, that anger is not in itself absolutely sinful; but that it may lawfully be felt in a certain degree, and against certain objects. The principal, and, according to some, the only occasion, on which it is lawful, is when it is directed against sin; and, even then, it must be only a feeling of disapprobation, proceeding from a zeal for the honour of God, and accompanied by a desire to promote the good of the offender. It is agreed, however, on all hands, that, when it proceeds from pride, or from selfishness, when it rises high, or continues long; and when it is accompanied by any thing like hatred or ill-will towards the person, who is its object—it is, then, sinful and hurtful. But, whatever we may think of the lawfulness or unlawfulness of anger, in itself; and however difficult it may be to ascertain, in what cases, and in what degree it is allowable; one thing is evident, that we cannot be too cautious of yielding our minds to its influence. It is a passion so difficult to be regulated, and so dreadful often in its effects; so destructive of that meekness, gentleness, and love, which form the very essence of the Christian character; so expressly forbidden in various passages of the New Testament, and so carefully guarded even in those, where it seems to be in some measure allowed, that we have much more reason to restrain than to encourage it in our hearts, even in the smallest degree." p. 143.

We have seldom seen the subject so well or so temperately stated, especially by those who take that side of the question to which the author, at the close of his statement, inclines. For our own part, in addition to what has hitherto appeared in our pages on it, we are disposed to give it as our opinion, that in man anger is not an allowable emotion.

To us it has always seemed a questionable mode of arguing, from the existence of this feeling in the Deity, and in Christ himself, to infer the possibility of its innocence in our own breasts. Our limited capacities, and, still more, our lapsed state, render us incompetent judges of the nature of such a feeling in a perfect and infinite mind; and much also of the rectitude of this feeling depending upon its object, our imperfect knowledge can never arrive at the certainty, *in that respect*, which exists in the divine mind. But perhaps the strongest argument of all is this, that every feeling of revenge, for which we might pretend (though with little reason) the sanction of the Deity, is expressly prohibited by his own declaration: "Vengeance is mine; I will repay, saith the Lord."—Still less are we satisfied with referring to mortals fallible like ourselves (though the best that have appeared upon earth), such as Moses, David, and St. Paul, as affording instances of the existence, and therefore of the lawfulness, of anger. Instances indeed they are of its existence, but not proofs of its innocence; and so far from sanctioning the passion, they may, and perhaps in right reason ought, to be considered only as so many blemishes in these characters. And if the argument is to proceed by induction (a mode at best questionable) from what is *observed* to what is *approved*, we should prefer arguing from the effect observed in man, up to what is approved by the Deity. Thus, instead of arguing that because "God is provoked every day," man may also be provoked every hour; we should rather be disposed to say, that as most men have something in their own breasts which in general makes them feel that there is guilt in angry emotions, we may fairly regard such a feeling as the voice of God speaking through the conscience, and ratifying the sentence so pronounced: and if we have seldom met with a well-regulated mind that did not instinctively condemn every ebullition of passion, we should say, the *prior condemnation* thus apparently gained from Him, who "is greater than the heart, and knoweth all things," far outweighs the *posterior justification* of it by reasoning from the Deity to man.

One text indeed there is—viz. that in Ephes. iv. 26, "be ye angry and sin not"—which has been sometimes adduced as implying the innocent use of anger under some circumstances; upon which, now we are on the subject, we think it worth while just to observe, that the *direct* prohibition of it in many instances referred to by the author himself, and particularly in those of Col. iii. 8, and Gal. v. 20, is more than sufficient to counterbalance any implied permission of it obscurely arising, and perhaps even illegitimately deduced, from the above words. And that *all* do not think them capable of such construction, we are happy to be able to maintain upon the authority of the learned Hammond. His theory we shall give, for the gratification of our readers; and though perhaps too ingenious to set the question at rest, in the mind of a choleric reader, it may at least throw some "dry light" upon it. It is this: "That, among the idioms of the sacred volume, it is observable, that when one thing only appears by the context to be designed and meant, another thing is yet delivered as a preparative to it; that by it, either by way of comparison or opposition, &c., the one principal thing designed may be more set out." After applying this theory to Exodus xx. 9, 10, and to Matthew ix. 14, he applies it to Mark x. 12: "*If a woman shall put away her husband, and marry another, she commits adultery*:" from which mode of expression he argues, and we think justly, that no right can be inferred to exist in the wife to put away her husband. He next proceeds to apply it to the words above alluded to: "*Be ye angry and sin not: let not the sun go down on your wrath*:" where he says, "It is not the apostle's mean-

ing so much as to permit anger, but that is only set down as a preparative to the consequent *not sinning*; that is, moderating that passion, and not letting it dwell upon us: which is the only thing in that place designed to be commanded us*."

But we have already extended this discussion perhaps too far, and therefore leave it, to give the two remaining quotations which our limits will permit. The first is on reproof, which it appears to us is put in a new light by the author.

"If you should, at any time, receive a warning or a reproof, from any friend or neighbour, of known prudence and of good principles; let this be one reason for hearing him patiently and respectfully, namely, that he thus shews his good opinion of you, as well as his good will towards you; and even bestows upon you a certain degree of praise, at the very time, when he may be charging you with a fault. He shews, that he considers you as one, who is disposed to profit by advice; and that he still continues to hope well of you. But if such a person were to pass you by in your errors, and to keep silence before you; he would thus clearly intimate, that he counted you as one, who was beyond his power of persuasion, and with whom it would be dangerous to interfere. He would thus, by restraining his speech, absolutely express a severer censure, than any that could be pronounced in words. 'Let the righteous smite me: and it shall be a kindness. Let him reprove me; and it shall be an excellent oil.'" p. 461.

Our last quotation is from the twenty-third Lecture, and alludes to the authority evinced by Christ in his teaching, which astonished those who heard him, and went to convince many of his divine mission.

"Our blessed Lord, on the other hand, 'taught with authority,' in almost every sense of the word.—He taught as one, who had full *authority from God* to teach; and proved, at the same time, that what he did inculcate was agreeable to the divine mind. This he made evident, not by long and laboured reasonings, which few could comprehend, and to which fewer still would hearken. But he displayed, instantaneously, the truth of his words, by accompanying them with miraculous works, of such a nature, that all, who had the use of their natural senses, might clearly perceive their reality; and that all, who were capable of a moment's reflection, might easily feel their force.—He taught *such things*, as concerned all mankind, and as were most calculated to impress their hearts; such as, their principal duties to their Maker and to one another, the awful concerns of an eternal world, the momentous truth of a general judgment to come, and the way of salvation to sinful creatures.—He enforced his exhortations on these points by such *motives* as were most fitted to have authority or influence with reasonable and immortal beings; revealed them with confidence, as the commands of his heavenly Father; and declared, at once, that without receiving and observing them, men could not enter the kingdom of heaven.—He gave an authority and *attraction* to all that he said, by his own blameless life and bountiful conduct; and exhibited, in his own example, a perfect picture of those duties, which he recommended by his instructions.—He gave an authority and *effect* to his words by the power of his Holy Spirit, such as no other teacher could give. He taught with authority and *independence*; regarding not the prejudices nor the persons of men, but "teaching the way of God truly." He taught with authority and *dignity*; conducting himself with the majesty of one, who spoke in the name of God, and who knew that what he uttered was the unchangeable truth of the Father of Lights. He taught with authority and *earnestness*; employing the affectionate intreaties of one, who loved the souls of men, and who knew that his words were essential to their happiness.

"He 'spake,' in short, 'as never man spake;' and 'his word was with power.' He effectually confuted the cavils of his adversaries; and 'no man was able to answer him a word.' He impressed, in a remarkable manner, the minds of those who heard him; and 'they were astonished at his teaching.' 'He is the true light, which lighteth every man, that cometh into the world;' 'and he, that followeth him, shall not walk in darkness, but shall have the light of life.' He alone 'hath the words of eternal life;' and him you are commanded to 'hear, in all things, whatsoever he shall say unto you.'" pp. 566—568.

This passage will serve as a fa-

* See Hammond's Paraphrase and Annotations on Matthew ix. 14.

vourable specimen of the author's style, on which we wish to make some observations. Upon the whole, it is unaffected, and equal to the sentiments it conveys; though at times there is something like a shewyness of diction, which appears with a worse grace in proportion as the author's professed intention should have bound him carefully to exclude it. We allude principally to the frequent, and almost incessant, use, on all occasions, of a figure of speech called by Quintilian *Anaphona*, or the re-iteration at the beginning of a sentence of the same word. This figure, we are inclined to think, in real propriety would be confined by rhetoricians to the vehement and almost unconscious use of it by the orator, when, labouring with the multitude and rapidity of his ideas, he has not time or words sufficient to vary their introduction; whilst the *sameness* of *expression* may at that time operate to impress upon the audience the *importance* of the *matter*; "ab iisdem verbis plura *acriter*, et *instanter* incipiunt." Did we feel inclined, indeed, to admit its use in mere discussion, we might allow it to writers of a high class, whose exuberance of ideas (many, perhaps, following exactly in the same order and strain) would fatigue the reader, as well as the writer, if always ushered in by a change of construction and dress. But in writers of a different stamp, it often betrays an attempt either beyond their own strength, or the dignity of their sentiments, and, at least, it is frequently a temptation to tautology. It introduces a sameness of parts, which diminishes unnecessarily what of itself is sufficiently small; and often serves but to disclose the debility, which, by the means of a decent variety of dress, might have escaped observation. These remarks have been drawn from us by several parts of this book; and we refer to page 470 as affording an illustration of them.

The passage last quoted has reminded us of another remark, which we have had occasion to make while perusing these pages; that, while the author has made frequent incidental allusions to those fundamental doctrines of Christianity, original sin, the atonement, and the influence of the Holy Spirit; which afford to us the strongest proof of his belief of those doctrines, and his value for them, as connected with every branch of Christianity; he will be thought by some not to have been so frequent as he might in his allusions to the divinity of Christ. But while we feel it to be our duty to advert to this circumstance, we are persuaded that we can view it only in the light of an *unintentional* omission; because, under the *opposite* supposition, the imputation of which to our author we entirely and sincerely disclaim, he could not, consistently with his principles, have furnished his otherwise scriptural statement of Christian morality.

Upon the whole, then, we strongly recommend this book to Christian families; to whom its perusal will be facilitated by the division of each lecture into parts, one or more of which, as convenient, might be read at one time. It contains a statement of Christian morality always clear, generally judicious, and sometimes discriminating, traced up to Christian principles, and followed up by an appeal to the conscience, at once calculated to convict the reader of his deficiencies, and to persuade him to adopt and act upon the author's statement. In the eye, indeed, of the *Critic*, it may not, as a composition, reflect back great lustre on the pulpit from which it proceeds; but in the eye of the *Christian*, it will present a standing monument to the piety and judgment of its author.

Tales of Fashionable Life. By Miss Edgeworth. 3 vols. 12mo. London: Johnson. 1809.

The reader who considers merely the title of this work, may be surprised to find us entering upon this new department of literature, and wandering so far from the precincts of the sanctuary. But we have not set ourselves to build the tower without counting the cost; and have well weighed, as we conceive, the lawfulness and importance of our enterprize. The production before us has many claims to our attention.

In the first place, every novel by an author of reputation is an object of solicitude to the guardians of the public morals. It is a work likely to pass through the hands of nine-tenths of the reading part of the community. And, however unsuspected, its influence is considerable. The Sultan, in the Arabian Nights, found his disease removed, simply by playing with a particular racket at tennis every day: so novels have a medicinal influence, and frequently contribute either to kill or to cure the patients who merely take them up for pastime.—If the danger of all writings of imagination or sentiment be objected to us; and if it be affirmed, that to criticise is to tolerate them; we answer, that it forms no part of our creed that *all* such works should be transferred from the shelves to the fire of the library. If we think them mischievous to the young, to the weaker sex, to the frivolous, and to the sanguine; we yet conceive that minds of a solid texture, and of established principles, may occasionally read them, if not with benefit, at least without injury. The vice of the present age is not, let it be remembered, too much romance, but too much coldness and selfishness. We are not in danger of becoming a nation of crusaders, but of merchants. Now a suitable remedy for this, under the regulation of Christian principles, is an infusion of sentiment into the general system. We consider, therefore, works of the description of that before us, where sentiment is so chastised by common sense as to render the remedy at least no worse than the disease, as deserving of attention.—But we have still ampler reason for reviewing this work. It professes itself to present an exemplification of those principles of education which have been long retailed to the public by the firm of Edgeworth and Co. Now we were just well enough acquainted with that system to wish to be better acquainted with it. And as effects ordinarily admit of an easier scrutiny than their causes; and exemplifications, than the systems they are designed to illustrate; we confess ourselves not sorry to be able to use the present work as a stand from which to take our observations and form our estimate of the other. The botanist generally thinks it prudent to let the plant blossom, before he ventures to assign its genus and determine its classification.

These observations, however, might apply to almost any essayist, who first stated his system and then illustrated it. Miss Edgeworth, however, has peculiar claims to our critical vigilance. She is at present, probably, the most popular arbitress upon the subject of education. And if the merit of her system is to be appreciated by its superiority to that which it has superceded, she cannot well be honoured too highly. If it be more important to cultivate the mind than the body; to use time, than to kill it; to enlarge the understanding than the appetites; to make woman an intellectual, instead of a *mere* culinary animal; to instruct youth rather in bridling their passions than their horses; then Miss Edgeworth deserves well of her country. But it remains, at the same time, to be seen, whether her relative and positive merit are the same: whether she has not left undone infinitely more than she has done; whether, indeed, if she has added much to

the superstructure, she has not also taken something from the foundation; whether, whilst she has separated certain bad particles from the medium of public instruction, she has not also subtracted others, which used to neutralize, or even to medicate, the mass.

With stating one more reason for entering upon this critique we shall conclude our apology. Miss Edgeworth is the *protégée* of a periodical work, whose moral and religious principles we have been constrained, however unwillingly, to canvass and condemn. They say of her works in general, that they are "beyond all comparison the most useful of any that have come before them since the commencement of their critical career*;" and that she may enjoy the "delightful consciousness of having done more good than any writer, male or female, in her generation†." What value Miss Edgeworth may attach to their patronage in general, we are unable to conjecture. As a woman of sense, she will feel that this very high tone of panegyric will do her essential injury, by conferring upon her a dignity to which she probably did not aspire, and which she certainly cannot sustain. It is proverbial wisdom, not to praise too highly those whom we wish to be admired. But as this critical work is widely circulated; as its power on some topics is sufficient to sustain its inferiority in others; as the world at large are far too indolent to decide for themselves those points which are dogmatically decided for them by others; as it appears to us a matter even of eternal importance that the applauding critic and the applauded lady should be reduced to their proper level;—we feel once more impelled to hold up our feeble lamp, in order to expose errors so plausibly stated and so vigorously defended.

The tale to which we desire principally, if not exclusively, to draw the attention of our readers, is the first. It is on the subject of "Ennui," of which it professes to investigate the cause and the remedy—with what success, our readers shall judge.

The subject of the tale is Lord Glenthorn. Rank, fortune, and the thousand et-cæteras which constitute the happiness of fashionable life, are scattered around him with such prodigality as to leave him nothing to desire. But, with all this, he is miserable. Let him describe his own case.

"Among the higher classes, whether in the wealthy or the fashionable world, who is unacquainted with *ennui*?—At first I was unconscious of being subject to this disease; I felt that something was the matter with me, but I did not know what: yet the symptoms were sufficiently marked. I was afflicted with frequent fits of fidgetting, yawning, and stretching, with a constant restlessness of mind and body, an aversion to the place I was in, or the thing I was doing, or rather to that which was passing before my eyes, for I was never doing any thing; I had an utter abhorrence and an incapacity of voluntary exertion. Unless roused by external stimulus, I sunk into that kind of apathy, and vacancy of ideas, vulgarly known by the name of *a brown study*. If confined in a room for more than half an hour by bad weather, or other contrarieties, I would pace backwards and forwards, like the restless *cania* in his den, with a fretful, unmeaning pertinacity. I felt an insatiable longing for something new, and a childish love of locomotion." pp. 3, 4.

He marries, to recruit a dissipated fortune; and his wife being as unprincipled, and still weaker, than himself, she resents his neglect by running away with his agent. In his treatment of her upon the discovery of her infidelity, he first betrays symptoms of better qualities than "meet the eye" in his ordinary conduct. About this period of his history he first became acquainted with Ellinor; an old woman, who had nursed him in Ireland. She had left her native country to see him; and her tumultuous joy at the first meeting was the cause of an accident which brought on a serious ill-

* Edinburgh Review, No. 23, p. 383.
† Ditto, 376.

ness. Through this, when deserted by every other friend, she nursed him with unremitting tenderness. Her earnest requests, and the state of his finances and feeling, impelled him to visit Ireland. The jolts and obstacles and inconveniences, the wretched inns, the ragged postillions, the gibbing horses, to which an Irish tour introduced him, were more successful expellants of ennui than all the downy comforts of his former southern journey. These excited hope, fear, anxiety, anger, laughter, and other passions and emotions, with which ennui can scarcely co-exist. The following extract describes with great spirit and exactness the character of the vulgar Irish, and the rude state of the country. His servants followed him in a hack carriage.

"In the morning, just as I was ready to set off, and had thrown myself back in my carriage, my Englishman and Frenchman came to the door, both in so great a rage, that the one was inarticulate, and the other unintelligible. At length the object of their indignation spoke for itself. From the inn yard came a hackney chaise, in a most deplorable crazy state; the body mounted up to a prodigious height, on unbending springs, nodding forwards, one door swinging open, three blinds up, because they could not be let down, the perch tied in two places, the iron of the wheels half off, half loose, wooden pegs for linch-pins, and ropes for harness. The horses were worthy of the harness; wretched little dog-tired creatures, that looked as if they had been driven to the last gasp, and as if they had never been rubbed down in their lives; their bones starting through their skin; one lame, the other blind; one with a raw back, the other with a galled breast; one with his neck poking down over his collar, and the other with his head dragged forward by a bit of a broken bridle, held at arms' length by a man dressed like a mad beggar, in half a hat and half a wig, both awry in opposite directions; a long tattered great coat, tied round his waist by a hay-rope; the jagged rents in the skirts of his coat showing his bare legs, marbled of many colours; while something like stockings hung loose about his ancles. The noises he made, by way of threatening or encouraging his steeds, I pretend not to describe.

"In an indignant voice I called to the landlord—'I hope these are not the horses—I hope this is not the chaise, intended for my servants.'

"The innkeeper, and the pauper who was preparing to officiate as postillion, both in the same instant exclaimed—

"'*Sorrow* better chaise in the county!'

"'*Sorrow!*' said I—'what do you mean by sorrow?'

"'That there's no better, plase your honour, can be seen. We have two more to be sure—but one has no top, and the other no bottom. Any way there's no better can be seen than this same *.'

"'And these horses,' cried I—'why this horse is so lame he can hardly stand.'

"'Oh, plase your honour, tho' he can't stand, he'll *go* fast enough. He has a great deal of the rogue in him, plase your honour. He's always that way at first setting out.'

"'And that wretched animal with the galled breast!'

"'He's all the better for it, when once he warms; it's he that will go with the speed of light, plase your honour. Sure, is not he Knockecroghery? and did'nt I give fifteen guineas for him, barring the luck penny, at the fair of Knockecroghery, and he rising four years old at the same time?'

"I could not avoid smiling at this speech; but my *gentleman*, maintaining his angry gravity, declared, in a sullen tone, that he would be cursed if he went with such horses; and the Frenchman, with abundance of gesticulation, made a prodigious chattering, which no mortal understood.

"'Then I'll tell you what you'll do,' said Paddy; 'you'll take four, as becomes gentlemen of your quality, and you'll see how we'll powder along.'

"And straight he put the knuckle of his fore-finger in his mouth, and whistled shrill and strong; and, in a moment, a whistle somewhere out in the fields answered him.

"I protested against these proceedings, but in vain; before the first pair of horses were fastened to the chaise, up came a little boy with the others *fresh* from the plough. They were quick enough in putting these to; yet how they managed it with their tackle, I know not. 'Now we're fixed handsomely,' said Paddy.

"'But this chaise will break down the first mile.'

"'Is it this chaise, plase your honour? I'll engage it will go the world's end. The universe would'nt break it down now; sure it was mended but last night.'

"* Verbatim."

"Then seizing his whip and reins in one hand, he clawed up his stockings with the other; so with one easy step he got into his place, and seated himself, coachman-like, upon a well-worn bar of wood, that served as a coach-box. 'Throw me the loán of a trusty Bartly, for a cushion,' said he. A frieze coat was thrown up over the horses' heads—Paddy caught it. 'Where are you Hosey?' cried he. 'Sure I'm only rowling a whisp of straw on my leg,' replied Hosey. 'Throw me up,' added this paragon of postillions, turning to one of the crowd of idle by-standers. 'Arrah, push me up, can't ye?'

"A man took hold of his knee, and threw him upon the horse; he was in his seat in a trice; then clinging by the mane of his horse, he scrambled for the bridle, which was under the other horse's feet—reached it, and, well satisfied with himself, looked round at Paddy, who looked back to the chaise-door at my angry servants, 'secure in the last event of things.' In vain the Englishman in monotonous anger, and the Frenchman in every note of the gamut, abused Paddy; necessity and wit were on Paddy's side: he parried all that was said against his chaise, his horses, himself, and his country, with invincible comic dexterity, till at last both his adversaries, dumb-founded, clambered into the vehicle, where they were instantly shut up in straw and darkness. Paddy, in a triumphant tone, called to *my* postillions, bidding them 'get on, and not be stopping the way any longer.'" p. 65—70.

In possession of his castle and estate, and surrounded by an host of affectionate but importunate tenantry, he sinks into the profoundest apathy. We are hopeless of a cure, till he is introduced to Lady Geraldine; an Irish lady of rank, spirit, and unfettered impudence, of high generosity, and great wit. The character is Irish, and is executed in so masterly a manner that we cannot refuse it to our readers. "I saw a tall, finely-shaped woman, with the commanding air of a woman of rank. She moved well; not with feminine timidity, but with ease, promptitude, and decision. She was uncommonly eloquent, and yet without action her words were not sufficiently rapid to express her ideas. Her manner appeared foreign, yet it was not quite French.

"High born and high bred, she seemed to consider more what she thought of others, than what others thought of her. Frank, candid and affable, yet opiniated, insolent and an egotist: her candour and affability appeared the effect of a naturally good temper; her insolence and egotism only those of a spoiled child. She seemed to talk of herself purely to oblige others, as the most interesting possible topic of conversation; for such it had always been to her fond mother, who idolized her ladyship as an only daughter, and the representative of an ancient house. Confident of her talents, conscious of her charms, and secure of her station, Lady Geraldine gave free scope to her high spirits, her fancy, and her turn for ridicule. She looked, spoke, and acted, like a person privileged to think, say and do, what she pleased. Her raillery, like the raillery of princes, was without fear of retort. She was not ill-natured, yet careless to whom she gave offence, provided she produced amusement; and in this she seldom failed; for, in her conversation, there was much of the raciness of Irish wit, and the oddity of Irish humour." p. 143, 144.

Disappointed in his design of marrying this lady, Lord Glenthorn has a most alarming relapse. The Irish rebellion, however, fortunately finds him in the last stage of his disease, and, by forcible appeals to his pride, his honour, his fears, stimulates him to a fit of exertion, which for a season expels his enemy. But the rebellion is quelled, and the overstrained muscles and feelings of his lordship now seem to lie down to rise no more. He is neither dead nor alive, when, happily, a discovery is made, all-sufficient for the purpose of his cure. It is found that the stale trick of an exchange has been played upon him; that a blacksmith is the legitimate lord, and that the ci-devant lord is a beggar. Scarcely any man is the victim of ennui who has not a loaf of bread to eat; and when love is superadded to hunger, which was opportunely the case with Lord Glenthorn, the temporary cure can no longer be questionable. The degraded Lord Glenthorn learns the law; marries the lady; and, after the manner of conjurors and genii, ascends from his region of clouds

and vapours, and stands confessed a good, honest, pains-taking citizen. The lady is fortunately heir of the Glenthorn estate; the blacksmith, as fortunately, is weary of his new dignities; he therefore secedes, and Lord Glenthorn re-ascends the throne, with better qualifications to wear its honours and to wield its sceptre.

Having given this brief view of the story, we proceed to canvass the merits of the work; confining ourselves exclusively to "Ennui," for which Miss Edgeworth and our readers ought equally to thank us.

The quality of this story which most excites the surprise and deserves the commendation of the Reviewer is, that in general it is confined to the region of common sense. We have comparatively little hyperbole or extravagance. Most of the scenes are such as are every day acted, and the personages are continually promenading in any drawing-room of fashion. Miss Edgeworth rightly determines that men are most likely to be interested and instructed by a view of the follies or virtues of men of their own size; of men moving in the same sphere, and beset by the same temptations. Place the heroes of a novel in circumstances in which common men never can be placed; persecute them with impossible adventures; and the reader leaves them to rise or fall, to submit or to conquer, without any appropriation of the case so himself. She has not the invention; the vast conceptions; the controul of the passions; the power to arrest, to amaze, to thrill, to dismay, to agonize, for which another female writer has been distinguished: but at every point of Miss Edgeworth's story we are led to apply, to appropriate, to recognize these as our own dangers, our own follies, our own duties. Having quitted the volumes to which we allude, we lose sight of their heroes and heroines for ever; they are inhabitants of other spheres. But those of Miss Edgeworth meet us in all the scenes of life. She furnishes us with a set of portraits, by an examination of which we may know half the faces we meet; and with a sort of prophetic history, by which we may predict the fortunes, the life, the death, of many of the individuals around us.—This is unquestionably no inconsiderable comparative merit in a writer of this class. While others are manufacturers of those "purples and fine linens," which beings only of a higher sphere can wear; Miss Edgeworth works up the coarse and raw materials, the hemp and iron of life, into clothing and implements for the great mass of the community.

Another excellence in Miss Edgeworth is, her draught of national characters. The sketches we have already extracted of the high and low Irish are admirable. That of M'Leod, the Scotch agent upon Lord G.'s Irish estate, is not less graphic and striking. We have space to give only a half-length portrait of the man.

"Mr. M'Leod, whom I found reading the newspaper in the breakfast-room, seemed less affected by my presence than any body I had seen since my arrival. He was a hard-featured, strong-built, perpendicular man, with a remarkable quietness of deportment: he spoke with deliberate distinctness, in an accent slightly Scotch; and, in speaking, he made use of no gesticulation, but held himself surprisingly still. No part of him, but his eyes, moved; and they had an expression of slow, but determined good sense. He was sparing of his words, but the few that he used said much, and went directly to the point. He pressed for the immediate examination and settlement of his accounts: he enumerated several things of importance, which he had done for my service: but he did this without pretending the slightest attachment to me; he mentioned them only as proofs of his having done his duty to his employer, for which he neither expected nor would accept of thanks. He seemed to be cold and upright in his mind as in his body." p. 87.

There is not, in our opinion, a stroke too much or too little in this picture. All is natural, all characteristic, all truly Caledonian. And whenever we meet with M'Leod, his

personal identity is unquestionable. He thinks, speaks, and acts precisely as his first introduction leads us to expect he would.—The sketch of Lord Craiglethorpe (p. 153) is also excellent: and we have some additional happy touches in the portrait of Lady Geraldine (p. 208).

The great difficulty in the conception and delineation of national character is, that they should be not individual, but generic; not a man by himself, but a man of a species. Persons of narrow observation draw from half views, and give us, not what really is, but what they have seen. They take a portrait of the nation from the face of an individual; instead of making the individual the representative of the nation. Now Miss Edgeworth's portraits are really generic. The qualities of the race are condensed and embodied in a single man; and we see, as by an illusion of optics, an infinite number of rays converging to one point; and a vast and obscure landscape concentrated into a small and distinct picture.

But a distinct praise from that of an artist belongs to Miss Edgeworth. Assume that expediency is the grand rule of action, that this world's good is the main concern; and there are few writers who more adroitly apply their rule and more sagaciously pursue their object. Assume that there is no soul, no eternity, no God; and Miss Edgeworth would take a high place among the most amiable disciples of such a system. It may be true, that all policy and ingenuity exerted upon such an hypothesis are misplaced policy and perverted ingenuity; but, still, upon such an hypothesis, policy and dexterity may be displayed: and to this dubious and meagre praise Miss Edgeworth is certainly entitled. Some contemporary writers have as little religion as Miss Edgeworth, and still less of those qualities which have even the shadow of a title to supply its place. In fact, her writings display much good sense. Her schemes of education, of civilization, of rectifying the manners and the moral habits of society, are creditable to her understanding. The dialogues between Lord Glenthorn and Mr. M'Leod, p. 177 *et seq.*, 113 *et seq.*; and the reflections of Lord Glenthorn, p. 132; may be received in evidence of this assertion. This is an age of great improvement in political economy; but those persons have considerable merit who catch the discoveries at their first rising, who at once acquiesce in the right conclusion, who submit to this species of intellectual vaccination, whilst others continue slavishly and blindly to groan under the old disease, and to battle for the established method of cure.

To the above commendations may be added those fairly deserved by the neatness, liveliness, and alertness of style, by which these volumes are distinguished.

After these praises, it is with regret we begin to cast up the contra side of the account, where we find Miss Edgeworth indeed a heavy debtor to the public. We shall endeavour, however, to state the defects of the work with the same candour with which we have attempted to detail its merits.

To begin with minor faults. The style is in many places inaccurate, and in several (see pp. 23, 30, 342, 394, &c.) not grammatical.

A second fault is, a species of extravagance in the narration of events, which is too much after the manner of ordinary novelists. For example, it is next to incredible (p. 15) that a party should have spent three days and three nights in gambling. It is equally without a precedent, we conceive, that ladies should have "a hundred wedding dresses;" that one of them should cost five hundred pounds, and yet be "esteemed cheap;"—that the "mantua-maker should lose many nights' sleep in contriving them;"—that a man should present his wife with "three hundred yards of gold chain;"—that ladies should not be able to distin-

guish between their various sets of jewels. It is alike incredible, we hope, that a servant should insist upon going, because the curtains of his bed did not close at the foot; or that another should inquire, "whether his lordship desired to have a man of figure or a man of parts." We could produce more of this high colouring and bold outline, but are unwilling to detain our readers from more important matters. We must, however, be permitted to remark, that any thing of this kind sits worse upon Miss Edgeworth's characters and incidents than upon those of others. Other writers have, at least, unity to recommend them. Their men are giants, and therefore "all monstrous, all prodigious things, Gorgons, and Hydras, and Chimæras dire," are the natural furniture and apparatus of the history. But Miss Edgeworth sometimes begins by being natural, and ends with being monstrous; like Camoens, who sometimes introduces upon the scene of his drama the sacred persons of the Christian Trinity, and at others the Jupiter and Venus of antiquity.

Our next objection applies to the standard of female manners and character which Miss Edgeworth endeavours to erect.—Lady Geraldine is, we conceive, to be regarded as the heroine of the work; for the tame virtues of Cecilia are lost in the blaze of her ladyship's talents. Nor does Lady Geraldine prefer a small title to our admiration. Her tone is virtuous, her spirit generous, her wit captivating. We are constrained to admire her, not only for her good qualities, but—and here is the mischief—in spite of her bad ones. Few unmarried men, we are persuaded, rise from the book without a generous resolution to compound for the deficiencies in Lady Geraldine, if he should be fortunate enough to discover the possessor of her charms. And few young women part with her portrait without determining to transcribe all the grand lines into their own character, though all the blemishes should follow in their train.—Now we are free to confess, that the manners and character of Lady Geraldine are among the last we should wish to see established as a model for our fair countrywomen. It is a model, of which it would be most easy to copy the vices, but impossible to copy the excellencies. Any woman can be coarse and impudent, but few can be truly witty. Nor let them be over anxious in the pursuit of this dubious and perilous qualification. They may, as Lord Bacon says, mistake the acidity for the salt of wit; and then they are objects of dislike. They may become theatrical; they may provoke more of the gaze and applause of society, than becomes the retirement of their character; they may forfeit that simplicity, which is their proper charm; they may give up some of the quiet and reposed beauties of their character; they may lose something of that purity, which 'feels a stain like a wound,' which men conspire at once to destroy and to venerate; they may part with that "ornament of a meek and quiet spirit, which in the sight of God," and good men, "is of great price." If *nature* give them archness, we rejoice to smile with them: if education mature it into wit, we do not require them absolutely to conceal the gift. But let them account it an equivocal blessing. It is an instrument which it is difficult for them to use and yet remain what they should be. It is, for the most part, either too coarse, or too sharp, or too formidable, or too treacherous, to be brandished by a female hand, and not wound herself, or those around her. Let the "baffled Mamma" of Lady Geraldine (p. 139); her insufferable witticism upon the same guilty Mamma (p. 162); and her long, eloquent, well-intentioned remonstrance (p. 185 *et seq.*), &c. &c. speak for us. We applaud her counsel, not to "import" the vices of England into Ireland; but neither are we anxious, whatever may be the nature of our exportations to that coun-

try, to be paid in the coarse, unprivileged coin of female Irish wit.

We come next to make some observations upon the religion of this performance.

In the first place, we find throughout the work the most vicious characters for the most part adorned with the most captivating qualities*; and the only man† who even alludes to the existence or to the commandments of God, disfigured by every quality that is base and contemptible. Now, whether this be the effect of design or of accident, it is to be esteemed, we imagine, almost equally a proof of an indevout, not to say irreligious, mind. Intentionally to associate what is base with religion, is a proof that we hate it; insensibly to make the same association, is a proof that, at least, we do not love it. The merchant does not shew the jewel which he desires to recommend, only by a bad light. The parent, if he loves his child, does not display the beauty of one part of his frame, by contrasting it with the deformity of another. The Romans did not link a man to an ape and throw him into the Tiber, out of love for his person, but out of disgust to his vices. And the man who loves religion will be jealous of so adorning vice as to make her attractive, or so associating piety as to bring down the sins of her companions on her head. In his portrait of religion, "virgins will bear her company," and "kings' daughters will be among her honourable women." He will love to associate with her all that is pure, and splendid, and venerable. He will not make religion, in the character which he conceives or depicts, the only quality which redeems it from detestation; but delight to place religion as the cornerstone of a glorious superstructure of graces and virtues. He will rejoice, as far as probability will warrant, to make his wisest men the best men; to couple what is good with what is great. His heroes will be saints; and *he* will be displayed as the friend and benefactor of men, who is the avowed friend of God Almighty. Thus far then, we fear, our examination is not favourable to the religious taste and feeling of Miss Edgeworth.

Another way of taking the measure of the religious sentiments of the author, is by contemplating the character of him of whom it is affirmed he "has *no vice*."—In taking this ground of examination, we may be told that Miss Edgeworth uses this phrase only in a spirit of accommodation to the dialect of the world: but we can never believe that Miss Edgeworth is not herself a convert to those principles on the adulteration and abuse of words so eloquently unfolded by Lady Geraldine in another part of the volume. It may be said, also, that in these words the author is not describing Lord Glenthorn, but Lord Glenthorn describing himself. But Lord Glenthorn writes throughout in his reformed character, and is supposed, therefore, to speak precisely the sentiments of the author.—If, however, either of these objections is valid, a proportionate deduction from the weight of our conclusions upon this head must be made. But if not, the charge upon this count lies very heavy upon Miss Edgeworth. For let us see, when Lord Glenthorn is made to say of himself, "I had no vice, nor any of those propensities which lead to vice," upon what grounds his pretensions to *innocence* rest. To the best of our knowledge, no sentiment or act of piety had, all this time, ever escaped him: he had plainly lived altogether "without God in the world:" he had killed for amusement fourteen horses: he had gambled three days and three nights without intermission; had "lost ten thousand pounds at a sitting," and had "not always been so fortunate:" he had dissipated an immense

* Noonan, a prize-fighter; and Ellinor, who changed Lord Glenthorn at nurse.

† Hardcastle, *p.* 117.

fortune: he had married a wife for money, and had so neglected her as, even in his own apprehension, to justify her infidelity: he had more than once resolved, and had once actually armed himself, to commit suicide. Is this catalogue insufficient; or may we now venture to denounce the creed which can allow such a man to say of himself, "I had no vice, nor any of those propensities which lead to vice?" p. 13. —Could any *façon de parler*, could any friendly accommodation to the phraseology of the world, betray a religious mind into such language so applied?

There is a third circumstance, with respect to this work, which we fear is conclusive as to the feebleness of the religious principle in the mind of the author; and this is—the cautious abstinence from the bare statement of, or allusion to, any single religious motive or principle throughout every page of the tale under review.—It is a singular fact, that, as it appears to us, every line, or nearly every line, of this volume, except those indeed in which Ellinor "takes the name of God in vain," might have been written by a person sceptical about the mere existence of a Deity *. Now, to us, this total absence of all religious sentiment in the work before us, sufficiently indicates the low place which religion holds in the estimation and in the feelings of the writer. For although it may be true, that there are subjects into which religion, if she enters at all, must force her way, the present subject is altogether of an opposite nature. —We shall endeavour to shew, that had the religious principle been in any degree vigorous, the *sentiments* of the work would have assumed a very different complexion, and its whole *principle* have become entirely new.

And, first, as to the general *sentiments* of the work. It is natural and easy, in works of mere science, so to occupy the mind on the subject before it, as to divert it from every other. It is possible to write a treatise on physic, law, or mathematics, and yet make no reference to God; though Boerhaave, Hale, and Newton, spurned at the terrestrial bounds within which their respective topics would have scientifically confined them, and rose from man, from law, from nature, "up to nature's God." But in a work like that of Miss Edgeworth's, where, in every page, the motives and principles of action, the path of happiness, the line of duty, were to be stated; where the source of evils, and their remedy, were to be investigated; where the proper objects of the affections, and the safeguards of the passions, were to be displayed; where the understanding was to be enlightened, and the heart to be directed; where the alternations of fortune, and the emotions consequent upon them, were to be depicted; we must express our astonishment that any author should find it even practicable to expel God and religion. Scenes such as these are the proper element of Piety. She furnishes the principles; she points to the duties; she addresses herself to the affections; she masters the passions; she presides in the vicissitudes of fortune, and points them to their proper ends;—she

"Rides in the whirlwind, and directs the storm."

Miss Edgeworth does indeed, in the preface to her treatise on Education, endeavour to shelter herself from an attack of this nature, by proclaiming her resolution to be silent on the subject of religion. Such silence, however, ought to have been impossible to her. We allow, indeed, the monks of the twelfth century to translate Homer, and in every distinct book wholly to *omit*

* Will the following passage, of which the heathen extraction is notorious, be pleaded as an exception? "If there be any whom the *gods* wish to destroy, they are first deprived of understanding; whom the *gods* wish to favour, they first endow with integrity," &c.

some particular letter of the alphabet, because such laborious folly in such times could injure none but themselves: but we do not allow a man to write himself, or to address us as creatures wanting a fifth sense. He must not treat of sounds as if men had no ears; nor of tastes as if men had no palates. Nor must he, on the same ground, write of affections as if men had no God; of principles as if men had no Bible; of duties as if men had no souls, no heaven, no hell. If men could strike God from the universe by a wish, it might be reasonable for those to write thus who desire to live without him. But what "if we deny him? God is faithful, and cannot deny himself." Banish him as we will, he will still re-appear; still preside at the helm of the universe; still touch us at all points, and surround us on every side; still furnish the principles of action, the rules of duty, the road to happiness; still everlastingly reward, and still everlastingly punish. Works like those of Miss Edgeworth's are to be considered as bold and (must we say it?) impious experiments whether we can do without religion: and it is at our peril that we acquiesce in them, till it can be demonstrated that we have no souls.

But, as we have said, not only would the general *sentiments* of the work, its whole shape and complexion, have been influenced by the operation of a religious principle; the very *scheme* and *principle* of the whole history would have been changed.

The evil to be remedied is *ennui*. And what is the remedy applied? A sudden and violent change of circumstances; a translation from an earldom to beggary. Now this tale of Miss Edgeworth's is not to be considered in the light of a common novel: it is not a mere *jeu d'esprit*: it is not to be regarded as the history of a specific case, where a particular evil prevailed, and where a remedy accidentally applied produced the desired cure. But it is professedly a history illustrative of certain general principles; a history which details that particular remedy which Miss Edgeworth deems expedient in that particular disease. It is, in short, her accredited *recipe* for the cure of *ennui*.—Let us, then, examine the remedy; which is simply this:—place a man in low circumstances; give him a want of food, and a desire to rise; and you will cure him of *ennui*.

Now we by no means design to affirm, that in a particular case such a remedy, so applied, would not effect a temporary cure. But this is not the question: the inquiry is,—What is its value as a general remedy, as a *specific* in *all cases* of ennui?

In the first place, it is obvious that the cure is likely to be only of a *temporary* nature. If the want of fortune, or the desire to rise, are to be the only remedies, it is probable that, when the fortune is made, or the rank attained, the disease will return. Things, in the language of the schools, can act only where they exist: so that hunger will not impel the full man, or ambition the high man. Had we, therefore, the pleasure of knowing the restored Lord Glenthorn, we should expect to find him upon his old sofa and in the clutches of his old enemy. His previous relapses, indeed, after a temporary recovery, warrant this expectation.

But even were the remedy all-sufficient, there *would be no prospect of its being generally applied*. Suppose the patient to be, as he ordinarily is, already a man of rank; who is to change his rank? Who is to make him hungry at a plentiful board, or ambitious when he has no superiors? Is he voluntarily to descend from his pedestal, and take his place among the lower ranks of society? Such a voluntary descent supposes the removal of the very disorder which it is meant to cure. Or is Providence to hurl him from the throne to the forge, from Glenthorn Castle and abundance to

Lincoln's Inn and starvation? It is evident that this is not the plan of Divine Providence; that God will not so interfere; that Dives is suffered to die in purple and fine linen. Where, then, is the value of a remedy which it is nearly impossible to apply?

Now the inference which we would draw from the poverty, the utter uselessness, of the prescribed remedy, is simply this — it is so worthless, that, had Miss Edgeworth known of a better, she would not have applied it. Had she been familiar with the rousing, stimulating powers of Christian principles—we return to our original assertion—she would have abandoned the present scheme of her work, and resorted to that prescribed by Christianity. She would not, with a laboratory crowded with admirable specifics, have gone to her own petty shop, and to its "beggarly account of empty boxes." What, then, it will be asked, does Christianity prescribe any remedy for "*ennui?*" We answer, it prescribes a remedy for every mental disease of which fallen man is the victim—

"Not wanting power to mitigate, and 'suage,
By solemn touches, troubled thoughts"—

whatever be the source of these thoughts, whether the enemy be without or within the walls.

Religion is by all admitted to be admirably adapted to the wants and sufferings of the poor. But if Christianity has sent no other apostle to the rich, she has consecrated Edmund Burke to the high office. In his almost prophetic work on the French Revolution, we find him thus eloquently describing the diseases of the rich, and prescribing religion as the only adequate remedy.

"The English people are satisfied, that to the great the consolations of religion are as necessary as its instructions. They too are among the unhappy. They feel personal pain and domestic sorrow. In these they have no privilege, but are subject to pay their full contingent to the contributions levied on mortality. They want this sovereign balm under their gnawing cares and anxieties; which being less conversant about the limited wants of animal life, range without limit, and are diversified by infinite combinations in the wild and unbounded regions of imagination. Some charitable dole is wanting to these, our often very unhappy brethren, to fill the gloomy void that reigns in minds which have nothing on earth to hope or fear; something to relieve, in the killing languor and over-laboured lassitude of those who have nothing to do; something to excite an appetite to existence in the palled satiety which attends on all pleasures which may be bought, where nature is not left to her own process, where even desire is anticipated, and therefore fruition defeated by meditated schemes and contrivances of delight; and no interval, no obstacle, is interposed between the wish and the accomplishment."—*Burke's Works*, ed. 1803, vol. v. p. 193.

This is the prescription, not of a divine, but of a philosopher; not of a professional bigot, but, we had almost said, of the first thinker, writer, and orator, of his or of any other age. Can ennui be more forcibly painted, or the necessity of religion as a remedy be more powerfully displayed?

Mr. Burke, in this noble passage, touches principally upon the consolatory influence of religion: his reasoning might be extended to its power to excite and to stimulate. Does Christianity find a man chained to his couch and to wretchedness by ennui? It displays a prize which may be won: it points to duties which must be fulfilled: it surrounds him with a thousand fears, and hopes, and claims, and principles, which make the man "a new creature." Take a patient in this disease: suffer not his thoughts to be dissipated by a mere distant bird's-eye prospect of Christianity; but give him, as it were, a microscopic

view of some of its bright hopes, its solemn precepts and warnings:—"He that *overcometh* will I make a pillar in the temple of my God"—He that "*endureth* to the end shall be saved"—"*Redeem* the *time*"—"Be *fervent* in spirit"—"Whatsoever thine hand findeth to do, do *it with all thy might*"—"*Fight* the good fight of faith"—"*Strive* to enter in; for strait is the gate, and narrow the way, which leadeth unto life, and few there be which go in thereat"—"Cast ye the *unprofitable* servant into outer darkness; there shall be weeping and gnashing of teeth"—"*Awake* thou that *sleepest*, and *arise* from the dead, and Christ shall give thee light." — If such warnings do not awe the sufferer, and rouse him from his torpor, he is likely, we fear, to slumber till the last thunders awake him.

For the present, we must close our remarks on the writings of Miss Edgeworth; though on a future occasion we design to notice a work on "Professional Education," which has recently proceeded from the hands of some member of the copartnery. In the preceding review it has been our intention to shew that we think well of Miss Edgeworth's talents, but ill of her principles. Our readers must judge for themselves, whether cause sufficient has been alleged for not admitting "her writings to be, beyond all comparison, the most useful that have come before us since the commencement of our critical career;" for not sanctioning in Miss Edgeworth "the delightful consciousness of having done more good than any writer, male or female, in her generation *;" and, in short, for refusing our homage to one of those "great images" which the "monarch" of periodical criticism is content to worship.

* Edinburgh Review, *ut supra*.

Reflections upon the Tendency of a Publication entitled, "Hints to the Public and the Legislature on the Nature and Effects of Evangelical Preaching, by a Barrister." By the Rev. John Hume Spry, M. A., Minister of Christ's Church, Bath. London: Rivingtons. 1809. pp. 85. Price 2s. 6d.

In the controversy between the Barrister and Dr. Hawker (which we reviewed in our number for June last), Mr. Spry steps forward as a moderator and judge: and, animadverting liberally on the heterodoxy of the one, and the enthusiasm and antinomianism of the other, affects to draw with a firm and correct hand the fine line which separates truth from error. We do not, however, find in him all the impartiality requisite for the execution of so delicate a task. While he affirms the Barrister and Doctor to be almost equally dangerous, and equally remote from the truth, he deals out no equal measure of censure. Though he thinks the patients equally diseased, he administers his medicine to the one in all its native nauseousness; to the other, qualified by a large infusion of those ingredients which are known to render it palatable. We confess ourselves at a loss to discover that "strength of argument," and "felicity of illustration," with which he states the Barrister to have "exposed the absurdity and danger of the Calvinistic mode of expounding Scripture." We have not yet learned to take bold assertion for conclusive reasoning, or coarse invective for refined satire. Our obtuse intellects do not jump at a conclusion, unless it has some connection with the premises; nor are we content to believe, that every one is a fool or a knave on whom a *Barrister* thinks fit to bestow those epithets.

We think, too, that we discover a want of impartiality in another important particular. Mr. Spry, we fear, has condemned Dr. Hawker unheard:

has condemned him upon the mere report of his accuser, without having read his writings, and without having attended to the Letters which he has published in reply to the Barrister. We certainly should not have required of Mr. Spry that he should have travelled through the whole of Dr. Hawker's publications; but we think it would not be too much to require of one who erects himself into a judge between the parties, that he should have perused at least the *pleadings*, if he had not investigated the *proofs*, on both sides. The Barrister had represented it to be an *evangelical* doctrine, "that God *made man originally* sinful and depraved" (Hints, part i. p. 12): Dr. Hawker had replied, "that it is neither an evangelical doctrine, nor the language of the Bible" (First Letter, p. 72): and yet, after this explicit declaration, Mr. Spry writes, "*If* Dr. Hawker any where asserts it to be the doctrine of the church, that God made man's nature originally sinful and depraved, his statement is in direct opposition to her language" (p. 14). *If* Dr. Hawker! Was or was not Mr. Spry aware of the passage quoted above from Dr. Hawker's first Letter? If he was, why should he make a supposition which he knew to be false? If not, should not prudence have dictated to Mr. Spry, if candour did not, the propriety of reading Dr. Hawker's Letters, before he attempted to decide the controversy. This one circumstance seems to bring into reasonable suspicion the fairness and impartiality of the judge.

The pamphlet before us has two objects: to vindicate the doctrines of the church from the attacks of the Barrister, and from the misrepresentations of Dr. Hawker. On the former topic we have already said enough, perhaps more than enough, in reviewing the Barrister*: we shall at present confine ourselves to a brief examination of Mr. Spry's pamphlet as it affects the clergy called evangelical.

The following passage expresses Mr. Spry's view of the doctrine of *original sin*.

"The Bible neither traces human depravity up to the Creator as its first cause, nor attributes it merely to corrupt example; but to the degraded state of man's nature consequent upon the fall. Man, we there read, was created in the image of God. He must then have been a pure and perfect being; and if he had preserved his purity, he would have remained perfect. But having, at the instigation of the tempter, relinquished his innocence, his *perfection* was forfeited by it: for the image of God was defaced by sin. Thus, then, that nature which God made perfect, man by his own folly corrupted and depraved." p. 15.

As far as this goes, it is well; and those who are distinguished as "the evangelical clergy," would agree with every sentiment contained in the passage: but they would go further, and our church goes further. Our church (and with it those who are called evangelical teachers) holds, not only that "man is *very far* gone from original righteousness;" but that he "is of his own nature *inclined to evil*, so that the flesh lusteth always contrary to the spirit" (Art. ix.);—"That all men are conceived and born in sin"—(Baptismal Service);—That "of ourselves, and by ourselves, we have no goodness, help, or salvation; but, contrariwise, sin, damnation, and death everlasting" (Homilies, ed. 1802, p. 14);—and, That "man of his own nature is fleshly and carnal, corrupt and naught, sinful, and disobedient to God, without any spark of goodness in him, without any virtuous or godly motion, only given to evil thoughts and wicked deeds" (ibid. p. 390).—We proceed to another subject.

While Mr. Spry admits that the Barrister errs in not ascribing *regeneration* to the agency of the Holy Spirit (pp. 31, 32), he condemns the evangelical clergy for speaking of it as a change which may take place *subsequently* to baptism (p. 35). His

* See our number for June last.

own opinion may be collected from the following quotations.

"Such is the Scriptural account of the depravation of man's nature: and so far from God's being therein represented as the author of it *, the great object of all his dispensations, and most especially of that awful mystery of godliness, God manifest in the flesh, is to provide a remedy for it. For this gracious purpose the Holy Ghost is given in baptism; and the assistance of this heavenly Comforter, if properly employed and improved, will enable men to live and die the sanctified creatures, which by virtue of this sacrament they become; but if, through ignorance or wilfulness, this divine assistance is not cultivated, then their depraved nature will induce them to follow the evil example of the world, and they will be (what too many nominal Christians unhappily are) *unrenewed* and *unreformed*, though actually *regenerate*." p. 15, 16.

"The new birth in baptism," he afterwards observes, "consists in the washing and sanctifying of the party by the Holy Ghost, accompanied by a forgiveness of that sin, of which, as a descendant of Adam he is by his natural birth a partaker, and a power imparted of living an holy life hereafter. The child thus becomes a new creature; in the language of our Saviour, he is born again; and as by his natural birth he was an inheritor of corruption, infirmity, and wrath; so now by his spiritual birth he becomes an *holy creature*, the child of God, the partaker of his Spirit, and an inheritor of the kingdom of heaven, purchased for him by the blood of Christ. And this is the meaning of our Saviour's words, 'that which is born of the flesh is flesh, and that which is born of the Spirit is spirit;' in which, he clearly contrasts the natural man, the child of Adam; with the spiritual man, the child of God. The new birth, therefore, takes place at baptism, and it is a spiritual change, wrought upon the person by the Holy Spirit, whereby he is translated from his natural state in Adam, to a spiritual state in Christ. This new birth cannot take place a *second* time, any more than baptism can take place a second time." p. 34, 35.

In the former of these passages we observe regeneration distinguished from renewal and reformation; and the regenerate may (it is stated) be unrenewed and unreformed. We find no such distinction in Scripture; but it was evidently necessary to support Mr. Spry's doctrine. The experience of every day cried aloud, and extorted from him the acknowledgment, that "too many nominal Christians"—*baptized* Christians, we presume—are "unrenewed and unreformed." Like Simon Magus, they have "neither part nor lot in this matter," but are "in the gall of bitterness, and the bond of iniquity" (Acts viii. 21, 23). What, then, is the effect produced by the "Holy Spirit given in baptism?" It does not *necessarily reform*, or *renew*, the man:—this is admitted. That in the case of infants, at least, "a spiritual change is wrought in the person," would also probably be admitted on both sides; but in what that spiritual change consists, whether in a change of *state* or of *nature* *, would still be a point in dispute. Mr. Spry contends, that it is "accompanied by a forgiveness of that sin, of which, as a descendant of Adam, he is by his natural birth a partaker." This, we apprehend, would not be disputed by those who hold the doctrine of original sin. "And a power," he adds, is then "imparted of living an holy life hereafter." If by this is meant, that it will be the infant's own fault, if after baptism he does not live a holy life, the doctrine, we believe, is that of all the clergy whom he would denominate evangelical: they would all testify with one voice, that, while our salvation is of God alone, our condemnation is altogether of ourselves. But, if Mr. Spry intended to teach †, that in baptism "a power is imparted of living a holy life," without any further assistance from the Holy Spirit, this, we must say, is a most dangerous doctrine;—a doctrine, which sets aside the necessity of prayer and watchfulness, duties so repeatedly and solemnly incul-

* We think that Mr. Spry should have quoted the passage in the writings of any whom he would describe as evangelical clergymen, which justifies the insinuation that they represent God as the author of sin.

* See a sensible paper on this subject in our volume for 1803, p. 396.

† There is an ambiguity in his language, which leaves us in doubt as to his real meaning.

cated both by our Saviour and his apostles: a doctrine directly opposed to the whole tenor of Scripture, as well as to the Article of our church, which affirms that "we have *no power* to do good works, pleasant and acceptable to God, without the grace of God by Christ *preventing* us, that we may have a *good will*, and *working with* us, when we have that good will" (Art. x.).

The spiritual change which takes place in baptism, is explained by our church to consist in the person being "made a member of Christ, a child of God, and an inheritor of the kingdom of heaven:"—he is a *member of Christ*, as being admitted into his visible church: he is a *child of God*, as being one whom God has engaged to adopt, and to treat with the love of a father: and, if he be "renewed in the spirit of his mind," and bring forth the fruits of holiness—(Mr. Spry himself will plead for that qualification)—he will, through the merits of Christ, and faith in his blood, *inherit* everlasting life. But on what authority Mr. Spry adds, that the baptized person becomes a "*holy creature*," while he may still remain "unrenewed and unreformed," we are at a loss to comprehend. We fear, Mr. Spry, in endeavouring to refine and explain and dogmatise, in seeking to be "wise above what is written," has fallen into contradictions, from which he will find it difficult to extricate himself. We should, however, the less reluctantly leave to Mr. Spry the arbitrary and (we think) unscriptural use of the word "regeneration," as synonimous with baptism—(we are still confining our view to the case of infants)—if Mr. Spry would at the same time allow us to insist, that *after baptism* we still incessantly require the aid of the Holy Spirit to renew and preserve us in holiness. The main point on which we insist is, that every day and hour and minute of our lives, we need the assistance of God's Holy Spirit, to preserve us from sin, and guide us in the paths of righteousness;—that we must pray earnestly, and in faith, for this divine assistance;—that to Him, from whom "cometh every good and perfect gift," we must ascribe wholly and solely every good thought, word, and action, every victory over temptation, every triumph over sin; and that without this self-renunciation, without this obedient dependence on God Almighty, our baptism can be of no avail. Let this be conceded; and all is conceded which we apprehend to be essential, because all is conceded that is practically useful. He that believes this, will be fervent in prayer, watchful against temptation, humble in mind, thankful to God. How far Mr. Spry would concede on this point, we know not. We hope he did not mean to deny the necessity of the grace of God "continually preventing and assisting us in all our doings," when, speaking of baptism, he says, "All that follows, all the righteousness, all the persevering obedience, must be consequent upon the new birth" (meaning by the new birth, be it observed, baptism); "it must be the fruit of that spiritual power *then* grafted and implanted." (p. 36.)

But it may be well to pursue this subject a little farther. We conceive that one great source of the error of Mr. Spry, and of the divines of his school, on this point, may be found in their confining their view, when they consider the subject of baptism, to the case of infants. In the service for the Baptism of Infants it is indeed said of every baptized child, "this child is regenerate;" but in the service for the Baptism of such as are of Riper Years, it is equally affirmed of all baptized adults, "that these persons are regenerate." The reasoning of Mr. Spry, therefore, on this subject, if conclusive, would equally apply to the case of adults as to the case of infants. Let us examine it, however, in this view; and its weakness, not to say its absurdity, will immediately appear.

"The Holy Ghost," says Mr. Spry, "is given in baptism:"—the baptized are "actually regenerate:"—"the new birth takes place at baptism;" and by this new birth the baptized person becomes "a holy creature:"—"this new birth cannot take place a second time, because baptisms cannot take place a second time." From all these expressions, which are employed without any qualification, reserve, or exception, it may be inferred, that any individual whatever, who should undergo the rite of baptism, would immediately become a holy creature, a partaker of the gift of the Holy Ghost. But will Mr. Spry maintain this? Will he maintain that a Jew, or a Mussulman, or a Hindoo, who from interested motives should profess his penitence, and his faith in the Gospel, while at the same time he was neither penitent nor believing; and in consequence of that profession was admitted to the sacrament of baptism; would, by the mere *opus operatum* of the priest, be made a *holy creature*, receive the Holy Ghost? We cannot believe that he is prepared to maintain so gross an absurdity. But would the state of the case be altered, if, instead of a Jew or a Mohammedan or a Hindoo, the persons applying for baptism, under the circumstances supposed, were the descendants of a Quaker or a Baptist, who, though professing themselves Christians, had never been baptized. Would the mere ceremony of baptism, while they affixed no value to the blessings signified by baptism, be in their case of any avail? Does not every devout mind feel, that the reception of the sacrament would increase the condemnation of the person so receiving it, instead of washing away their guilt, and making them *holy creatures*.

But we shall be told that the church presupposes that all adults who are baptized are in a fit state to receive this sacrament. Granted. Without, therefore, this previous fitness, which is described in the ritual to consist in "truly repenting and coming unto Christ by faith," must we not admit that the ceremony of baptism would be a mere dead letter, or something worse; and that the person coming thus unprepared, though baptized, would not be regenerate, if by regenerate is to be understood what Mr. Spry understands by it, and what we believe is its scriptural meaning, a new and holy creature?

But suppose a person to have rashly and inconsiderately entered into the baptismal covenant without repentance, without faith, without any hearty desire to do the will of God, or any determination to keep his commandments; and that baptism so administered is not regeneration, and is not accompanied with the gift of the Holy Ghost; then, on Mr. Spry's system, the case is remediless. The ceremony of baptism cannot be administered a second time—(we admit that it ought not);—and it is only in baptism, according to him, that regeneration takes place, or the Holy Ghost is given.

But we are told that the proper preparation for baptism is true repentance, and faith in Christ—("truly repenting, and coming unto Christ by faith)." How, then, is this repentance and this faith produced in the heart of the catechumen? They ought to exist there previously to his baptism. Indeed he is called to make a solemn declaration to this effect, in the presence of God and his church, before he can be admitted to that sacrament. How then, we ask again, have these qualities been produced? Are they not the gift of God, the work of his Holy Spirit? Are they not the marks of a renewed, a sanctified state? How, then, can it be said, with any propriety, that the Holy Ghost is *given* in baptism, when he has manifestly been given before baptism? He is, we believe, shed abroad, on the truly penitent and believing, in a larger measure during the administration of this divine rite; but

Mr. Spry's language would seem to exclude the possibility of His previous communication: and yet, how will he otherwise account for the production of true repentance and living faith, of deadness to the world and the flesh, and devotedness to God, which our Church always supposes to precede the ceremony of initiation into the visible church?

We apprehend that Mr. Spry, and those divines who adopt his sentiments, are deceived by the mere sound of words. Our Church says, "this child is regenerate:" and Mr. Spry concludes that regeneration (meaning by that word not a new *state*, which would be at least a harmless exposition of it; but a *new* and *holy nature*) *necessarily* and *invariably* accompanies baptism." But is this reasoning just? Is it borne out by the fair construction of the language of our Church in cases precisely parallel? We think not. To say nothing of the same affirmation in the case of adults, on which we have already remarked, let us look to the passage in the baptismal service for infants which immediately precedes that last quoted. It is there said, that the child is signed with the sign of the cross, "in token that hereafter he shall not be ashamed to confess the faith of Christ crucified; and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto his life's end." Similar passages might be multiplied; but let this suffice for the present. We apprehend it will be difficult to shew, that any construction of this passage, which can be given, consistently with the facts passing every day before our eyes, would not apply to the phrase, "this child is regenerate." We behold baptized persons, with a number who are ashamed to confess Christ; to fight against the world, the flesh, and the devil; and to continue his faithful soldiers and servants. Why, then, may there not, in strict consistency with the tenets of our church, be baptized persons who are at the same time unregenerate persons?

Before we proceed to Mr. Spry's observations on the Atonement, we wish to say a few words on the following passage. After quoting, as very objectionable, the Barrister's assertion, that "the moral Gospel of God no where taught him that mankind have *naturally* no power at all to do any thing that is good," and giving to it a very satisfactory answer, he adds; "It must, however, be observed, that nothing which has been here said can be brought in aid of the Calvinistic scheme; since that scheme fully admits the conclusion for which the Barrister contends, and must therefore bear the burden of that absurdity and blasphemy which he charges upon it." (p. 17.) We feel no disposition to vindicate all the positions contained in the writings of Calvin; but if Mr. Spry intended to charge all those clergymen of the establishment, who labour under the imputation of Calvinism, with holding in their fullest sense all the doctrines of that Reformer on election and reprobation, on particular redemption and final perseverance, we think that he has said of *all*, what *at the utmost* is true only of a *few*. And here we would observe, that an unfair advantage is taken by those, who, treating a considerable number of clergymen, of whom many have no connection with the others, as an associated body, make every individual among them answerable for the sentiments of every other individual, whom any one may think fit to inscribe in the same class. This might be shewn to be peculiarly unfair in a case where Dr. Hawker is selected as the representative of the body.

Mr. Spry proceeds to vindicate from the misstatements, or the defective statements, of the Barrister, the scriptural doctrine of the *atonement*. We hail him as an ally to the cause of true religion, when he holds, that good works "are not the *meritorious*

cause of" our salvation; "that, though no man shall be saved *without* personal holiness, yet no man shall be saved by it;" that they are not "*truly* righteous, who" trust "in their own works for acceptance;" that "no sin will find pardon but by virtue of the sacrifice for sin made by Christ upon the cross;" "that there is none other name under heaven given whereby we can be saved, but that of Christ Jesus;" and "that reliance upon him therefore, and upon his merits, is man's *only security* (pp. 21, 22, 29). We also agree with him, that good works are *indispensably necessary*, as being *one condition* (understanding that word in the sense explained in our number for June last, p. 385) of our salvation, and (we would add) as being the *only certain evidence* that we are actuated by that *living faith*, without which we cannot be saved. We concur too with him in his censure of the mode in which Dr. Hawker has stated this important doctrine; but we think him altogether incorrect in representing evangelical teachers in general as preaching it in an antinomian manner. That some among the dissenters who are called, or who call themselves, evangelical preachers, preach antinomianism; that some *few* in the church, who bear that name, and among them Dr. Hawker, *verge* (to say no more) towards antinomianism, we cannot deny. Still more of them, however, while they strongly insist on the indispensable necessity of good works, and require a strictness in morality which the world would condemn as precise and puritanical, object to the use of the word "*condition*," as applied to good works, particularly when they are represented as the condition of our *justification**. They do not find it so used in Scripture; on the contrary, they find the idea discountenanced; and they attach to the word an idea of merit, which in their mind renders it exceptionable. But others scruple not to speak of holiness, or good works, as one of the conditions of salvation*: and of all of the evangelical clergy, with very few (if any) exceptions, it may, we believe, be safely asserted, that, so far from using the doctrine of the atonement in a manner which leads to antinomianism, they employ it as the argument by which the great sinfulness of sin can most strongly be shewn, the necessity of holiness most clearly evinced, and the obligation to obey the whole law of God most powerfully enforced.

When, therefore, the evangelical clergy teach that we are justified by *faith only*; that by faith alone we obtain an interest in the merits of Christ's obedience, and in the benefits of his death; they speak—and they loudly and incessantly proclaim that such is their meaning—they speak, not of that *dead* faith which St. James condemns, but of that *living* faith, which is accompanied by repentance, and evidenced by a life of holiness. They still warn their hearers, in terms too plain to be misunderstood, that unless they repent "they shall all likewise perish;" and that "without holiness no one shall see God:" though they would rather represent repentance and obedience as the fruit and evidence of faith, than join them (in the language of Mr. Spry) with faith as the "*terms*" upon which God "has offered" salvation to man.

We cannot better close our review, than by laying before our readers a passage from Mr. Spry which possesses much of eloquence, and much of Christianity.

"If indeed the only effect, or the best effect of Lord Bacon's labours had been that

* Mr. Overton holds that good works are not the *condition of justification* (p. 204); yet it will not be easy to find a writer who fixes higher the standard, or more strongly insists on the necessity, or suggests more powerful motives for the practice, of holiness. See his chapter on Good Works.

* Mr. Cooper, whom Mr. Spry (p. 29) as well as the Barrister ranks among the *new evangelists*, so states the doctrine in his Sermon on Heb. v. 9. See his Practical Discourses, p. 154.

which the Barrister states, I question whether they would not have deserved reprobation rather than praise. No true Christian would have thanked him for promoting 'that freedom of inquiry' which has boldly dared to strip Christianity of all its distinctive doctrines; which has endeavoured to overturn the authority of those creeds and confessions that apostles laboured to establish, and martyrs died to support; which has made philosophers instead of Christians; and, depriving men of that humble yet joyful confidence by which they approached to the throne of grace, in reliance upon their Redeemer's merits, has sent them back from the sanctuary of mercy, with all the penalty of Adam upon their heads, to practise that obedience, in which Adam, when in his state of innocence, failed, or to perish everlastingly." p. 72.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

In the press: A Catalogue of Books, published in London from June 1808 to January 1810:—A Catalogue Raisonnée of the City Library, King Street;—Mr. Beloe's Fourth Volume of Anecdotes of rare Books;—The Letters of Miss Seward, in 5 vols. 8vo.;—A View of the ancient and present State of the Zetland Islands, by Dr. Edmondston;—A Work on English Pronunciation, by Mr. Smart;—A Volume of Chemical Experiments, by Mr. Stancliffe;—Poems, &c. selected from the posthumous Papers of John Dawes Worgan, late of Bristol; and a Sketch of his Life and Character, by an early Associate and Friend; with an Introductory Preface by William Hayley, Esq.;—The Favourite Village, with an additional Poem, never before published; by the Rev. Dr. Hurdis;—and A new Edition of Mr. Headley's Select Beauties of Ancient English Poetry, with a Biographical Sketch by the Rev. Mr. Kett of Oxford.

Preparing for publication: A Work on the Origin and Constitution of the Parliamentary Boroughs of England.

The Rev. Josiah Pratt is preparing two volumes for the press, one of which will contain "Memoirs of Young Men," and the other "Memoirs of Young Women. These Memoirs are compiled or abridged from authentic documents, and are designed to illustrate the nature and operation of real religion. The subjects are selected from the various classes in society, and are limited to that period of life (from about fifteen to thirty years of age) when the efficacy of religion is most clearly asserted by its victory over the snares and allurements which beset the youthful mind. Any person, possessed of scarce and interesting pieces of biography suited to this purpose, will greatly oblige the Editor by informing him in a line addressed to him in Doughty Street, Guildford Street, London.

The first volume of the Rev. Richard Cecil's Works, containing the Memoirs of the Hon. and Rev. W. B. Cadogan, of John Bacon, Esq. R. A., and of the Rev. John Newton, with three Portraits, will appear this month.

The contest for the Chancellorship of Oxford, between the Duke of Beaufort, Lord Eldon, and Lord Grenville, has terminated in the election of the latter. The numbers were, for Lord Grenville 406; for Lord Eldon 393; for the Duke of Beaufort 233.

The voluminous works of Thomas Hearne are about to be republished. The Chronicles of Robert of Gloucester, and Peter Langtoft, each forming two volumes, will soon be published, as a specimen of the whole. The price will be fifteen shillings a volume on demy, and a guinea and a half on royal paper. To those who agree to take a whole set the price will be reduced.

Sir Richard Phillips has announced a series of new elementary books for schools. Their number is about one hundred, besides books of recreation; and they include, it is said, clear introductions, by approved authors, to the most useful branches of knowledge. We do not deny that such an undertaking is among the desiderata of the age; but we shall not be thought unreasonable, by those especially who know much of the periodical literature of the present day, if, considering the quarter from which it proceeds, we cannot dismiss all jealousy respecting its execution. Any farther judgment would obviously be premature.

Mr. John Penwaine has obtained a patent

for the invention of the Terra Marmorosa, by which plaster casts are made to resemble marble in hardness and colour.

Mr. Jackson intends to deliver, during the winter, in London, a course of sixteen lectures on Philosophical and Experimental Chemistry; twelve on Mineralogy and the Chemistry of the Arts; twenty-five on Natural and Experimental Philosophy and the Mechanic Arts.

Mr. Richard Walker has published, in the Medical Journal, some observations which shew the beneficial effects of carrots in the cure of ulcers. The carrots having been well cleaned, are cut into slices and boiled till quite tender, and then are beaten in a mortar to a soft pulp, which is applied as a poultice to the sore. It ought to be fresh, and should be changed twice a day. Its effect is to correct the ichor of bad sores, to bring them to a healthy state, and to thicken and lessen the discharge.

The new cut on the Union Canal, from Leicester to Harborough (through Foxton) was opened on Nov. 15. This work was begun fifteen years ago; and in that time two hundred feet of lockage, a tunnel of more than half a mile long, two aqueducts, other large embankments, and a large reservoir, have been completed.

A bronze statue, by Westmacott, has been erected in the market-place at Birmingham, in honour of the late Lord Nelson.

On the 25th of October, the first stone of an elegant equestrian statue, intended to be raised by public subscription, in honour of his Majesty, was laid in the centre of Great George Square, Liverpool.

An association has been formed in Liverpool for the very humane purpose of preventing the cruelty so commonly inflicted on animals. As a first object of their concern, the members propose to notice the overloading and ill-treatment of cart-horses.

The Rev. Dr. Cary, Master of Emanuel College, Cambridge, is appointed Casuistical Professor of Divinity, vacant by the death of the Rev. George Borlase.

In the progress of excavating the basin in the Medway Canal, which is to connect the Thames and the Medway, a stratum of peat has been discovered, in which large trees are found, apparently oak and yew; some standing, others lying horizontally, and many in all directions.

On the 11th instant a cause of some interest was decided in the Arches Court of Canterbury, by Sir John Nichol. A suit was instituted by a Mr. Kempe, a dissenter of the Independent class, against the Rev. Mr. Wicks, Rector of a parish in Somersetshire, for refusing to bury a child belonging to two of his parishioners, on the ground of the child having been baptized by a dissenting minister. It was contended on the part of Mr. Wicks, that the administering of this Sacrament must be performed by a lawful minister of the Established Church of England, otherwise such baptism was to be considered as null and void, both by the ancient and modern rubrics, canon law, and various other authorities, quoted by the learned civilians on this subject. The Judge, after hearing the Counsel on behalf of the promoter of the suit, who very ingeniously contended to the contrary effect, was of opinion (after entering at considerable length into the various authorities upon the point in question), that Mr. Wicks had mistaken the law, and that it was his duty to have performed the ceremony. He therefore admitted the articles, but at the same time recommended, as this suit was not brought by Mr. Kempe through any vindictive spirit, but only for the purpose of determining the right, and setting the question at rest, that he would be satisfied with correcting the error, and establishing the right, without proceeding any further in the cause.

FOREIGN.

In a late statistical work published at Gottingen, the extent and population of Europe, as compared with that of France, is thus stated. The French empire, with its confederates, has an extent of 35,698,187 square miles (German); with a population of 84,948,000 inhabitants. The extent of the rest of Europe is estimated at 118,710,147 square miles; and the population at 94,927,000. This gives to the whole of Europe an extent of 154,409,034 square miles; and a population of 179,875,000 inhabitants.

A German journal has published the following as the population of the *dominions* of France, calculated by the languages spoken in the different countries over which that power extends:

Population which speaks	
French	28,126,000
Italian	4079,000
German	2,705,000
Flemish	2,277,000
Breton	967,000
Basque	108,000
Total	38,262,000

This coincides with the returns sent up by the Departments, which state the entire population at the same amount.

Dr. Van Marum has discovered a very simple method, proved by repeated experiments, of preserving the air pure in large halls, theatres, hospitals, &c.—The apparatus for this purpose is nothing but a common lamp, made according to Argand's construction, suspended from the roof of the hall, and kept burning under a funnel, the tube of which rises above the roof without, and is furnished with a ventilator. For his first experiment he filled his large laboratory with the smoke of oak shavings. In a few minutes after he lighted his lamp, the whole smoke disappeared, and the air was perfectly purified.

A subscription has been opened in Walcheren for the succour of the poor inhabitants. It has met with cordial support by the British army. Sir Eyre Coote subscribed 100*l.*

M. Vennen, of Coblentz, has discovered that the yellow beet, when sliced and kiln-dried, furnishes a good substitute for coffee; particularly, it is added, if ground with a small quantity of Turkey or West India coffee. It requires, he says, less sugar, and is stronger. This discovery does not promise to have any very formidable influence on the coffee trade.

Great exertions are making in France to produce substitutes for sugar, and prizes are daily offered for that purpose, hitherto with no great success.

The following account of the advancing civilization of the Creek Indians, in North America, is taken from a letter published in the Monthly Magazine of last month.

"About thirteen years ago I was appointed by the President of the United States an agent for Indian affairs south of Ohio, and especially charged with the plan of civilization. I have ever since been occupied in this important concern. I will tell you my plan, how I have pursued it, and my prospect of ultimate success.

"I began with the pastoral life, my charge being hunters. I recommended attention to raising stock, particularly cattle and hogs. Our climate suits both; and we abound, winter and summer, in grass, reed, or cane. It is not so favourable to the propagation of horses, though we have great numbers of them. I next recommended agriculture, and raising of fruit trees, particularly the peach; then domestic manufactures; then figures; and lastly, letters. I set examples in all things myself, and teach the objects of my care also by precept. I teach them morality; to be true to themselves; to respect their own rights, and those of their neighbours; and to be useful members of the planet they inhabit.

"On all fit occasions, I inculcate, above all things, an aversion to war, as the greatest curse which can afflict a nation; to be just; to be generous; and, particularly, to protect the stranger and traveller in their land. I leave the affairs of another world to be introduced by the Father of all Worlds, or such of his benevolent agents as to his wisdom may seem meet.

"Thus acting, I have prevailed on a fourth part of my charge to leave their clustered situation in the old towns, and move out, for the greater conveniency of raising stock, and employing good land in cultivation; to make fences; to plant fruit trees; to raise and spin cotton, and, in several instances, to weave it; to depend on their farms for food, and, aided by the wheel and the loom, for clothing; to seek, in their improvements, for the necessaries of life; and in hunting, for amusement only.

"For the first three or four years, I experienced a continued rudeness of opposition. In the succeeding three or four, success was slowly progressive; but, even during this period, I reaped scarcely any other than a harvest of ingratitude. At length, however, by persevering in the course I had adopted, I have brought the Indian mind to yield, though slowly and reluctantly, to the evidence of facts; and the plan is now no longer problematical.

"Several of the Indians have sowed wheat, planted fruit trees, and used the plough. Several of them have made spinning wheels and looms; and some weave cloth. Among the Lower Creeks, we have more than twenty looms in use; and, of these, eight were made, as well as are wrought, by the hands of Indians. Of blankets made by an Indian, superior to the Yorkshire duffell, a sample has been sent to government; and the whole process, from the sheep to the blanket, was the work of Indians, the irons for the loom excepted. We have homespun cotton cloth, equal to that of our neighbours, and the dyes and stripes, in some instances, good; and I believe we have now nearly three hundred spinning wheels, occasionally in use by Indian women. Although the last year was uncommonly unfavourable to raising cotton, the demand for wheels, cards, looms, ploughs, and other implements of husbandry, is greater than I can supply. Some few of the Indians have tanned leather, and made saddles. Several have made ornaments for themselves; and some, butter and cheese.

"When I first came here, there were not ten women in the Oconnee who wore petticoats lower than the knees; and now the long petticoat is in general use. The women were the only labourers; but now the men partake in the labours of the field, as well as in spinning and weaving.

"At the Oconnee, I have a large farm, where we raise corn, peas, wheat, barley, rye, rice, oats, flax, cotton, potatoes (sweet and Irish), melons, pumpkins, turnips, &c. I have peaches in great variety, and of excellent quality; and all the varieties of garden-roots and vegetables. I have a grist and a saw-mill, a tan-yard, a shoe and boot-maker, a tinman, a cooper, two wheelwrights, a cabinet-maker, an instructor in spinning and weaving, a loom and weaver, a set of blacksmiths, and a school-master. We have saddlers, and shall soon have a hatter. One family of eighty persons are clothed in our homespun. Our wool, flax, and cotton, are of our own raising; as are our dye-stuffs. Our wheels and looms are also of our own manufacture; and we have introduced the flying shuttle into general use among the Indians. From this state of improvement, you will readily believe it is become the common topic of conversation among them."

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Reflections on the Tendency of a Publication, entitled, Hints to the Public and the Legislature on the Nature and Effect of Evangelical Preaching. By the Rev. John Hume Spry, M. A. 2s. 6d.

The Year of Jubilee, considered in a Discourse, delivered at the Unitarian Chapel, in Essex Street. By Thomas Belsham. 1s. 6d.

Five Essays on the Proof of Man's Future Existence; to which are prefixed Seventeen Sermons on Important Subjects. By Pendlebury Haughton. 8vo. 7s.

The Jubilee, rendered a Source of Religious Improvement. A Sermon delivered at Worship Street, Finsbury Square, October 25, 1809. By John Evans, A. M. 1s.

Six Sermons, on some of the most Important Points of Christianity; as also Five Sermons on Occasional Subjects. By the Rev. A. Preston, A. M. Rector of Edgworth, Gloucester. 10s. 6d. to Subscribers, 12s. 6d. to Non-Subscribers.

Greatness no Pledge of Happiness, a Sermon preached at the Parish Church of Simonburn, on 25th October, 1809. By James Scott, D. D. 1s. 6d.

Letters to the Rev. Daniel Veysie, B. D. occasioned by his Preservative against Unitarianism. By Lant Carpenter, LL. D. 12mo. 7s. 6d.

An Attempt to shew the Folly and Danger of Methodism. By the Editor of the Examiner Weekly Newspaper. 2s. 6d.

Sermons on several Subjects, from the Old Testament. By John Hampson, M. A. 8vo. 9s.

Two Sermons on the Jubilee. By James Churchill, Henley. 1s. 6d.

MISCELLANEOUS.

Facts and Observations relative to Sheep and Wool, Ploughs, Oxen, and other Subjects of Husbandry. By the Right Hon. Lord Somerville. 6s.

Studies from Nature; containing Seventy-eight Outline Engravings of Scenery, selected from the Mountains of Cumberland, Westmorland, and Lancashire, from Drawings taken on the spot, and engraved by William Green. Folio, 5*l.* 5s.

The Speculum; an Essay on the Art of Drawing in Water Colours. By J. Hassell. 1s. 6d.

The Antiquarian and Topographical Cabinet. Vol. VI. 15s.

The Imperial Encyclopædia. By William Moore Johnson, A. M., and Thomas Exley. Part I. 4to. 8s.; or No. I. (to be continued weekly) 8d.

A Treatise on Plane and Spherical Trigonometry. By Robert Woodhouse, A. M. F. R. S. 8vo. 7s. 6d.

Fuci; or Coloured Figures and Descriptions of the Plants referred by Botanists to the Genus Fucus. By Dawson Turner. Vol. II. Royal 4to. 4*l.* 13s.

The Philosophy of Botany. By Dr. Thornton. Parts XVIII and XIX. 10s. 6d. each.

A Set of Monosyllabic Lessons, printed with a large type, upon cartridge paper, for Schools conducted on the Rev. Dr. Bell's Plan.

The Imperial History of England, from the Landing of Julius Cæsar, to the Commencement of the Reign of George III. No. I. Folio (to be continued weekly), 6d.

History, Anecdotes, and Secret Memoirs, of the Legislative Union between Great Britain and Ireland. By Sir Jonah Barrington. Part I. Imperial 4to. 1*l.* 1s. fine paper 2*l.* 2s.

Reports of Cases, argued and adjudged before the Lords Commissioners of Appeals in Prize Causes in May, June, and July, 1809. By Thomas Harman Acton, Esq. Vol. I. Part I. Royal 8vo. 6s.

A Narrative of the interesting Particulars attending the Second Siege of Zaragoza. Translated from the Spanish. By William Buy, Esq. 2s. 6d.

A Letter addressed to Samuel Whitbread, Esq. M. P., with Suggestions for forming an Asylum for friendless young Ladies. To be had gratis of Miller, Albemarle Street.

A Letter addressed to the Right Hon. the Lord Mayor, on the Subject of General Medical Relief to the Diseased Poor of the City of London. By James Amos, jun. Esq. Secretary to the City Dispensary. 2s. 6d.

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RELIGIOUS INTELLIGENCE.

EAST INDIES.

From the accounts lately published by the Baptist Mission Society, we insert a few extracts.

The first is taken from an account of a native convert of the name of Futtick, who died in April, 1808.

"In our brother Futtick," says Mr. Ward, "another Hindoo is added to the number of those who have died in the faith, giving glory to God.

"Futtick came down from Dinagepore with a disorder upon him which never was wholly removed. For many months before his death he was much afflicted: yet in all his afflictions his faith in Christ was not diminished.

"A little before the last heavy return of his affliction, he appeared considerably better, and did some business in the printing-office. During this state of convalescence, for two or three days together, he was very earnest in his addresses to the brahmans, and others employed in the office, warning them against perseverance in rejecting the Gospel. Seeing this, it was thought, that perhaps Futtick had not long to live, and that he might be bearing his last testimony for God to these men. Such it proved, for in a day or two afterwards he was taken ill, and every one who saw him perceived his approaching dissolution.

"At this time, two persons, a man and a woman, were at the Bengalee school, seeking Christian instruction. One evening in particular Futtick endeavoured, with peculiar earnestness, to bring them to Christ. Roop, one of the native brethren, perceiving the effect it had on him, intreated him to spare himself: but he could not be dissuaded from recommending Christ to his fellow-countrymen, though at the time he was burning with the fever.

"One evening, brother Moore, when attending the Bengalee prayer-meeting, asked Futtick respecting the state of his mind. He expressed his unshaken confidence in Christ, and raised the tune before prayer.

"On the evening before his death, he sent for me. The symptoms of death were upon him; but he was cheerful even in death. He was talking to his mother on worldly-mindedness, warning her against it, and urging her to be ready for death.—Not being able to stay long, I went home, and returned between nine and ten o'clock the same evening. Futtick was then worse. On my placing myself before him, he gave a brief history of his life after his conversion. He began with our coming into the country with the Gospel, and went on to his own reception of it, and his taking his nephew by the hand, and spreading the good news through the villages near his residence. This nephew had learnt a few hymns, and

used to sing them at the places where Futtick sat down to talk about the Gospel. He went on with his story till he began to talk about *Deep Chund*, who, to our great grief, has lately gone back into idolatry! Futtick urged us to seek to recover this wanderer.*

"With all this detail, which had been interrupted again and again by want of breath, and by the weakness necessarily accompanying dying moments, Futtick at length was overcome, and acknowledged he must give it up.

"After a short pause, I asked him respecting his prospects, and his hope of salvation. He, collecting all the breath he could, with peculiar force and emphasis, said, "I have not a doubt of obtaining salvation by the death of Christ." I asked him if he had any uneasiness about leaving the world? To this he answered by quoting, "Blessed are the pure in heart, for they shall see God;" and then added a very proper reflection or two on the vanity of the creatures. After this, commending this, my dying brother, to the Lord, I left him.

"The native brethren sat up with him by turns. About one o'clock Roop asked him, whether they should sing? He answered in the affirmative: and they continued singing for some time. About half past five in the morning they sung the hymn, the chorus of which is, "Full salvation by the death of Christ:" after which Kreeshnoo prayed, when almost immediately Futtick expired.

"Futtick, naturally of a warm and ardent temper, entered into the Gospel with his whole heart. Nor did he ever swerve from it, nor shrink back when it was to be defended. Before the most learned, or the most audacious of the brahmans, he was the same; he feared none of them; he avowed himself a Christian; he exhibited to them, in undisguised language, the character of their gods; and then would shew them the love of Christ, and the way of salvation by him. He would say, "I have gone into all your ways of folly, sin, and shame: I have tried them all. I know where you are, and declare to you that there is no way to heaven but by Jesus Christ." His zeal in recommending the Gospel is a pleasing trait in his Christian character. He was the instrument in bringing Kanaee, Kaunta, Deep Chund, his own mother, his sister Bhanee, and her two sons, to attend the means of instruction, all of whom, except the two last, have been baptized.

"His general walk was consistent and exemplary. Under all his persecutions for the Gospel, he still adhered to it with great faithfulness. The last ten days of his life were distinguished by a frame of mind, which made his heavy afflictions appear light and momentary.

"Putting all these facts together, who can help admiring the divine grace in the conversion, perseverance, and blessed end of a man who was once an enthusiast in idolatry? This grace will particularly appear, if we think of his former state. There are many obstacles in the way of the salvation of every man; but to all these common obstacles add those in the way of every Hindoo, arising from his cast*, his ignorance, the influence of friends, his prejudices, his aversion and contempt of foreigners, through union with whom alone he can hear of the way of salvation; and then say, Is not every converted Hindoo eminently a monument erected to the honour of our Saviour? No doubt it appears much more easy to a Hindoo female to mount the funeral pile, and embrace the flames which are to burn her to ashes, than to shake hands with a European! —But that we may still more admire the riches of the grace of Christ in the conversion of a Hindoo, let us remember that every power and faculty of the mind, and all the members of his body, have been, as it were, baptized into idolatry. His mind is filled with the impure stories of the gods, and all his modes of thinking and reasoning are interwoven, like net-work, with every decision of the mind. He can scarcely *think at all*, except through the medium of the system in which he has been nourished. *All the* members of his body have been habitually employed in this impure and idolatrous service. He has the marks and scars of idolatry indelibly imprinted on his flesh, and must carry them to the grave with him. All he hears and sees, and practises after conversion, is new, and to his old nature and habits very strange. Nor can he see all the reasons for these things as he could have done if he had been taught from his infancy to think and reason in religion by the metaphors, ceremonies, histories, and doctrines of the Bible. Well may conversion, in all cases, but especially in such a case, be called a *new creation*, and a Hindoo Christian a *new creature* in Christ Jesus."

* He has since been restored to the communion of the church, on his profession of repentance.

* "A Hindoo alone knows the full meaning of the word OUTCAST."

The following facts are curious.

"When we were at Ugrudeep," writes another of the Missionaries, "I received two written essays from a person at Vijuypore, who had met with some tracts which were given away last year, but I had not an opportunity then to peruse them. I sent a copy of Luke to him. Since then, I have read his essays with some interest. The name of the person is Data-ram. He is a disciple of Choitunya, and tries to make the Bhuktee shastra and the Gospel agree. The religion of Choitunya, and the religion of Jesus, he supposes, are one, and seems to predict their establishment. 'The clouds from two countries having met,' he says, 'they will cause such an inundation as will overflow all heights, rivers, and streams, and unite all in one.' He sends his salutations to all the members of the church of Jesus Christ; and his papers were directed to be either delivered to me at Cutwa, or at Serampore.

"As soon as I could, I sent brother Brindabund, who of his own accord was desirous to go and see him. He returned last Saturday, and brought a very encouraging account of the reception he met with wherever he went, but especially of the kindness which Data-ram and his household shewed to him. He staid with him four days. Data-ram took him to see his relations in the villages around, who all shewed him great respect. He is an elderly man. He says, he has been seeking the true way for forty years. He wrote a letter in answer to mine, in which he speaks of coming to see us soon, and sends his salutation to all the saints at Serampore, and in all other places."

The mission at Rangoon, in the Burman country, is still maintained, though hitherto almost all that the missionaries have been able to do is to acquire some knowledge of the native language. One of the missionaries teaches English to some Burman children. The only two Burmans with whom they have had an opportunity of conversing, profess themselves struck and pleased with the resemblance which, they say, the language of the Bible bears to that of their Shastras, and which the character of our Saviour bears to that of their *Gaudama*.

The printing press at Serampore appears still to be actively employed. The Shanscrit New Testament, the last volume of the Bengalee Bible, and another volume of the Ramayuna, are completed; and the Oreeya Testament, it was expected, would be finished in March last. The Governor General received a copy of the Shanscrit Testament very graciously. One of the missionaries (Mr. Ward) has been employed for five or six years in a work *on the Religion and Manners of the Hindoos*, which he means to publish. It treats of their Shastras, Ceremonies, Gods, Temples, Images, Worship, learned Men, Priests, Devotees, sacred Places, Casts, Manners, and Customs. And another of the missionaries, Mr. Marshman, is employed, in conjunction with Mr. Lassar and his own son, in translating from the Chinese into English, and printing, the works of Confucius.

A singular case of hydrophobia is related in one of the letters. A Hindoo convert was bitten by a mad jackal, in the corner of his mouth. He did not begin to feel the effects of the bite till nearly two months afterwards, when after a few days it proved fatal. The account given of this man's end is pleasing. He was at times so furious that it was necessary to tie him down in bed; but, during the intervals between these fits, he was very earnest in prayer, not only for himself, but for the Church, that God would pour out his blessing upon it; and he expired with prayer on his lips.

THE POPE.

The following speech of Bonaparte, to a deputation of Romans, which waited upon him in the course of last month, throws some farther light on his intentions with respect to the Popedom, and, independently of this, is in itself a very curious and characteristic production.

"Messieurs, Deputies of the Departments of Rome!—My mind is filled with remembrances of your ancestors. The first time that I pass the Alps, I will make some stay in your city. The French Emperors, my predecessors, had separated you from the territory of the empire, and assigned your country as a fief to your bishops. But the welfare of my people no longer admits of any division whatever. France and Italy must be completely united under the same system. Besides, you had need of a powerful hand. I feel a particular satisfaction in being your benefactor. But it is not my intention that there shall be any the least change made in the religion of our fathers. I, the eldest son of the Church, will not depart from her bosom. Jesus Christ did not deem it necessary to invest St. Peter with a secular supremacy. Your see, the first of Christendom, shall remain such. Your bishop is the spiritual head of the Church, in like manner as I am its Cæsar. I give to God that which is God's, and to Cæsar that which is Cæsar's."

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

Bonaparte made his entry into Paris on the 14th of November. On the following day the King of Saxony arrived in that city. The King of Holland, and some other of Bonaparte's vassal princes, have since repaired to Paris; and it is supposed that he meditates some important changes. His address to the Legislative Body is in his usual style.—Since the last session he had reduced Arragon and Castille to submission, and was marching upon Cadiz and Lisbon, when he was under the necessity of treading back his steps, and planting his eagles on the ramparts of Vienna: three months have terminated this fourth punic war:—He has united Tuscany to France: the Tuscans deserved this, by their mildness, and the services they had rendered to civilization:—By the treaty of Vienna his allies have acquired an increase of territory:—He has annexed to his other titles that of Mediator of the Swiss:—In Holland, the *debouche* of the principal arteries of his empire, changes are imperiously called for:—Sweden has lost by her alliance with England her finest provinces; a fresh proof that alliance with England is the presage of ruin:—Russia has gained Finland, Moldavia, Wallachia, and a part of Gallicia: he can be jealous of nothing that produces good to that empire. The following passages of his speech deserve to be given entire:

"The Popes, become sovereigns of part of Italy, have constantly shown themselves enemies of every preponderating power on the peninsula—they have employed their spiritual power to injure it.—It was then demonstrated to me that the spiritual influence exercised in *my* states by a foreign sovereign, was contrary to the independence of France, to the dignity and safety of *my* throne. However, as I acknowledge the necessity of the spiritual influence of the descendants of the first of the pastors, I could not conciliate these grand interests, but *by annulling the donative of the French Emperors, my predecessors,* and *by uniting the Roman States* to France."

"The Illyrian provinces stretch the frontiers of *my great empire* to the Save. Contiguous to the empire of Constantinople, I shall find myself in a situation to watch over the first interests of my commerce in the Mediterranean, the Adriatic, and the Levant. I will protect the Porte, if the Porte withdraws herself from the fatal influence of England. I shall know how to punish her, if she offer herself to be governed by cunning and perfidious counsels."

"The genius of France conducted the English army—it has terminated its projects in the pestilential marshes of Walcheren. In that important period I remained 400 leagues distant, certain of the new glory which my people would acquire, and of the grand character they would display. My hopes have not been deceived—I owe particular thanks to the citizens of the departments of the Pas de Calais and the North. Frenchmen! every one that shall oppose you shall be conquered and reduced to submission. Your grandeur shall be increased by the hatred of your enemies. You have before you long years of glory and prosperity. You have the force and energy of the Hercules of the ancients."

"When I shall shew myself beyond the Pyrenees, the frightened leopard will fly to the ocean, to avoid shame, defeat, and death. The triumph of my arms will be the triumph of the genius of good over that of evil; of moderation, order, and morality, over civil war, anarchy, and the bad passions. My friendship and protection will, I hope, restore tranquillity and happiness to the people of Spain."

He concludes with stating, that in the Reports of his Ministers they will see all his ideas for the amelioration of his people followed up; that the finances are in so prosperous a condition, that he will have to demand no new sacrifice, though he has doubled his military means.

A letter has appeared in the public prints, which is confidently said to have been written by Bonaparte to the Emperor of Russia. It is dated at Schoenbrunn, on the 10th of October. After congratulating Alexander on his recent treaty with Swedon, and stating the general outline of his treaty with Austria, for his moderation in respect to which he takes great credit to himself, while he hopes he has done what is gratifying to the Russian Court, he thus proceeds:—

"I send your Majesty the English Journals last received. You will there see, that the English Ministers are fighting with each

other; that there is a revolution in the Ministry, and that all is perfect anarchy. The folly and absurdity of that Cabinet are beyond description. They have recently occasioned the destruction of from 25 to 30,000 men in the most horrible country in the world; it would have been just as well to have thrown them into the sea; so pestilential are the marshes of Walcheren! In Spain they have lost a very considerable number of men. General Wellesley has had the extreme imprudence to commit himself in the heart of Spain, with 30,000 men, having on his flanks three armies, consisting of 90 battalions, and from 40 to 50 squadrons, whilst he had in his front the army commanded by the King, which was of equal force. It is difficult to conceive such an act of presumption. It remains at present to be ascertained who are to succeed the late Ministry.

"The United States are on the worst terms with England, and *seem disposed, sincerely and seriously, to approximate to our system.*"

It is still affirmed, that notwithstanding the assertions of the French Journals to the contrary, the Tyrolese have not submitted to Bonaparte, but are in a state of active and determined resistance.

Nothing has occurred to dissipate the gloom which hangs over the affairs of Spain. The armies of Blake and of the Duke del Parque, which, encouraged by some partial successes, had imprudently advanced too far on the road to Madrid, have been defeated, the former with great slaughter, though superior in numbers to the French, his army consisting of 55,000, and theirs of 40,000. On this occasion he lost, in killed, wounded, and prisoners, the French accounts say, more than half, the Spanish accounts about one-third, of his force. No doubt can be entertained that the French are pouring large reinforcements into this country; and if, before these have arrived, they have been able thus to turn the tide of war, what hope can be reasonably indulged that effectual resistance can long be made on the part of the Spaniards. Our army, under Lord Wellington, still remains at Badajos. A change is said to have taken place in the constitution of the Spanish government, which has infused considerably more vigour into their councils; and a spirited proclamation has appeared, which would seem to justify this idea, had they not all along written so well and acted so inefficiently. The Cortez, it is affirmed, will meet in January. The Hon. Henry Wellesley is about to proceed as our minister to Spain.

The island of Walcheren has been evacuated by our forces. The fortifications of Flushing were previously demolished, and the arsenal and basin so injured, as to be at present of no use to the enemy.

AMERICA.

It is confidently affirmed that the negociations between this country and the United States have been suspended, in consequence of some expressions on the part of Mr. Jackson, our minister, which were deemed insulting to the American government. If the statement in Bonaparte's letter to the Emperor of Russia, respecting that government, be correct, we might expect that they would watch for any circumstance which would furnish them with a plausible pretext for breaking off the negociations. We still hope, however, that there is such a fund of good sense and moderation in that country, as will prevent them from going to war with us, since that war can only serve to forward the designs of Bonaparte; designs which are directed as much against free America as against free England.

GREAT BRITAIN.

The ministerial arrangements have been at length completed. The Marquis Wellesley has accepted the office of secretary of state for foreign affairs, Lord Bathurst, who had consented to hold that office provisionally, having resumed the presidency of the board of trade. The brother-in-law of the Marquis, J. C. Smith, Esq. has been nominated under-secretary of state.

The Persian ambassador has arrived, and been introduced to his Majesty, by whom he has been most graciously received. He appears to be exceedingly gratified by the attentions which have been paid to him.

The corporation of the city of London has experienced an unusual degree of agitation during the present month, in consequence of motions being made, both in the common council and common hall, to address his Majesty on the conduct of the Walcheren expedition, and on the dissensions of his ministers. A strong opposition was made to the measure, but a majority in both cases decided in its favour. The King's answer omits any notice of the passage which alludes to the dissensions of his ministers. It is as follows:

"I thank you for your expressions of duty and attachment to me and to my family.

"The recent expedition to the Scheldt was directed to several objects of great

portance to the interests of my allies, and to the security of my dominions.

"I regret that of these objects a part only has been accomplished.

"I have not judged it to be necessary to direct any military inquiry into the conduct of my commanders by sea or land, in this conjoint service.

"It will be for my Parliament in their wisdom, to ask for such information, or to take such measures upon this subject, as they shall judge most conducive to the public good."

The trial of Mrs. Clarke and the two Wrights, for a conspiracy to defraud Colonel Wardle, has issued in the acquittal of the defendants. We are obliged to postpone our remarks on this case, and on the measures pursued in consequence of it by the friends of Colonel Wardle.

NAVAL INTELLIGENCE.

A part of the Toulon fleet, consisting of three sail of the line and four frigates, with twenty store-ships under their convoy, having sailed for the relief of Barcelona, was met by some ships of Lord Collingwood's fleet, then cruizing in the neighbourhood; and the result was such as might have been expected. The three line-of-battle ships were driven on shore, and two of them were burnt by the enemy. A frigate was likewise driven on shore, and about sixteen of the store-ships fell into our hands, or were destroyed. Our whole loss amounted to fifteen men killed, and fifty wounded.

The islands of Zante, Cephalonia, Ithaca, and Cerigo (belonging formerly to the Republic of the Seven Islands), have surrendered to a small squadron of ships that was sent against them.

Our cruizers have shewn of late an increased degree of activity in delivering the Channel from the depredations of the French privateers which have infested it. Several of them have been taken. Twelve gunboats have also been captured off Friuli in the Mediterranean.

Four French frigates and a brig are said to have made their escape from the Loire, and to have gone to Guadaloupe.

OBITUARY.

On the 28th of Nov. 1809, died the Rev. W. Wilton, aged 39, rector of S. Stoke, near Arundel; already known to the public as the author of a work, written with much piety, entitled, The Christian Spectator. As a minister, he was but little known, the Lord having seen fit to confine his services to a small and retired sphere. In this he laboured incessantly, by doctrine, exhortation, and example, not only publicly, but from house to house, having within him that true and only principle of ministerial exertion, the love of Jesus Christ. Nor was he less exemplary in the performance of every relative duty, through that faith and love, from whence he constantly drew his strength, his motives, and his consolations; yet upon no work of his own did he place any dependence for salvation; his sole reliance was that of a lost sinner on an almighty and merciful Redeemer.

He was eminently of a meek, gentle, and cheerful spirit. His affections being set on things above, that wisdom descended into his heart, which is pure, peaceable, easy to be entreated, full of mercy and good fruits. In regard to his worldly affairs he was not without many trials: his income was small, and his family increasing. But every trial seemed to have its proper end answered in him, by spiritualizing his mind, and lifting it up more and more to high and heavenly things.

In the midst of a useful course it pleased God to arrest his labour. An inflammation in the bowels, commencing on the 27th of November, at two o'clock in the morning, terminated his earthly existence on six o'clock the succeeding evening. His disease was rapid and excruciating; on his deathbed therefore he could say but little. What he did utter, indicated a temper most submissive to the divine will; and to those who performed the affecting offices of friendship towards him in his last hours, it was evident, that, in the midst of his sufferings, he was occupied in thinking on Him, who had redeemed him with unknown and inconceivable sufferings on the cross.

To the Church of England his loss is great; he was cordially attached to her doctrines and discipline, and he may with justice be reckoned amongst her most faithful ministers. In a private point of view, his death is the source of deep and almost overwhelming affliction. He has left a widow and seven children, with an expectation of an eighth, without having had it in his power to make the smallest pecuniary provision for their support. A subscription, however, has been set on foot for their assistance, and there is little doubt that so truly pitiable a case requires only that it should be known, in order to obtain adequate relief.

S.

*** *For "Answers to Correspondents," see the 2d page of the Cover.*

ERRATA.

P. 648, col. 1, l. 30, for *is* read *be*.

657, col. 1, l. 17, for *commute* read *transmute*.

APPENDIX

TO THE

CHRISTIAN OBSERVER,

VOLUME THE EIGHTH.

FOR 1809.

REMARKS ON THE ARMENIAN VERSION OF THE BIBLE.

THE excellence of the Armenian Version is, I believe, generally acknowledged; and therefore its use, in determining the readings of the original Scriptures, would be of great value, if it had remained uncorrupted. The French author, De Cirbied, whose observations are inserted in the Christian Observer for December (p. 752), affirms, that it has always remained pure and intact. This assertion is given without any acknowledgment, and apparently without any suspicion, that the contrary opinion is maintained by the best critics. It may be sufficient to refer to Michaelis (chap. vii. §. 18): "The Armenian Version would be an inestimable treasure, had it descended to the present age unaltered by time and superstition. But the churches of the Lesser Armenia, or Cilicia, submitted in the 13th century to the authority of the pope; and Haitho ..... who reigned from the year 1224 to 1270, became, shortly before his death, a Franciscan friar. This prince was not only attached to the church of Rome, but likewise was acquainted with the Latin language: and, publishing a new edition of the Armenian Bible, altered, or rather corrupted, it from the Vulgate. For instance, he translated all the prefaces of Jerome; and as the words of 1 John v. 7. were not in the old Armenian MSS., he inserted them, probably, from the Latin. For, 37 years after his death, this passage was quoted at a council, held at Sis, in Armenia, and is found in other Armenian records. See Galani Consilia, and Thess. Epist. la Cronian. tom. iii. pp. 4 and 69. It is therefore natural to suspect, that Haitho has too closely followed the Vulgate in other instances; and.....the subsequent MSS. of the Armenian Version were taken from the edition of Haitho. Adler asserts it as a fact, though he gives no proof."

It is to be regretted that your Correspondent should pay no attention to the authority of Michaelis, either by confuting him, if that was in his power; or at least by assigning some reason for giving greater credit to De Cirbied; and this without taking the trouble to inform your readers who this author is, or what is the title of the work from which his observations are extracted. Perhaps your Correspondent may reply, that Griesbach denies that the Armenian Version latinizes; but the reason assigned by Griesbach for his favourable opinion of the Armenian Version, is very well confuted by Michaelis.

I send you these remarks, in the hope that they may be inserted in the Appendix to your eighth volume.

Jan. 1810.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

THE Report of this Society for the year 1809 is preceded by a Sermon, preached before it on the 1st of June last, by the Rev. Charles Daubeny, LL. B. Archdeacon of Sarum. This sermon is little more than an epitome of various works with which Mr. D. has already favoured the public. It consists chiefly of an attack on Mr. Lancaster, and his plans of education; some strong censures of the enthusiasts and schismatics; and lamentations that the business of educating the poor should be so much engrossed by these enemies of the truth and of social order. We lament, as much as Mr. Daubeny, that the Established Church should have so disproportionately small a share in this "work and labour of love;" and we feel disposed to agree with him in this, that if her ministers do not rouse themselves from their supineness, she may be once more overthrown.

But what preventive remedy shall be applied in the anticipation of this evil? Shall we occupy ourselves in railing at Joseph Lancaster, and at those other *fanatics* who are teaching the poor to read their Bibles, and are thus endeavouring, each in his own way, to supply the negligence of the "regularly-constituted pastors" of the people. If we *must* vent our zeal in censuring, instead of acting and exciting others to act, ought we not to bestow a part at least of our censures, where they are unquestionably due, on those "lawfully-appointed ministers," who either look calmly on while "the hungry poor" whom they should feed with the bread of life are perishing for lack of knowledge; or rouse their dormant energies, only to load with obloquy those who step forward to perform the good which they themselves have neglected? Had the ministers of the established Church done their duty, or would they now do their duty, there would be comparatively little room for these complaints. But is it not a notorious fact, that, excellent and truly apostolical as that church is, in her doctrine and in her various institutions, her interests have in numerous instances been abandoned by those who are bound to maintain them; and that, through their criminal inattention to the instruction of the poor, the Scriptures would have continued a sealed book to thousands and tens of thousands, who, by the efforts of Mr. Lancaster, and of those whom Mr. Daubeny, perhaps with truth, stigmatizes as enthusiasts and schismatics, have been enabled to "draw water out of those wells of salvation *." Even if we should admit all that Mr. Daubeny has said of these men to be true, we must, nevertheless, admire and honour their zeal in that best of causes, the instruction of the ignorant; and we must hold up their conduct, in this respect at least, to the admiration and imitation of others. "Go and do ye likewise," would we say to the ministers of the church: "out-preach, out-teach, out-pray, out-live, these men;" and you will neither have time nor inclination, nor will you have occasion, to employ yourselves in lamentations and complaints, about the emptiness of your own places of worship, and the increase of separatists. The remedy is in your own hands: and every other will be ineffectual.

* We ourselves have known instances of populous parishes, where the only schools instituted for the instruction of the poor have been those of dissenters. And when an attempt has been made in these very situations to form schools in connection with the Established Church, by individuals attached to her communion, the attempt has been discountenanced by the clergyman.

"Pudet hæc opprobria nobis
Et dici potuisse, et non potuisse refelli."

Desist, therefore, from complaint, and apply your hands to the work. Then may the future days of our church emulate her best days, and even exceed them: then may our Jerusalem be what she is calculated to be, "the light and the glory of all lands."

Almost the only part of the Report before us which is new, is the "Account of the Society's Protestant Missions in the East Indies for the Year 1808." This venerable society enjoys the glory of being the first, and, we may add, the most successful labourers, in this important part of Christ's vineyard; and we feel our minds cheered and elevated as we contemplate, not only the good already accomplished by their means, but the prospects of farther good which the account before us furnishes. We proceed to give an abstract of it.

A letter from Mr. Pœzold states, that at Vepery, Negapatnam, and Pullicat, 41 Malabar, and 70 Portugueze and other European infants, and nine Malabar adults, were baptized in the course of the year; and that the number of communicants had been 97 of Malabar, and 158 of Portugueze or other European extraction.

Mr. Kolhoff, in a letter dated Tanjore, 8th October 1807, informs the society that he continued endeavouring to fulfil the important duties of his station. Besides the usual duties of preaching to the English and Tamul congregations on Sundays, and visiting the sick, he had been careful to see the children in the school, and the Catechumens, duly instructed in the truths of Christianity; and he had reason to think that those instructions had been productive of much good. "*Several persons,*" he adds, "*of* HIGH CAST *among the Catechumens, who had been instructed, and had observed the pious and good behaviour of Christians living amongst them, had been awakened, and induced to embrace Christianity, and had been admitted into the congregation by holy baptism. They had gladly received the instructions delivered to them; and Mr. Kolhoff had had great reason to praise God for the ample proofs they had given, that they had not embraced Christianity on wrong motives, but from a sincere desire to secure the salvation of their souls. The ill-will and contempt shewn to them, by their heathen relations, had not been able to shake their constancy. They were not ashamed to confess that they were Christians; and they endeavoured to shew themselves to be such, by a Christian life and conversation.*" It would have been a source of comfort, had he been enabled to say this of every native Christian amongst them. To prevent the accumulation of mere nominal Christians, the most scrupulous care was taken not to admit any into the congregation, who appeared to have unworthy views; and he often inculcated amongst the Catechumens, that as the benefits, which they would receive by giving a due reception to the truths of the Gospel, were very great, so their condemnation would be equally so, if they should prove unfaithful to the engagements made at their baptism.

"The great necessity of a fellow-labourer in the concerns of the extensive Tanjore mission, had led him to request of Mr. Pohle, that, if he could spare Mr. Horst, he would consent to his removal to Tanjore; which he had accordingly done, and Mr. Horst had been of great use in the schools and congregations of that mission. The distant parts of the mission in the Tinavelly country were still badly provided for, especially as the declining state of the country priest's health, and his advanced age, had rendered it necessary to recall him to Tanjore. Palamcotta required the constant residence of a missionary, who would also find, in those congregations, sufficient employment for two country priests and catechists."

"For an account of the increase of the congregations, reference is made to Mr. Horst's letter. Among the

native Christians, who have finished their course, the example of two persons in particular, viz. Gabriel, a catechist, and Sinnahsmal Sandashee Pulley's mother have been worthy of notice. The former died in the 73d, and the latter in the 60th year of her age. As their lives had been exemplary, so their whole conduct at their departure had been *awakening* and edifying. *They shewed their resignation to the will of God, and expressed lively hopes of their interest in the grace of God, and of a blessed immortality through the merits of their Redeemer.*"

The Maha Rajah of Tanjore, having established a large charitable institution for the maintenance and education of Hindoo children of different casts, his tender regard for the memory of the late Rev. Mr. Swartz had induced him to establish also a charitable institution for the maintenance and education of fifty poor Christian children. There were also thirty poor Christians maintained and clothed by the Rajah's charitable institution. He had given orders that his Christian servants, civil and military, should not be denied by their officers liberty to attend divine service on Sundays and festivals, and that they should be excused from all other duty on such occasions.

"Messrs. Kolhoff and Horst, in a letter, dated at Tanjore, 21st of February 1807, state that the converts * from paganism and popery had been carefully, for several months, as usual, instructed in the doctrines of Christianity; and great attention had been paid to the influence which the word of God, made known to them, had had on their conduct. As their ardent desire for instruction, and their zealous endeavour to live up to the rules delivered to them, left no room to doubt of their sincerity, they had been admitted into the church, at their earnest entreaty.

* We should have been glad had the number of these converts been specified. EDITOR.

"A number of other persons, and amongst them a Bramin, having shewn a desire to embrace Christianity, the missionaries had thought it their duty to explain to them the whole counsel of God, respecting their salvation; but, apprehensive that their views were not right, they had thought it necessary to have them some time on trial, and to defer admitting them into the congregation, till their motives should be ascertained. These fears presently were found not to have been ill grounded, for they withdrew and soon disappeared, when they discovered that they had no worldly advantages to expect by embracing Christianity.

"Some soldiers' women had been baptized, or received from popery, and married, and almost all of them were behaving very well. Some of them were in the habits of both private and domestic devotion, to the discredit of their reprobate neighbours, many of whom, though born in a Christian country, were worse than heathens. And, amongst the men of the invalid Artillery Company, there were examples of great attention to religious duties.

Divine service had been performed, every Sunday, in the English, Tamul, and Portugueze congregations, and great care had been taken, in particular, to instruct those who had been admitted for the first time to the Lord's Supper, and to instil into them a clear knowledge of the nature, intention, and inestimable blessings of that divine ordinance.

"The country priests and native teachers had faithfully assisted in preaching the word of God, and in instructing and admonishing Christians in private. They had also visited the congregations in the country, and exhorted the heathens to turn from their idols unto the living God, and to accept the blessing of salvation purchased by Jesus Christ. They had also made it their business to visit the sick belonging to the English and the Tamul congre-

gations, and the invalids of the military; and they had experienced much satisfaction, and seen the prospect of great good, in the discharge of this branch of duty.

"They had lost by death one of their most respectable and exemplary Christians, Sandhôshee Pulley, post writer. He had not only been an assiduous attendant at church and sacrament, but likewise very exact in his family devotions twice a day, and the power of godliness had shone very conspicuously in him to the very last.

"Their native mission-doctor Shinnappen was constantly employed, at Tanjore, and at the mission school at Kanandhacudhee (about fourteen miles distant); the season being very sickly, and the people anxious to have their children inoculated with the cow pox.

"A school, which had been opened, some years ago, in the little Fort, for the benefit of soldiers' children, and which had been generously supported by the liberality of General Macdowal, whilst he was commandant of Tanjore, had been likely to be dissolved, in consequence of the failure of that support, after the General's departure. To prevent so great a misfortune, the Lady of General Blackburne, the Hon. Company's resident at Tanjore, and several other persons, had resolved upon a monthly subscription for the benefit of the school, in consequence of which, two European invalids had been appointed schoolmasters, and ample provision had been made for furnishing every thing necessary for the school. The missionaries had also made it their business to visit this school frequently, to superintend the schoolmasters, and examine the progress of the children."

"Several of the country congregations had been visited by Mr. Kolhoff in the course of the last year, and he had exhorted and animated them to be "stedfast, unmoveable, always abounding in the work of the Lord." *The faithful adherence of these congregations to Christianity, notwithstanding the many temptations they were exposed to from without, and from within, gave inexpressible joy; and the more so, as almost all of them had been, before their conversion, during robbers and murderers by profession.* Three families amongst them had indeed violated their Christian engagements, by forming marriage connexions with heathens; in consequence of which, they had been censured. The head of one of these families had expressed great remorse for his conduct, but the others were still hardened."

The Rev. Mr. Pohle, in a letter dated at Trichinapally, the 17th of February, 1808, states, that in the course of the preceding year, there had been in that mission twenty baptisms, amongst which, five were of adult heathens, eleven converts from popery; and two hundred and eighty communicants. The congregation at the end of the year amounted to 412 souls; viz. Portugueze 108, Malabars 304; and 25 at Dindegal.

Mr. Horst is mentioned as in full occupation at Tanjore, and as being a very great help to Mr. Kolhoff, who otherwise would be likely to sink under his burden. This mission having no funds for the poor belonging to it, Mr. Pohle had begun to raise one for their benefit; and with the assistance, and contributions, of the charitably disposed in the congregation, and other persons, he had recently lent to Government five hundred star pagodas, upon interest, which is the smallest sum they accept. His fellow-labourers in the mission were as he had reported last year, and their labours also were the same; and his own occupations at Trinchinapally were so great, that he could do little more, with respect to distant natives, than give instructions and directions to the catechists, how properly to address them. He concludes with recommending himself to the prayers, love, and protection of the society.

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DEATHS.

Suddenly, the Rev. Richard Golding, vicar of Stoke, in Norfolk, and curate of Abington-in-the-Clay, Cambridgeshire.

At Laceby, near Caistor, co. Lincoln, far advanced in years, the Rev. David Field, rector of Thorton-le-Moor, and vicar of Ulceby, Lincolnshire.

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At Ripon, Yorkshire, the Rev. Isaac Cook, M. A. head master of the Grammar school there.

At the New London inn, Exeter, the Rev. John Smyth, D. D. master of Pembroke coll. Oxford, prebendary of Gloucester, and rector of Fairford, in the same county.

After a long and severe indisposition, aged 70, the Rev. James Maidman, many years rector of Perrivale, co. Middlesex, and minister of Kingsland chapel.

Aged upwards of 70, the Rev. John Deacle, Rector of Newbottle, and vicar of King's Sutton, Northamptonshire.

Aged 70, the Rev. Robert Cranmer, 33 years rector of Nursling, Hants.

At Eyfield-house, Berks, in his 45th year, the Rev. William Musgrave, rector of Kingston Bagpaze, Berks; of Chinnor, Oxon; and formerly of St. John's college, Oxford.

After a few days illness, the Rev. George Borlase, B. D. Casuistical Professor and Registrar in the University of Cambridge, and Rector of Newton, in Suffolk. He was many years fellow and tutor of St. Peter's college.

At Copford, Essex, aged 59, the Rev. Dr. John Kelly, rector of that parish. He was of St. John's college, Cambridge.

At Redland, near Bristol, in the prime of life, the Rev. Jeremy Innys Baker.

At Blundeston, Norfolk, after a few days' illness, in his 68th year, the Rev. Norton Nicholls, more than 40 years rector of Lound and Bradwell.

At Appleby, the Rev. Wm. Cowper, M. A. vicar of Ramsey and Dover Court cum Harwich.

At Taunton, Somersetshire, aged 75, the Rev. Thomas Cookes, of Worcestershire.

In Piccadilly, aged 64, Mr. T. Hawkes, army accoutrement-maker; highly esteemed for his sound integrity, unostentatious liberality, and unaffected piety.

At the Rectory-house at Narborough, the Rev. William Pares, B. D.

Aged 63, Mr. Tenny, of Donington-Wilkes, co. Lincoln. While walking near his house he was seized with spasms in his stomach, of which he died in a few minutes.

At Saltash, in Cornwall, suddenly, Mrs. Spicer, wife of Capt. S. of the Royal Navy, leaving a young family of five children. She was at a tea-party, enjoying the most perfect health and spirits, and, without the least warning or a groan, fell back lifeless in a chair.

At Cobham-hall, Surrey, in the prime of life, the Rev. Inigo-William Jones, youngest and only surviving son of Harry Jones, formerly of New-Inn, and late of Turnham-green, esq. attorney-at-law. Mr. H. Jones, by money transactions, acquired a fortune of nearly 300,000*l.* To his eldest son, Henry, he left 150,000*l.*; the remainder equally amongst his younger children, a son and two daughters. It is worth remarking that both the sons have been cut off in the prime of life, nearly at the same age, and after an illness of a few days.

At the house of the Globe Insurance Company, in Pall Mall, of which he was chairman, Sir Frederick Morton Eden, bart. A man of distinguished knowledge, particularly on political and commercial subjects.

At his seat at Fulham, Middlesex, aged 87, Sir Philip Stevens, bart. one of the oldest servants of the Crown, M. P.

Francis Fraser, esq. of Findrack, Scotland. He was returning home, from a Justice of Peace Court, missed his way, fell into a rivulet, and was drowned.

At Chesham, Bucks, aged 79, Mrs. Clarke, widow of that eminently learned and pious divine, the Rev. Thomas Clarke, B. A., late rector of Chesham Bois. During a long series of years, Mrs. Clarke's deportment had been consistent with the Christian principles she professed; and as her latter end approached, she enjoyed a peace of mind expressive of a humble and firm dependence for salvation on the atoning merits of her Redeemer. She has bequeathed the following Legacies:—To the British and Foreign Bible Society 100*l.*; to the Society for Missions to Africa and the East 100*l.*; to the Society for Relief of poor pious Clergymen 100*l.*; to the Sunday School at Chesham 50*l.*; and to the Female Benefit Society at Chesham 50*l.*; with several other small donations to the indigent.

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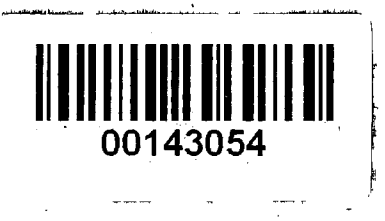
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